



GRUNDRISS DER INDO-ARISCHEN PHILOLOGIE UND ALTERTUMSKUNDE

(ENCYCLOPEDIA OF INDO-ARYAN RESEARCH)

BEGRÜNDET VON G. BÜHLER, FORTGESETZT VON F. KIELHORN,
HERAUSGEGEBEN VON H. LÜDERS UND J. WACKERNAGEL.

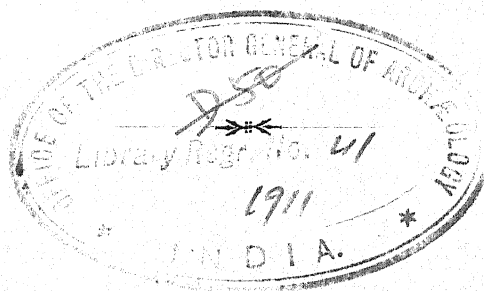
I. BAND, 4. HEFT.

VEDIC GRAMMAR

BY

A. A. MACDONELL.

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INTRODUCTION.

1. **General Scope of this Work.**—Vedic grammar has never till now been treated separately and as a whole. Both in India and in the West the subject has hitherto been handled only in connexion with Classical Sanskrit. Hundreds of Pāṇini's Sūtras deal with the language of the Vedas; but the account they give of it is anything but comprehensive. In the West, BENFEY was the first, more than half a century ago (1852), to combine a description of the linguistic peculiarities of the Vedas with an account of the traditional matter of Pāṇini; but as Vedic studies were at that time still in their infancy, only the Sāmaveda¹ and about one-fourth of the R̥gveda² having as yet been published, the Vedic material utilized in his large grammar³ was necessarily very limited in extent. In WHITNEY's work⁴ the language of the Vedas, which is much more fully represented, is treated in its historical connexion with Classical Sanskrit. Partly for this reason, his work does not supply a definite account of the grammar of the Saṃhitās as compared with that of the later phases of the language; thus what is peculiar to the Brāhmaṇas or to a particular Saṃhitā is often not apparent. Professor WACKERNAGEL's grammar⁵, which when finished will present the ancient language of India more completely than any other work on the subject, deals with the combined Vedic and post-Vedic material from the point of view of Comparative Philology. Different sections or individual points of Vedic grammar have been the subject of separately published treatises or of special articles scattered in various Oriental and philological journals or other works of a miscellaneous character. It is advisable that all this as well as additional material⁶ should now be brought together so as to afford a general survey of the subject.

In view of the prominent position occupied by the Indo-Aryan branch in Comparative Philology and of the fact that the language of the Vedas

¹ Edited by BENFEY, with German translation and glossary, Leipzig 1848.

² Vol. I edited by MAX MÜLLER, London 1849, vol. VI 1875; 2nd ed. London 1890—92; edited by AUFRECHT, Berlin 1861 and 1863 (vols. VI and VII of Indische Studien), 2nd ed. Bonn 1877.

³ Vollständige Grammatik der Sanskritsprache, Leipzig 1852.

⁴ A Sanskrit Grammar, Leipzig 1879; 3rd ed. 1896.

⁵ Altindische Grammatik von JACOB WACKERNAGEL, I. 4.

WACKERNAGEL, I. Lautlehre, Göttingen 1896; II, 1. Einleitung zur Wortlehre. Nominalkomposition, 1905. (Cp. BARTHOLOMAE, Beiträge zur altindischen Grammatik, ZDMG. 50, 674—735).

⁶ Such additional material is supplied in this work from collections made for me by my pupils Prof. H. C. NORMAN (Benares) from the Vājasaneyi Saṃhitā, and Mr. A. B. KEITH from the Taittirīya Saṃhitā, the Mantras in the Aitareya Aranyaka, and the Khilas of the R̥gveda.

represents the foundation of the subsequent strata, it seems important for the sake of clearness and definiteness that the earliest phase should be treated as a whole independently of later developments. The present work will therefore deal with the grammar of only the Mantra portions of the Samhitās; that is to say, it will embrace the whole of the Ṛgveda, the Atharvaveda¹, the Sāmaveda², and the Vājasaneyi Samhitā³, but will exclude those portions of the Taittirīya Samhitā⁴, the Maitrāyaṇī Samhitā⁵ and the Kāphaka⁶ which have the character of Brāhmaṇas⁷. Reference will also be made to Mantra material not found in the canonical texts of the Samhitās, that is, to the Khilas⁸ of the Ṛgveda and the occasional Mantras of this type occurring in the Brāhmaṇas⁹ and Sūtras. As the linguistic material of the Ṛgveda is more ancient, extensive and authentic than that of the other Samhitās, all of which borrow largely from that text¹⁰, it is taken as the basis of the present work. Hence all forms stated without comment belong to the Ṛgveda, though they may occur in other Samhitās as well. From the other Vedas, such matter only is added as occurs in their independent parts or, if borrowed from the Ṛgveda, appears in an altered form, the source being in such cases indicated by an abbreviation in parentheses (as VS., TS., AV.). The addition of the abbreviation 'RV.' means that the form in question occurs in the Ṛgveda only.

2. Verbal Authenticity of the Texts¹¹.—In dealing with the linguistic material of the Samhitās the question of the authenticity of the forms which it embraces is of great importance. What guarantees then do we possess that the original form of the texts handed down by tradition has not in the course of ages undergone modification and modernization in respect to vocabulary, phonetics, and grammatical forms? This question must first be applied to the Ṛgveda, the oldest of the Samhitās, which forms the very foundation of Vedic tradition. The evidence of the Sarvānukramaṇī¹², which states the number of stanzas, the metre, and the deity for every hymn of the RV., shows that in general extent, form, and matter, this Samhitā was in the Sūtra period the same as now. The Prātiśākhya¹³ demonstrates that its phonetic character was also the same. Yāska's commentary¹⁴ proves that,

¹ Edited (Samhitā text only) by ROTH and WHITNEY, Berlin 1856 (Index Verborum in JAOS., vol. XII); translated by WHITNEY (Books I—XIX), with a critical and exegetical commentary, Cambridge, Mass., 1905 (vols. VII and VIII of the Harvard Oriental Series); also edited by SHANKAR P. PANDIT (both Samhitā and Pada text), Bombay 1895—99.

² Besides BENFEY's edition also that of SATYAVRATA SĀMASRĀMĪ, 5 vols., Calcutta 1874—78 (Bibliotheca Indica).

³ Edited by WEBER, with the commentary of Mahidhara, London and Berlin 1852.

⁴ Edited by WEBER (vols. XI and XII of Indische Studien), Berlin 1871—72.

⁵ Edited by L. V. SCHROEDER, Leipzig 1881—86.

⁶ Edited by L. V. SCHROEDER, vol. I (books I—XVIII), Leipzig 1900.

⁷ Cp. OLDENBERG, Die Hymnen des Ṛgveda, Band I (Prolegomena), Berlin 1888, p. 294 ff.

⁸ See AUFRECHT, Die Hymnen des Ṛgveda², vol. II, 672—88; MAX MÜLLER, Ṛgveda², vol. IV, 519—41; cp. MACDONELL, Bhṛhaddevatā, vol. I, introduction, § 15 (Cambridge,

Mass., 1904); SCHEFTELOWITZ, Die Apokryphen des Ṛgveda (edition of the Khilas), Breslau 1906 (cp. OLDENBERG, Göttingische Gelehrte Anzeigen 1907, 210—41).

⁹ Cp. OLDENBERG, op. cit., 359 ff.; AUFRECHT, Das Aitareya Brāhmaṇa, Bonn 1879, p. 420 f.

¹⁰ Cp. OLDENBERG, op. cit., chapter III; MACDONELL, History of Sanskrit Literature, 181 and 186.

¹¹ Cp. OLDENBERG, op. cit., chapter III (271—369) Der Riktext und der Text der jüngeren Samhitās und der Brāhmaṇas; LUDWIG, Ueber die Kritik des Ṛgveda-Textes, Abhandlungen d. k. böhm. Gesellschaft der Wissenschaften, Prag 1889.

¹² Edited by A. A. MACDONELL, Oxford 1886.

¹³ The Ṛgveda Prātiśākhya, edited with German translation by MAX MÜLLER, Leipzig 1856—69; edited with UVATA's commentary, Benares Sanskrit Series 1894.

¹⁴ Yāska's Nirukta, edited by ROTH, Göttingen 1852; edited by SATYAVRATA SĀMASRĀMĪ, 4 vols. (II—IV with the commentary

as regards the limited number of stanzas explained by him, his text was verbally identical with ours. The frequent statements of the Brāhmaṇas concerning the number of verses contained in a hymn or liturgical group agree with the extant text of the R̥gveda. The explanatory discussions of the Brāhmaṇas further indicate that the text of the R̥gveda must have been regarded as immutably fixed by that time. Thus the Satapatha Brāhmaṇa, while speaking of the possibility of varying some of the formulas of the Yajurveda, rejects as impossible the notion of changing the text of a certain verse of the R̥gveda as proposed by some teachers¹.

Probably soon after the completion of the actual Brāhmaṇas the hymns of the R̥gveda were fixed in the phonetic form of the Saṃhitā text; and after no long interval, in order to guard that text from the possibility of any change or loss, the Pada text was constituted by Śākalya, whom the Āraṇyakas or appendixes to the Brāhmaṇas, the Nirukta, and the R̥gveda Prātiśākhya presuppose². By this analysis of the Saṃhitā text, its every word, stated in a separate form as unaffected by the rules of euphonic combination, has come down to us without change for about 2,500 years.

The Saṃhitā text itself, however, only represented the close of a long period in which the hymns, as originally composed by the seers, were handed down by oral tradition. For the condition of the text even in this earlier period we possess a large body of evidence corresponding to that of Mss. for other literary monuments. It was then that the text of the other Vedas, each of which borrowed extensively from the R̥gveda, was constituted. With each of them came into being a new and separate tradition in which the borrowed matter furnishes a body of various readings for the R̥gveda. The comparison of these variants, about 1200 in number, has shown that the text of the R̥gveda already existed, with comparatively few exceptions, in its present form when the text of the other Vedas was established. The number of instances is infinitely small in which the R̥gveda exhibits corruptions not appearing in the others. We have thus good reason for believing that the fixity of the text and the verbal integrity of the R̥gveda go several centuries further back than the date at which the Saṃhitā text came into existence. As handed down exclusively by oral tradition, the text could hardly have been preserved in perfectly authentic form from the time of the composers themselves; and research has shown that there are some undeniable corruptions in detail attributable to this earliest period. But apart from these, the Saṃhitā text, when the original metre has been restored by the removal of phonetic combinations which did not prevail in the time of the poets themselves, nearly always contains the very words, as represented by the Pada text, actually used by the seers. The modernization of the ancient text appearing in the Saṃhitā form is only partial and is inconsistently applied. It has preserved the smallest minutiae of detail most liable to corruption and the slightest differences in the matter of accent and alternative forms which might have been removed with the greatest ease. We are thus justified in assuming that the accents and grammatical forms of the R̥gveda, when divested of the euphonic rules applied in the Saṃhitā text, have come down to us, in the vast majority of cases, as they were uttered by the poets themselves.

Though the tradition of nearly all the later Saṃhitās has in a general way been guarded by Anukramaṇīs, Prātiśākhyas, and Pada texts, its value is clearly inferior to that of the R̥gveda. This is only natural in the case

of collections in which the matter was largely borrowed and arbitrarily cut up into groups of verses or into single verses solely with a view to meet new liturgical wants. Representing a later linguistic stage, these collections start from a modernized text in the material borrowed from the *R̥gveda*, as is unmistakable when that material is compared with the original passages. The text of the *Sāmaveda* is almost entirely secondary, containing only seventy-five stanzas not derived from the *R̥gveda*. Its variants are due in part to inferiority of tradition and in part to arbitrary alterations made for the purpose of adapting verses removed from their context to new ritual uses¹. An indication that the tradition of the *Yajur* and *Atharva Vedas* is less trustworthy than that of the *R̥gveda* is the great metrical irregularity which is characteristic of those texts². Of all these the *Vājasaneyi Samhitā* is the best preserved, being not only guarded by an *Anukramaṇī*, a *Prātiśākhya*, and a *Pada* text, but partially incorporated in the *Śatapatha Brāhmaṇa*, where the first 18 books are quoted word for word besides being commented on. The *Taittirīya Samhitā* has also been carefully handed down, being protected by an *Anukramaṇī*, a *Prātiśākhya*, and a good *Pada* text³. The *Maitrāyaṇī Samhitā* is not so well authenticated, having no *Prātiśākhya* and only an inferior *Pada* text, of which but a single somewhat incorrect Ms. is known⁴. Least trustworthy of all is the tradition of the *Kāthaka* which lacks both a *Prātiśākhya* and a *Pada* text. Moreover only one complete Ms. of this *Samhitā* is known⁵. As that Ms. is unaccented, it has only been possible to mark the accent in small portions of that part of the text which has as yet been published (Books I–XVIII). As, however, the texts of the Black *Yajurveda* often agree even verbally, and the *Maitrāyaṇī Samhitā* is closely connected with the *Kāthaka*, the readings of the latter can to some extent be checked by those of the cognate *Samhitās*.

The inferiority of tradition in the *Atharvaveda* was increased by the lateness of its recognition as a canonical text. It contains many corrupt and uncertain forms, especially in Book XIX, which is a later addition⁶. The text is guarded by *Anukramaṇīs*, a *Prātiśākhya*, and a *Padapāṭha*⁷. The latter, however, contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects. The *Padapāṭha* of Book XIX, which is different in origin from that of the earlier books⁸, is full of grave blunders⁹. The critical and exegetical notes contained in WHITNEY'S Translation of the *Atharvaveda* accordingly furnish important aid in estimating the value of the readings in the *Saunakiya* recension of the *Atharvaveda*. The *Paippalāda* recension is known in only a single corrupt Ms., which has been reproduced in facsimile by Professors GARBE and BLOOMFIELD¹⁰. About one-eighth or one-ninth of this recension is original, being found neither in the *Saunakiya* text of the *Atharvaveda* nor in any other known collection of *Mantras*¹¹. The various readings of this recension, in the

¹ On the *Padapāṭha* of the *Sāmaveda* see BENFEY'S edition of that *Samhitā*, p. LVII–LXIV.

² See WHITNEY'S Introduction to the *Atharvaveda*, p. CXXVII; BLOOMFIELD, *The Atharvaveda*, *Grundriss* II, 1B, § 1.

³ Cp. WEBER'S edition p. VIII., and *Indische Studien* 13, 1–114 (Ueber den *Padapāṭha* der *Taittirīya-Samhitā*).

⁴ See L. v. SCHROEDER'S edition, Introduction, p. XXXVI.

⁵ Cp. L. v. SCHROEDER'S Introduction to his edition, § 1.

⁶ See LANMAN'S Introduction to Book XIX in WHITNEY'S Translation of the *Atharvaveda*.

⁷ See LANMAN'S Introduction to WHITNEY'S Translation, p. LXXIX–LXXIV.

⁸ The *Padapāṭha* of the *Atharvaveda* has been edited in full by SHANKAR P. PANDIT in his *Atharvaveda*.

⁹ Cp. BLOOMFIELD, *The Atharvaveda* p. 16.

¹⁰ *The Kashmirian Atharva-Veda*, Baltimore 1901.

¹¹ BLOOMFIELD, *The Atharvaveda* p. 15;

material common to both recensions, are given in the critical notes of WHITNEY'S Translation. The variations range from slight differences to complete change of sense, and exact textual agreement between parallel stanzas is comparatively rare¹. The text of this recension has not yet been critically edited except Book I².

I. PHONOLOGY.

Rgveda Prātiśākhya, ed. with German translation by MAX MÜLLER, Leipzig 1856—69; with UVATA'S Commentary, Benares Sanskrit Series, 1894. — Atharvaveda Prātiśākhya, ed. WHITNEY, JAOS. vols. VII and X. — Taittirīya Prātiśākhya, ed. WHITNEY, JAOS. vol. IX, 1871. — Vājasaneyi Prātiśākhya, ed. WEBER, IS. vol. IV, 1858; with UVATA'S Commentary, Benares Sanskrit Series, 1888. — Riktantravyākaraṇa (= Prātiśākhya of the SV.), ed. and transl. by BURNELL, Mangalore 1879.

BENFEY, Vollständige Grammatik p. 1—70. — WHITNEY, Sanskrit Grammar p. 1—87. — WACKERNAGEL, Altindische Grammatik. I. Lautlehre (very full bibliography).

3. Ancient Pronunciation. — Evidence throwing light on the phonetic character of the language of the Saṃhitās is furnished not only by the pronunciation of its sounds by the Brahmans of to-day, who still recite those texts, but also by the transcription of Sanskrit words in foreign languages, particularly Greek, in ancient times; by the summary information contained in the works of the old Sanskrit grammarians, Pāṇini and his successors; and more especially by the detailed statements of the Prātiśākhyas and the Śikṣās. From these sources we derive a sufficiently exact knowledge of the pronunciation prevailing about 500 B. C. This pronunciation, however, need not necessarily have coincided in every particular with that of the Saṃhitās, which date from many centuries earlier. Nevertheless, judging by the internal evidence supplied by the phonetic changes and analogical formations occurring in the language of the texts themselves and by the external evidence of comparative philology, we are justified in concluding that the pronunciation, with the possible exception of a very few doubtful points, was practically the same.

4. The Sounds of the Vedic Language. — There are altogether 52 sounds, 13 of which are vocalic and 39 consonantal. They are the following:

A. Vocalic sounds.

1. Nine simple vowels: *a ā i ī u ū r ṛ ḷ*.
2. Four diphthongs: *e o³ ai au⁴*.

B. Consonantal sounds.

1. Twenty-two mutes, divided into five classes, each of which has its class nasal, making a group of twenty-seven:
 - a) five gutturals: *k kh g gh ŋ*,
 - b) five palatals: *c ch j jh ñ*,
 - c) seven cerebrals: *t th d dh ṛ⁵ ḍḥ and ḷḥ⁵ ṇ*,
 - d) five dentals: *ṭ ṭh ḍ ḍh n*,
 - e) five labials: *p ph b bh m*.

cp. WHITNEY'S Translation of the Atharva-veda p. 1013—23.

¹ On the readings of the Paippalāda recension, see LANMAN'S Introduction p. LXXIX—LXXXIX.

² The Kashmirian Atharva Veda, Book One. Edited with critical notes by LEROY CARR BARRET, in JAOS. 26, 197—295.

³ These are really simple long vowels, being diphthongs only in origin (= *āi*, *āu*).

⁴ Pronounced *āi*, *āu* (see WHITNEY on APr. I. 40 and TPr. II. 29), but derived from diphthongs with a long first element.

⁵ These sounds take the place of *ḍ ḍḥ* respectively between vowels; e. g. *ḷḷe* (but *ḷḷya*), *mḷḷhṛge* (but *mḷḷhvān*).

2. Four semivowels: *y r l v*.
3. Three sibilants: *ś* (palatal), *ṣ* (cerebral), *s* (dental).
4. One aspiration: *h*.
5. One pure nasal: *m* (*m̐*) called Anusvāra ('after-sound').
6. Three voiceless spirants: *ḥ* (Visarjanīya), *ḷ* (Jihvāmūliya), *ḻ* (Upadhmanīya).

5. Losses, changes, additions.—In order that the phonetic status of the Vedic language may be understood historically, the losses, changes, and additions which have taken place in it as compared with earlier linguistic stages, must be pointed out.

a. It has lost the IE. 1) short vowels *ē ō* and *ə*; 2) long vowels *ē ō*; 3) diphthongs *ēi ōi, ēu ōu; āi ēi ōi, āu ēu ōu*; 4) sonant nasals; 5) voiced spirant *z*.

b. It has replaced a number of IE. sounds by others: 1) the short vowels *ē ō* by *ā*, *ə* by *i*; 2) the long vowels *ē ō* by *ā*; 3) the diphthongs *ēi ōi* by *ē, ēu ōu* by *ō*; also *āz ēz ōz* by *ē ō*; 4) *ṛ* by *ṝ* (*ṝr*), *l* by *r*; 5) *āi ēi ōi* by *āi, āu ēu ōu* by *āu*; 6) *r*, when followed by a nasal, has become *ṛ*; 7) gutturals (velars) have, under certain conditions, become palatals¹; 8) a palatal mute has become the palatal spirant *ś*².

c. It has added the whole series of eight cerebrals (including the spirant *ś*).

The above innovations are specifically Indian, excepting (1) the loss of the vowels *ē ō ə*, together with the diphthongs formed with them; (2) the loss of the sonant nasals; and (3) the addition of the spirants *ś* and *ṣ*. These the Avesta shares with the Vedas.

1. The simple vowels.

6. The vowel *a*.—This is by far the commonest vowel, being much more than twice as frequent as *ā*; while these two *a*-vowels combined occur as often as all the rest (including diphthongs) taken together³. According to the modern Indian pronunciation, *a* has the sound of a very short close neutral vowel like the English *u* in *but*. That such was its character as early as the time of Pāṇini appears from his last Sūtra, according to which *a* is not the short sound corresponding to *ā*. To the same effect are the statements of the Prātiśākhya⁴, which describe *a* as a 'close' (*saṃvṛta*) sound. This pronunciation is borne out by the reproduction of Indian words in Greek, where the vowel, though usually represented by *a*, appears as *ē* or *ō* also; on the other hand, the frequent reproduction of the Greek *a* by the Indian *ā* indicates that, to the Indian ear, that vowel was both longer and had more distinctively the sound of *a*. Similarly, Hindus of the present day make the observation that the English pronunciation of *ā* in Sanskrit words sounds long (*ātr̥gha*) to them. As the ancient Iranian languages have the normal *ā* throughout, the close pronunciation must be an Indian innovation. But whether it already prevailed in the period when the Saṃhitās were composed is uncertain. The fact, however, that in the RV. the metre hardly ever admits of the *ā* being elided after *e* or *o*, though the written text drops it in about 75 per cent of its occurrences, seems to indicate that when the hymns of the RV. were composed, the pronunciation of *ā* was still open, but that at

¹ Cp. BRUGMANN, Kurze vergleichende Grammatik der indogermanischen Sprachen 1902, I, 244.

² Op. cit. 233.

³ Cp. WHITNEY, 22 and 75.

⁴ APR. I. 36; VPr. I. 72.

the time when the Samhitā text was constituted, the close pronunciation was already becoming general.

a. Though *a* ordinarily represents IE. *ā ē ō i*, it also often replaces an original sonant nasal² representing the reduced form of the unaccented Vedic syllables *a*+nasal: 1) *an* in derivative and inflexional syllables; e. g. *sat-ā* beside the stem *sant-* 'being'; *jihva-ati* 'they sacrifice' (suffix otherwise *-anti*); 2) *a*+nasal in radical syllables; e. g. *ta-tā* 'stretched': *ṭan-*; *ga-tā* 'gone': *ṭgam-*; *das-mā* 'wondrous': *ṭdams-*; stem *pathi-* 'path', beside *pānthā-*; 3) in words as shown by comparative philology; e. g. *śatā-m* 'hundred' (Lat. *centum*), *dāśa* 'ten' (Lat. *decem*)³.

Very rarely *a* is a Prakritic representative of *r*, as in *vi-kaṭa-4* 'monstrous', beside *vi-kṛta-* 'deformed'.

7. The vowel *ā*. — This sound represents both a simple long vowel⁵ and a contraction; e. g. *d-sthā-t* 'he has stood'; *āsam* 'I was' (= *d-as-am*), *bhārāti* 'may he bear' (= *bhāra-a-ti*).

a. Like *a*, the long vowel *ā* frequently corresponds to or is derived from a syllable containing a nasal; e. g. *khā-tā* 'dug': *ṭkhan-*; *ā-tmān-* 'soul': *an-* 'breathe'. In very rare instances the nasal is retained in the RV.: *jighāmsati* 'desires to strike': *ṭhan-*; *śrantā-* 'wearied': *ṭśram-*; *dhvānti-* 'dark': *ṭdhvan-*; there are six or eight more instances in the later Samhitās⁶. Here the reappearance of the nasal in a weak radical syllable is an innovation due to the influence of other forms with nasals⁷.

8. The vowel *i*. — This sound in the first place is an original vowel; e. g. *div-i* 'in heaven'. It also frequently represents the low grade of *e* and *ya* both in roots⁸ and suffixes; e. g. *vid-mā* 'we know', beside *véd-a* 'I know'; *nāv-iṣṭha-* 'newest', beside *nāv-yas-* 'newer'. It further appears as the low grade of *ā* in roots containing that vowel; e. g. *sīdhyati* 'succeeds', beside *sādhati*; *śiṣṭā-* 'taught', beside *śāsti* 'teaches'; especially when the vowel is final, as in *sthi-tā* 'stood': *ṭsthā-*. From the latter use it came to assume the function of a 'connecting' vowel; e. g. *jan-i-ty-* 'begetter': *ṭjan-*; after heavy syllables also in the ending *-ire* of 3 pl. pf. mid. *vavand-ire* (beside *nunudrē*). In *sīthirā* 'loose' *i* would be a Prakritic representative of *r*, if the word is derived from *ṭśrath*⁹.

9. The vowel *ī*. — This sound is an original vowel, e. g. in *jīvā-* 'living'¹⁰. It also often represents the low grade of *yā* both in roots and suffixes; e. g. *jī-tā* (AV.), 'overcome': *ṭjyā-*; *aś-ī-māhi* 'we would attain', beside *aś-yām* 'I would attain'. It further seems to represent the low grade of both radical and suffixal *ā*; but this can probably in all instances be explained as either a low grade of *ai* or a later substitution for *i*; e. g. *gī-tha-* (AV.) beside *gā-thā-* 'song', is from the root *gai-*; *adī-mahi* (VS.) and *dī-ya* (VS.), from *ṭ2dā-* and *ṭ3dā-*, occur beside forms in *i* from the three roots *dā-* which have *i* only in the RV.; *hīnd-* 'forsaken', from *ṭhā-*, occurs once in RV. x beside forms with *i* only in RV. i-ix. A similar explanation probably applies to the *-nī-* of the ninth class of verbs beside *-nā-*, e. g. *grbhñī-*: *grbhñā-*¹¹.

¹ Cp. BRUGMANN, KG. 92, 104, 116.

² Cp. BRUGMANN 184.

³ See WACKERNAGEL I, 7 (p. 7-10).

⁴ Cp. WACKERNAGEL I, 146.

⁵ It represents IE. *ā ē ō i*: cp. BRUGMANN, KG. 98, 110, 122. It also appears for IE. *ō* before single consonants: cp. WACKERNAGEL I, 10.

⁶ See below, past passive participles 574.

⁷ a.

⁸ See WACKERNAGEL I, 13.

⁹ This term will be retained in the present

work in its conventional sense (cp. BRUGMANN, KG. 365), and 'roots' will be quoted in the usually low grade form in which they appear in Sanskrit grammar. The term 'base' will be used to designate the phonetic unit which is the starting point of vowel gradation (cp. BRUGMANN, KG. 211). Thus *bhāva-* or *bhavi-* is a 'base', *bhū-* is a 'root'.

⁹ Cp. WACKERNAGEL I, 16 (p. 19, note).

¹⁰ Cp. BRUGMANN, KG. 73.

¹¹ See WACKERNAGEL I, 18.

10. The vowel *u*.—This sound is an original vowel; e. g. *ūpa* 'up to'; *duhitṛ-* 'daughter'; *mādhū-* 'sweetness'. It also represents the low grade of *o* or *va* both in roots and suffixes; e. g. *yugā-* m. n. 'yoke', beside *yōga-* m. 'yoking'; *śuṭā-* (AV.) 'asleep': *śvāpna-* m. 'sleep'; *kṛnu-*: *kṛnō-* present base of *kṛ-* 'make'.

11. The vowel *ū*.—This sound is an original vowel; e. g. *bhrū-* 'brow'; *śūra-* 'hero'. It is also the low grade for *avi*, *au*, *vā*; e. g. *bhū-t* 'has become': *bhavi-syāti* 'will become'; *dhūtā-* 'shaken': *dhautīr-*, f. 'shaking'; *sūd-* 'sweeten': *svād-* 'enjoy'.

12. The vowel *r*.—The vowel *r*¹ is at the present day usually pronounced as *ri*; and that this pronunciation is old is shown by the confusion of the two sounds in inscriptions and Mss., as well as by the reproduction of *r* by *ri* in the Tibetan script². But *r* was originally pronounced as vocalic *r*. The Prātisākhya of the RV., VS., AV.³ describe it as containing an *r*, which according to the RPr. is in the middle. According to the commentator on the VPr. this medial *r* constitutes one-half of the sound, the first and last quarter being *ā*⁴. This agrees with *rr*, the equivalent of *r* in the Avesta.

Except in the acc. and gen. plur. of *r*-stems (where *r̄* is written), the long vowel is in the RV. represented by the sign for *r*: always in forms of the verb *mṛd-*⁵ 'be gracious', in the past participles *tyrhā-* 'crushed', *dr̥hā-* 'firm', in the gen. *nr̥nām*, and in the one occurrence of the gen. *tisrynām*⁶. In the later Samhitās, the vowel in these instances was pronounced short⁷; and it was doubtless for this reason that *r* came to be erroneously written for *r̄* in the text of the RV.

13. The vowel *r̄*⁸.—This long vowel, according to RPr. and APr.⁹, contains an *r* in its first half only. It appears only in the acc. and gen. plur. masc. fem. of *r*-stems; e. g. *pitr̄n*, *mātṛs*; *pitr̄nām*, *svdsrynām*. Thus the *r̄* was written only where *a-* *i-* *u-* stems showed analogous forms with *ā* *i* *ū*; and prosodical evidence proves that, in the RV., *r̄* is required even in the two genitives in which *r* is written (*nr̄nām* and *tisrynām*)¹⁰. In the TS., however, all these genitives plur. have *r*¹¹ (that is, *pitr̄nām* as well as *nr̄nām*, *tisrynām*).

14. The vowel *l*.—This sound, though pronounced as *lri* at the present day, was originally a vocalic *l*. Its description in the Prātisākhya¹² is analogous to that of *r*. It is found only in a few forms or derivatives of the verb *kṛp-* 'be in order': *caklpr̄l*, 3 pl. perf.; *ciklpati*, 3 sing. aor. subj.; *kṛpti-* (VS.) 'arrangement'. In the RV. *r* appears beside it in *kṛp-* 'form'¹³.

2. The diphthongs.

15. The diphthongs *e* and *o*.—At the present day these sounds are pronounced in India as long monophthongs like *ē* and *ō* in most European

¹ In several instances *r* appears to represent an IE. *l* sound. Cp. WACKERNAGEL I, p. 33.

² See WACKERNAGEL I, 28.

³ RPr. VIII. 14; VPr. IV. 145; APr. I. 37, 71.

⁴ Cp. BENFEY, *Vedica und Verwandtes* I, 18.

⁵ Except possibly RV. VII. 56¹⁷ where the vowel is metrically short; cp. op. cit. I, 6; ARNOLD, *Vedic Metre*, p. 143.

⁶ RV. V. 69².

⁷ In the AV. the vowel is still metrically long in some of these instances: OLDENBERG, *Prolegomena* 477.

⁸ The *r̄* of the gen. pl. is an Indian innovation; cp. 5, b 6 and 17. On the other hand, IE. *r̄* is represented by *ir* and (after labials) *ir̄*; e. g. from *kṛ-* 'commemorate', *kṛ-it-* 'fame'; *pṛ-* 'fill': *pṛ-itā-* n. 'reward'; as low grade of *rā* in *dirgh-ā-* 'long', beside *drāgh-īyas-* 'longer'. Cp. WACKERNAGEL I, 22.

⁹ RPr. XIII. 14; APr. I. 38.

¹⁰ See above, 5, b 6.

¹¹ Cp. BENFEY, *Vedica und Verwandtes* I, 3.

¹² RPr. XIII. 14; VPr. IV. 145.

¹³ Cp. WACKERNAGEL I, 31.

languages. That they already had this character at the time of the Prātiśākhya¹ and of Pāṇini's successors Kātyāyana² and Patañjali³, appears from the accounts given by those authorities, who at the same time recognize these two sounds to be in many instances the result of the euphonic combination (*saṃdhi*, Sandhi) of *a+i* and *a+u* respectively. This evidence is borne out by the reproduction of Indian words by the Greeks⁴ and of Greek words by the Indians⁵ from about 300 B. C. onwards.

a. These two sounds as a rule represent earlier diphthongs of which the second element was *i* or *u* respectively. 1. This is most evidently so when they are produced in Sandhi by the coalescence of *ā* with *i* and *ū*. As the result of such a combination they are explicable only on the assumption of an earlier pronunciation of these sounds as the genuine diphthongs *āi* and *āu*. — 2. They are further based on prehistoric contractions within words in declension and conjugation; e. g. loc. sing. of *āśva* 'horse': *āśve* (cp. *nāv-i* 'in the ship'); nom. acc. du. neut. of *padā* 'step': *padē* (cp. *vācas-i* 'two words'); 3. sing. pot. mid. *bhāvēta* 'should become' (cp. *ās-īta* 'would sit'); *maghōn* weak stem (= *magha-un*) of *maghāvan* 'bountiful'; *ā-voc-at* 3. sing. aor. of *vac-* 'speak' (= *ā-va-uc-at*)⁶. — 3. These two sounds also represent the high grade corresponding to the weak grade vowels *i* and *u*; e. g. *sēcati* 'pours', beside *sik-tā* 'poured'; *bhoj-am*, beside *bhūj-am*, aor. of *bhuj-* 'enjoy'⁷.

b. 1. In a small number of words *e*¹⁰ represents Indo-Iranian *as* (still preserved in the Avesta) before *d* and *dh* and *h* (= *dh*): *dehi* 'give', and *dhehi* 'set' (Av. *dazdi*); *e-dhi* 'be', beside *ās-ti*; *nēd-īyas* 'very near', *nēd-īstha* 'nearest' (Av. *nasdyo*, *nasdišta*); *medhā* 'insight' (Av. *mazdā*); *miyēdha* 'meat-juice' (Av. *myāda*); *vedhās* 'adorer' (Av. *vazdah-*); *sēd*⁸ weak perf. of *sad-* 'sit' (Av. *hazd-* for Indo-Iranian *sazd-*)⁹. — 2. Similarly *o*¹⁰ represents *as* in stems ending in *-as* before the *bh* of case-endings, e. g. from *āśv-as* *n* 'hatred', inst. pl. *dēśo-bhis*; and before secondary suffixes beginning with *y* or *v*: *amho-yū* 'distressing' (but *apas-yū* 'active'); *divo-yū* 'wishing to give' (beside *divas-yū*); *sāho-van-* (AV.) 'mighty', beside *sāhas-van-* (RV.). In derivatives of *śaṣ-* 'six', and of *vah-* 'carry', *o* represents *as* before *d* or *dh*, which it cerebralizes: *śo-ḍaśa* (VS.) 'sixteen'; *so-ḍhā* 'six-fold'; *vō-ḍhum* 'to carry'.

16. The diphthongs *ai* and *au*. — These sounds are pronounced at the present day in India as diphthongs in which the first element is short. Even at the time of the Prātiśākhya they had the value of *āi* and *āu*¹¹. But that they are the etymological representatives of *āi* and *āu* is shown by their becoming *āy* and *āv* respectively before vowels both in Sandhi¹² and within words; e. g. *gāv-as* 'kine', beside *gāu-s* 'cow'¹³. That such was their original value is also indicated by the fact that in Sandhi *a* contracts with *e*¹⁴ to *ai*, and with *o* to *au*¹⁵.

17. Lengthening of vowels. — 1. Before *n*, vowels are lengthened only (except *r* in the gen. pl.) in the acc. pl. in *-ān*, *-īn*, *-ūn*, *-ṛn*¹⁶, where the long vowel is doubtless pre-Indian¹⁷.

2. Before suffixal *y*, *i* and *u* are phonetically lengthened: a) as finals of roots; e. g. *kṣī-yate* 'is destroyed' (√*kṣi-*); *sū-yāte* 'is pressed' (√*su-*); *śrū-yās* 'may he hear' (√*śru-*); b) as finals of nouns in denominatives formed with *-yā* and their derivatives; e. g. *jānī-yānt-* 'desiring a wife' (*jāni-*); *valgū-*

¹ See WHITNEY on APr. I. 40.

² Vārttika on Pāṇini VIII. 2, 106.

³ Comment on Vārttika I and 3 on Pāṇini I. 1, 48.

⁴ Thus *Kekaya*, name of a people, becomes *Κήκαιοι*; *Gōṇḍa* name of a people, *Γόνδαλοι*.

⁵ Thus *κράμης* becomes *kramela-ka-*; *ῥορά* becomes *horā*.

⁶ Cp. WACKERNAGEL I, 33 b.

⁷ Op. cit. I, 33 c, d, e.

⁸ On this base see below on the Perfect, 483 a, 2.

⁹ Cp. WACKERNAGEL I, 34 a.

¹⁰ These *e* and *o* are not distinguished in

pronunciation from the monophthongs representing the diphthongs *āi* and *āu*.

¹¹ See WHITNEY on APr. I. 40 and TPr. II. 29.

¹² See below 73.

¹³ Cp. WACKERNAGEL I, 36.

¹⁴ That is, originally *ā + (e =) āi* became *āi*.

¹⁵ That is, originally *ā + (o =) āu* became *āu*.

¹⁶ For original *a i u r + ns*.

¹⁷ As the *s* which caused the length by position had already for the most part disappeared in the Vedic language.

yāti 'treats kindly' (*valgū-*); *gātū-yāti* 'desires free course' (*gātū-*; but also *gātu-yāti*)¹. The AV.² has a few exceptions: *arāti-yāti* 'is hostile'; *jani-yāti* as well as *jantī-yāti*³; c) *i* in the suffix *-īya* and in the comparative suffix *-īyas*.

3. Before *r*, if radical, *i* and *u* seem to be lengthened when a consonant follows; e.g. *gīr-bhīs* beside *gīr-as* (*gīr-* 'song of praise'); *pūr-sū* beside *pūr-as* (*pūr-* 'fort'), but *īr* and *ūr* here represent IE. *r̥*⁴. In a few instances this is extended by analogy to words in which the *r* is not radical: *āsīr* 'blessing' (*āsīs-*); *sajūr* 'together' (*√jus-*)⁵.

4. Before *v*, the vowels *a i u* are lengthened: a) in some instances the augment: *āvīdhyat* 'he wounded' (*√vyadh-*)⁶; b) once before the primary suffix *-vāms* of the perfect participle: *jigī-vāms-* 'having conquered' (*√ji-*); c) often before the secondary suffixes *-van-*, *-vana-*, *-vant-*, *-vala-*, *-vin-*; e.g. *ritā-van-* 'observing order'; *kārṣṭi-vana-* (AV.) 'ploughman'; *yā-vant-* 'how great'; *śvāṣṭi-vant-* (RV¹) 'snorting' (*√śvas-*); *krṣṭi-vala-* 'ploughman'; *dvayā-vin-* 'dishonest'; d) often before the second member of a compound; e.g. *gūrtāvasu-* 'whose treasures are welcome'.

5. Before *h* *r* and *z*, when followed by one or more consonants, vowels are lengthened by way of compensation for the loss of the *z* or *z̥*⁸; a) *ā* (= *az*) in *tādhi* 'hew' (*√tak-*); *bādhā* 'firm' (*√bamh-*); *sādh-* 'conquering', *ā-sādhā* 'invincible' (*√sah-*); b) *ī* = *iṣ* in *īd-* 'adore' (*√yaj-* 'sacrifice', or *√iṣ-* 'wish'); *mūlā* 'nest'; *pīd-* 'press'; *mūdhā* 'reward'; *mūdhvāms-* 'bounteous'; *rīdhā* 'licked' (*√rih-*); *vūd-* 'swift'; *sīdati* (= *sizdati*) 'sits'; *hīd-* 'be angry' (cp. *hims-* 'injure'). c) *ū* = *uz* in *ūdhā* 'borne' (*√vah-*); *gūdhā* 'concealed' (*√guh-*)⁹.

6. Vowels also appear lengthened under conditions other than those enumerated above (1-5).

a. Final *a i u* are very frequently lengthened in the Samhitās before a single consonant owing to rhythmical predilections; from this use the lengthening of the vowels is extended to syllables which are reduplicative or precede suffixes¹⁰.

b. For metrical reasons the length is in a few words shifted to another syllable. Thus *didihī* often appears instead of the regular *dīdihī*; and in *virā-sāt* 'ruling men', *virā*¹¹ stands for *vīra*. A similar explanation perhaps applies to *carātha* 'moving', beside *carātha*; and *māhina* 'gladsome', beside *māhina*.

c. The long vowel beside the short in the same stem appears in some instances to be due to vowel gradation; as in *tvāt-pitāras* (TS.) 'having thee as a father', beside *pitāras*; *prthu-jāghana* 'broad-hipped', beside *jaghdna*.

¹ Before this *-yā*, the final of *a*-stems is sometimes lengthened, but probably not phonetically; see below 6 d.

² See WHITNEY on APr. III. 18.

³ No lengthening takes place in the optative present of verbs of the 5th or 8th class, e.g. *śru-yāma* (*śru-* 'hear'); nor in adverbs formed with *-yā* from *u*-stems; e.g. *āśu-yā* 'swiftly'; *amu-yā* 'thus'.

⁴ See above on *r̥*, p. 8, note 8.

⁵ Cp. WACKERNAGEL I, 23. When *ir* stands for suffixal *-is*, it remains unchanged; e.g. *havirbhīs* 'with oblations' (*hav-is-*), *krivir-dat-i* 'saw-toothed'; *-ur*, with genuine *u*, remains short in *urvārā* 'field', *urvi-* 'wide', *urvīyā* 'widely' (*uru-* 'wide'), *urv-āśi-* 'desire', *dur-*

(for *dus-*) e.g. in *dur-gā* 'hard to traverse'.

⁶ The lengthening of the augment in *āyana-*, *dyukta* (*√yuj-*) and *āriṇak*, *āraik* (*√ric-*), follows this analogy.

⁷ The lengthening here probably started from that in Sandhi: cp. WACKERNAGEL I, 42.

⁸ This appears to be the only kind of compensatory lengthening in the Vedic language. Cp. 17, 1.

⁹ On *e* and *o* for *az* *az̥*, see above, 15, a, b, and cp. WACKERNAGEL I, 40.

¹⁰ See WACKERNAGEL I, 43.

¹¹ Metrical shortening of a long syllable

'hip'; *ānu-śāk* 'in continuous order', beside *ānu* 'along' as first member of a compound.

d. The lengthening of the vowel in a certain number of instances appears to be due to analogy; thus the denominatives in *-āyā* beside *-ayā* from *a*-stems (e. g. *ṛtāyā* 'observe order', beside *ṛtayā*), seem to follow the model of those in *-īyā* and *-ūyā*, which would account for the fluctuation in quantity. *Tikṣṇā* 'sharp' (beside *tigmd-*: *tij-* 'be sharp') and *halikṣṇa-* (TS.) beside *halikṣṇa-* (VS.), a kind of animal, appear to owe their *ī* to the influence of desideratives which in several instances have *ī* (partly for older *i*) before *ḥs*. The reason for the *ū* in *tūṣṇīm* 'silently' (*tus-* 'become quiet'), and in *sumnā-* (VS.), otherwise *sumnā-* 'favour', is, however, obscure.

18. Loss of vowels.—Vowels are very rarely dropped in the language of the Samhitās. Medial loss is almost entirely restricted² to the isolated disappearance of *u* before *v* and *m*. That vowel is dropped at the end of the first member of a compound in *anvartitā* (RV¹) 'wooer' (= *anu-vartitā*); *ānvartīye* (AV.) 'I shall follow'³; *cār-vadana-* (AV. Paipp.) 'of lovely aspect' (= *cāru-vadana-*) and *cār-vāc-* (AV. Paipp.) 'speaking pleasantly'⁴. The only example of the loss of *ā* in this position seems to be *tīl-pñija-* (AV¹) a kind of plant, beside *tīla-pñijī-* (AV¹). The vowel *u* is further dropped before the *m* of the 1 pers. pl. pres. ending of the 5th (*-nu-*) class, when the *u* is preceded by only one consonant, in *kṛṇ-mahe* and *kṛṇ-māsi* (AV.)⁵ 'we do'.

Initial vowels also occasionally disappear. The only vowel that is lost with any frequency is *ā*, which is dropped in Sandhi after *c* and *o*, according to the evidence of metre, in about one per cent of its occurrences in the RV. and about twenty per cent in the AV. and the metrical portions of the YV.⁶ In a few words its disappearance is prehistoric: in *vā-* 'bird'⁷ (Lat. *avi-*), possibly in *nī-* 'in' (Greek *ἐν*)⁸, in *pū-* 'press'⁹, *bhi-śā-*¹⁰ 'healer'. *ā* is lost in *tmān-*, beside *ā-tmān-*, but the reason has not been satisfactorily explained¹¹. In *va* 'like', beside *iva*, the loss of *i* is probably only apparent: cp. *vā* 'like' (Lat. *vē* 'or')¹². Initial *u* seems to be lost, if the reading is not corrupt, in *śmasi* (RV. II. 31⁶) beside *uśmāsi* 'we desire' (*√vas-*).

19. Contraction.—Long vowels and diphthongs are often the result of contraction in Sandhi¹³. They have frequently a similar origin in the interior of words¹⁴.

a. Contractions of *a* with a vowel or diphthong are the following:

1. *ā* often stands for *a + a*, *ā + a*, or *a + ā*; e. g. *āj-at*, augmented imperfect (= *ā-aj-at*); *ād-a*, red. perf. (= *a-ād-a*); *bhārāti*, pres. subj. (= *bhāra-ati*); *ukthā*¹⁵, inst. sing. (= *ukthā-a*); *āśvās* 'mares', nom. pl. (= *āśvā-as*); *dāti*, aor. subj. (= *dā-ati*); *devām*, gen. pl. (= *devā-ām*).

2. *e* stands for *a + ī* and *ā + ī*; e. g. *āśve*, loc. sing. (= *āśva-i*); *padē*,

(at the end of a triṣṭubh-line), without interchange of quantity, appears in *sirāsu*, loc. plur. of *śvā-* 'stream'.

¹ See below, Denominatives, 563, a.

² Apart from the syncopation of *ā* in low grade syllables: cp. 25, A 1.

³ Cp. BÖHTLINGK, ZDMG. 39, 533; 44, 492f.; cp. OLDENBERG 324.

⁴ See BÖHTLINGK's Lexicon s. v. Perhaps also in *jāmbila-* (MS.) 'knee-pan', if = *jānu-vila-*.

⁵ Cp. DELBRÜCK, AIV. 174; v. NEGELEIN, Zur Sprachgeschichte des Veda 60 (Wurzeln).

⁶ Cp. WACKERNAGEL I, p. 324; OLDEN-

BERG, ZDMG. 44, 321ff. (Der Abhinihita Sandhi im Rgveda).

⁷ Cp. 25, A 1; WACKERNAGEL I, 71.

⁸ Cp. SCHMIDT, KZ. 26, 24; WACKERNAGEL 2¹, p. 73.

⁹ Op. cit. 2¹, p. 71 (bottom).

¹⁰ Op. cit. 2¹, p. 72 (bottom).

¹¹ Op. cit. 1, p. 61 (top).

¹² Cp. op. cit. 1, 53 c, note; ARNOLD, Vedic Metre, 129 (p. 78).

¹³ See below 69, 70.

¹⁴ See above 15, a 2.

¹⁵ The original inst. ending *-a* under the influence of this contracted form became *-ā*; cp. WACKERNAGEL I, p. 102, mid.

nom. acc. du. neut. (= *padā-ī*); *bhāves*, opt. pres. (= *bhāva-īs*); *yamé* 'twin sisters', nom. acc. du. fem. (= *yamā-ī*).

3. *o* stands for *a+u*; e. g. *dvocam*, aor. of *vac-* 'speak' (= *āva-uc-am*).

4. *ai* stands for *ā+e* and, in augmented forms, *a+ē*; e. g. *tāsmāi* 'to him', dat. sing. masc. (= *tāsmā-e*); *devyāi*, dat. sing. fem. (= *devyā-e*); *dicchat*, 3. sing. impf. (= *ā-icchat*); *āratā*, 3. pl. impf. (= *ā-irata*) 'set in motion'.

5. *au* stands for *a+ū* in augmented forms; e. g. *ducchat*, 3. sing. impf. of *vas-* 'shine' (= *ā-ucchat*); *auhat*, 3. sing. impf. of *ūh-* 'remove' (= *a-ūh-at*).

b. Contractions of *i* with *i* or *ā* are the following:

1. *ī* stands for *i+i* in the nom. acc. pl. neut. of *i*-stems; e. g. *trī* 'three' (= *trī-i*).

2. *ī* stands for *i+i* in weak forms of the perfect, when the reduplicative vowel is immediately followed by *i* (either original or reduced from *ya*); e. g. *īṣ-īr* (= *i-īṣ-īr* from *iṣ-* 'speed'); *īj-ē* (= *i-ij-ē* from *yaj-* 'sacrifice').

3. *ī* stands for *i+ā* in the inst. sing. fem. and the nom. acc. du. masc. fem. of stems in *-i*; e. g. *matī* (= *matī-ā*) 'by thought'; *pāti* 'the two lords' (= *pāti-ā*, cp. *ṛtvij-ā*), *ślci-ī*, du. fem. 'the two bright ones' (= *ślci-ā*).

4. *ī* stands for *i+ā* in compounds of *dvi-* 'two', *nī* 'down', *prāti* 'against', with the low grade of *āp-* 'water': *dvīp-ā* 'island'; *nīp-ā* 'low-lying' (K.)¹; *pratīpām* 'against the stream'².

5. *ī* stands for *i+ā* when reduplicative *i* is followed by the low grade form of a root beginning with *ā*: *īpsa-ti* (AV.), desiderative of *āp-* 'obtain' (= *i-īp-sa-*)³. A similar contraction takes place when initial radical *a* is long by position, in *īks-ate* 'sees' (cp. *āks-i* 'eye') and *īkḥ-āyati* 'swings' (cp. *pari-āṅkhāyate* 'may he embrace'). In *īj-ate* 'drives', beside *āj-ati* 'drives', the contraction to *ī* of *i+ā* is perhaps due to analogy⁴.

c. Contractions of *u* with *u* or *ā* are the following:

1. *ū* stands for *u+u* in weak forms of the perfect when the reduplicative vowel is immediately followed by *u* (either original or reduced from *va*); e. g. *ūc-e*, 3 sing. mid. (= *u-uc-e*) from *uc-* 'like'; *ūc-īr* (= *u-uc-īr*) from *vac-* 'speak'.

2. *ū* stands for *u+ā* in the compound formed with *dnu* 'along' and the low grade of *āp-* 'water': *anūp-ā*⁴ 'pond'.

3. *ū* stands for *u+ā* in the nom. acc. du. masc. fem. of *u*-stems; e. g. *bāhū* 'the two arms' (= *bāhū-ā*).

4. *ū* seems to stand for *u+i* in the nom. acc. pl. neuter of *u*-stems; e. g. *vāsu* (= *vāsu-i*), from *vāsu-* 'good'; but the vowel may possibly be lengthened by analogy⁵, for the Pada text always has *ū*.

20. Hiatus.—a. In the written text of the Saṃhitās, hiatus is, as a rule, tolerated in diphthongs only, vowels being otherwise separated by consonants. It nevertheless appears:

1. in Sandhi, when a final *s y* or *v* has been dropped before a following vowel; when final *ī ū e* of dual endings are followed by vowels; when *a* remains after final *e* and *o*; and in some other instances⁶;

2. in compounds, when the final *s* of the first member has disappeared before a vowel; e. g. *āyo-agra-* 'iron-pointed' (*āyas-* 'iron'); *pura-ātī-* 'leader' (*purās* 'before'); and when, by a Prakritism, *y* is lost in *prā-yuga-* 'fore-part of the shaft' (= *prā-yuga-*);

¹ Cp. *nīp-ya-* (VS.), 'lying at the bottom'.

² Cp. *āṅka-* and *prāṅka-* 'face'.

³ Cp. Samprasāraṇa *ī* and *ū* for *yā* and *vā*.

⁴ Cp. WACKERNAGEL I, 90 c, p. 104.

⁵ That is, of the *a* and *i* stems; e. g. *bhadrā*, *trī*.

⁶ See below, Sandhi 69—73.

3. in the simple word *i'taiṁ*¹ 'sieve' (probably from *taṁs-* 'shake'), by a loss of *s*, due most likely to borrowing from an Iranian dialect (where medial *s* would have become *h*, which then disappeared).

b. 1. Though not written, hiatus is common elsewhere also in the Samhitās². The evidence of metre shows that *y* and *v* must often be pronounced as *i* and *u*, and that a long vowel or a diphthong has frequently the value of two vowels. When the long vowel or diphthong is the result of contraction, the two original vowels must often be restored, within a word as well as in Sandhi. Thus *pānti* 'they protect', may have to be read as *pā-anti* (= *pā-anti*)³, *āñjan* 'they anointed' as *ā-ñjan*; *jyēstha-* 'mightiest' as *jyā-istha-* (= *jyā-istha-* from *jyā-* 'be mighty'); *dicchas* as *d-icchas* 'thou didst wish'; *aur̥ṇos* as *a-ur̥ṇos* 'thou didst open'⁴.

2. Hiatus is further produced by distraction of long vowels⁵ which, as the metre shows, are in the R̥gveda often to be pronounced as two short vowels. This distraction was doubtless originally due partly to a slurred accentuation which practically divided a syllable into two halves, and partly to the resolution of etymological contraction. From such instances distraction spread to long vowels in which it was not historically justified. It appears most often in *ā*, especially in the gen. pl. in *-ām*, also in the abl. sing. in *-āi*, the nom. acc. pl. in *-ās*, *-āsas* of *a*-stems, in the acc. sing. in *-ām* of such words as *abjīm* 'born in the water'; and in many individual words⁶. Distraction is further found in the diphthongs of words in which it is not etymologically justified; as in the genitives *vās* 'of a bird', *gās* 'of a cow', in *tradhā* 'threefold', *nētr-* 'leader', *rēkhas-* 'property', *śrēṇi-* 'row'; and in other words⁷.

21. Svarabhakti.—When a consonant is in conjunction with *r* or a nasal, a very short vocalic sound tends to be developed between them, and the evidence of metre shows that a vowel must often be pronounced between them. It is the general view of the Prātiśākhya⁸ that when an *r* precedes another consonant a vowel is sounded after it; according to some of them this also takes place after *l* or even after any voiced consonant. They call it *svarabhakti* or 'vowel-part', which they describe as equal to $\frac{1}{8}$, $\frac{1}{4}$, or $\frac{1}{2}$ mora in length and generally as equivalent to *a* or *e* (probably = *ē*) in sound.

a. The metre of the RV. shows that an additional syllable is frequently required in words in which *r* either precedes or follows⁹ another consonant; e. g. *darśatī-* 'worthy to be seen' (quadrisyllabic); *indra-*¹⁰, name of a god (very often trisyllabic); *prī-* 'forth' (dissyllabic)¹¹.

¹ Cp. WACKERNAGEL I, 37 b, note.

² See OLDENBERG, Prolegomena 434 ff.: 'Hiatus und Contraction'; ARNOLD, Vedic Metre, chapter IV, p. 70 ff. (Sandhi), chapter V, p. 81 ff. (Syllabic Restoration).

³ As a rule, one vowel (including *e* and *o*) is shortened before another: see OLDENBERG, op. cit., 465 ff.; 447 ff.

⁴ WACKERNAGEL I, 46 b.

⁵ See OLDENBERG, op. cit., 163 ff. (Vocale mit zweisilbiger Geltung).

⁶ See WACKERNAGEL I, 44. This is a very old phenomenon, as it is found in the Avesta in the gen. pl. and in other forms: OLDENBERG 181; WACKERNAGEL I, p. 50.

⁷ WACKERNAGEL I, 46. This distraction of diphthongs is also pre-Vedic, parallels being found in the Avesta. Its use gradually decreases in the RV. and is lacking in the later Samhitās, doubtless owing to the dis-

appearance of slurred accentuation: WACKERNAGEL I, 47.

⁸ RPr. VI, 13 ff., VPr. IV, 16; TPr. XXI, 15 ff.; APr. I, 101 ff.

⁹ The vowel which has to be restored in the gen. loc. du. termination *-āns*, which must always be read as a dissyllable, is not to be explained as Svarabhakti, since *-āns* is the original ending.

¹⁰ Cp. OLDENBERG, ZDMG. 60, 711—745 (Die Messung von *indra*, *rudrā* u. a.).

¹¹ There seem to be a few instances of a Svarabhakti vowel being actually written: *tarāsanti*, beside *tras-* 'tremble'; the secondary derivative *svatīdrim*, beside *svitrd-* (AV.) 'white'; *pūṛṣa-* and *pūṛṣa-* 'man', probably for **pūṛṣa-* (WACKERNAGEL I, 51, cp. 52). The initial vowel of *ulokā-*, which is commoner than *lokā-* 'world', has not yet been satisfactorily explained; cp. op. cit. I, 52 d.

b. When a consonant is followed by *ñ*, *n*, or *m*, the same parasitic vowel often appears; e. g. *yajñd-* (= *yajñd-*) 'sacrifice'; *gnā-* (= *gñd-*) 'woman'. It is, however, here frequent only as representing the second syllable after the caesura in triṣubh and jagati verses; it rarely occurs at the beginning of such verses, and never at the end¹.

VOWEL GRADATION.

I. The Guṇa series: *e o ar*.

22. A. Low grade: *i u r*.—In the same root or stem the simple vowels *i u r* are found to interchange² with the respective high grade forms *e o ar* al³ called Guṇa ('secondary form'?) by the native grammarians, according to the conditions under which the formative elements are attached. Beside these appear, but much less frequently, the long grade forms *ai au ār* called Vṛddhi ('increase') by the same authorities. The latter regarded the simple vowels as the fundamental grade, which, from the Indian point of view, these vowels often evidently represent: thus from *ūrṇavābhi-* (SB.) 'spider', we have the derivative formation *aurṇavābhā-* 'sprung from a spider'⁴. Comparative grammar has, however, shown that in such forms we have only a secondary application of an old habit of gradation derived from the IE. period, and that Guṇa⁵ represents the normal stage from which the low grade form, with reduced or altogether lacking vowel⁶, arose in less accented syllables. This theory alone can satisfactorily explain the parallel treatment of Guṇa gradation (*e o ar* beside *i u r*) and Samprasāraṇa gradation (*ya va ra* beside *i u r*), as in *diṣ-ṭā-*, *dī-dēṣ-a* (*diṣ-* 'point out') and *iṣ-ṭā-*, *iyāj-a* (*yaj-* 'sacrifice'). In other words, *i u r* can easily be explained as reduced forms of both Guṇa and Samprasāraṇa syllables (as ending or beginning with *i u r*), while the divergent 'strengthening' of *i u r*, under the same conditions, to *e o ar* or *ya va ra* cannot be accounted for⁷.

The interchange of Guṇa and simple vowel is generally accompanied by a shift of accent: Guṇa appears in the syllable which bears the accent, but is replaced by the simple vowel when the accent is transferred to the following syllable. This shows itself most clearly in inflexional forms; e. g. *ā-mi* 'I go', but *i-mās* 'we go'; *āp-nó-mi* (AV.) 'I obtain', but *āp-nu-mās* 'we obtain'; *vārdhāya*, but *vrdhāya* 'to further'. Hence it is highly probable that change of accent was the cause of the gradation⁸.

a. Long grade or Vṛddhi: *ai, au, ār*.—Vṛddhi is far more restricted in use than Guṇa, and as it nearly always appears where Guṇa is to be expected, it may be regarded as a lengthened variety of it⁹ dating back to the IE. period.

¹ See OLDENBERG, Prolegomena, 374, note.

² This interchange was already noticed by Yaska; see Nirukta X. 17.

³ The only root in which the gradation *ai* is found is *kṛ-*, cp. 14. It is employed in word-formation much in the same way as in verbal and nominal inflexion.

⁴ See below a, 3 and cp. 25 B2; WACKERNAGEL I, 55, p. 62, note (top).

⁵ Both *a* and *ā* represent the Guṇa or

normal stage in the gradation of the *a*-vowels in many roots: see 24; WACKERNAGEL I, 55 b.

⁶ The vowel sometimes disappears in the low grade of the *a*-series ('Schwundstufe') see 24.

⁷ Cp. WACKERNAGEL I, 55.

⁸ Occasional exceptions, such as *vṛka-* 'wolf', are capable of explanation: cp. WACKERNAGEL I, 57.

⁹ 'Dehnstufe'; cp. WACKERNAGEL I, 61.

It is to be found 1) in strong forms of a few monosyllabic substantives, in the nom. sing. of *sakhi*- 'friend' and of stems in -r, and in the loc. sing. of stems in i and u: *su-hārd*- 'good-hearted' (from *hārd*- 'heart'), *dyu-s* 'heaven' (from *dyū*-), *gāu-s* 'cow' (from *gō*-); *sākhā*¹, *pitā*²; *agnā*³ (from *agn*- 'fire'), *aktāu* (from *akti*- 'night'); 2) before the primary nominal suffixes -a, -i, -ti, -tna, -man, -vana; e.g. *spārḥ-ā*- 'desirable' (*√spṛh*-); *hārd-i*- 'heart' (from *hārd*-); *kārṣ-i*- (VS.) 'drawing' (*√kṛṣ*-); *śrāuṣ-ṭi* 'obedient' (*√śṛuṣ*-); *cyau-tuḥ*- 'stimulating' (*√cyu*-); *bhārman*- 'board' (*√bhr*-); *kārṣ-ṭi-vana*- (AV.) 'ploughman'; 3) in secondary nominal derivation, generally to form patronymics or adjectives expressive of connexion or relation⁴; e.g. *gairikṣittā*- 'descended from *giri-kṣit*'; *auśijā*- 'son of *Uśij*'; *śrautṛā*- 'relating to the ear' (*√śṛā*-); *hairanyā*- 'golden' (*√hṛanya*- 'gold'); 4) in the singular pres. of a few verbs of the second class and in the active s-aorist of roots ending in vowels: *kṣṇāu-mi* 'I sharpen' (*√kṣṇu*-); *mārṣ-ṭi*⁵ 'he wipes' (*√mṛṣ*-); *yāu-mi* (AV.) 'I unite' (*√yu*-); *a-jai-ṣam* 'I have conquered' (*√ji*-); *yāu-s*, 2 sing. 'ward off' (*√yu*-); *a-bhār-ṣam* 'I have borne' (*√bhr*-).

B. Low grade: *ī ū īr*.—The same Guṇa and Vṛddhi forms as a rule correspond to these long vowels as to their short forms *i u r*. Thus *bhī*- 'fear': *bi-bhāy-a* and *bi-bhāy-a*; *hū*- 'call': *ju-hūv-a*; *tīr*- 'cross': *ta-tūr-a*, beside *tīr-dīte* and *tīr-na*- (just like *śrī*- 'resort': *śi-śrāy-a*; *śru*- 'hear': *śu-śrāv-a*; *kṛ*- 'do': *ca-kār-a*). Before consonants the roots *prī*- 'love', *vī*- 'desire', *vi*- 'impel', *śī*- 'lie', *nī*- 'lead', *bhī*- 'fear', have Guṇa forms in *e*, the last two also Vṛddhi forms in *ai*; but roots in *ū* and *ṛ* have *avi*⁶ and *ari* as Guṇa, *āvi* and *āri* as Vṛddhi, respectively; e.g. *pū*- 'purify', aor. *pavi-ṣṭa* and *apāviṣur*; *kṛ*- 'scatter', aor. subj. *kāri-ṣat*⁷.

a. *ī* and *ū* instead of Guṇa. In a few verbs and some other words *ī* and *ū* are the old weak grade vowels (almost invariably medial) of *e* and *o*, the length of which has been preserved by the accent shifting to them (while when not thus protected they have been shortened to *i* and *u*), and which as thus accented, sometimes appear instead of the Guṇa vowels. Thus *ī* is found in *riṣ-ant*- 'injuring' (= **rīṣ-ānt*-), beside *reṣa*-, the low grade form of the radical syllable otherwise becoming *riṣ*-⁸. Similarly *gūhati* 'hides' appears beside *gōh-a* 'hiding-place', the root being also shortened in *guh-yāte*, etc.; *dūs-dyati* 'spoils', beside *doṣ-ā*- and *doṣas*- (AV.) 'evening', also *dīṣ-ṭi*- (AV.) 'destruction'; *ūh-ati* 'removes', beside *śh-a*- 'gift'; *nū* 'now', *nū-tana*- 'new', *nū-nām* 'now', beside *nāva*- 'new', also *nū* 'now' (never at the beginning of a sentence); *mūs*- 'mouse', beside *mōṣatha* 'ye rob', also *muṣittā*- 'stolen'; *yūpa*- 'post', beside *yuyūpa* 'has infringed', also *yupittā*- (AV.) 'smoothed'; *stūpa*- 'tuft', beside *sto-kā*- 'drop', also *stu-pā*- (VS.) 'tuft'⁹.

b. In a few roots ending in *v*¹⁰, the radical vowel *ī* represents the low

¹ With loss of the final element, which however, remains in datives like *tāsmāi*, probably because the diphthong was here pronounced with a slurred accent: cp. WACKERNAGEL I, 93.

² With loss of *r*, the preceding vowel having compensatory IE. lengthening (cp. WACKERNAGEL I, 61 c). In a few instances, the Vṛddhi of the nom. sing. spread to other cases (cp. 25 B b 1); e.g. *tār-as*, nom. pl. from old nom. sing. **stār* (beside *stī-bhis*).

³ Also *agnāu*, like the *u*-stems.

⁴ See below 191.

⁵ From the present the *ār* spread to other forms, e.g. perf. *mamārja* (AV.).

⁶ They have *o* in the intensive reduplication only; e.g. *soṣī*-: *√ṣū*.

⁷ Cp. WACKERNAGEL I, 76.

⁸ The accentuation of *ī*, the low grade of *yā*, is probably to be explained similarly in feminines like *napī*-s (masc. *nāpī*-); shortened to *nāpti* in voc.; cp. 19 b 3 and 29.

⁹ The accentuation of *ū*, the low grade of *vā* is probably to be explained similarly in feminines like *kadrū*-s (TS. B.) 'brown' (masc. *kādrū-m*, TS. B.); shortened to *u* in voc., e.g. *bābhru*; cp. WACKERNAGEL I, 82.

¹⁰ That is, the original form would have been *īv*- or *jū*- according as a vowel or a consonant followed.

grade, but early began to supplant *e*; thus from *div-* 'play', beside *didēva* (AV.), *dēv-ana-* 'game of dice', occur *div-yati*, *div-é* and *div-i* dat. and loc. of *div-* 'game of dice'; from *sriv-* 'fail', beside *śrevdyant-*, *srivayati* (AV.); but from *miv-* 'push', only *miv-ati* etc.; from *siv-* 'sew', only *siv-yati* etc. It is a peculiarity of these roots that *iv* appears before vowels and *y* only, becoming *yū* or *ū* before other consonants; thus *dyū-tā-* (AV.) 'play'; *-mū-ta-* 'impelled', *mū-rā-* 'dull', *mū-tra-* (AV. VS.) 'urine'; *syū-tā-* 'fastened', *sū-ct-* 'needle', *sū-tra-* (AV.) 'thread'; *srū-* 'lead ball'¹.

II. The Samprasāraṇa² series.

a. Gradation of *ya va ra*.

23. Low grade: *i u r*³.—In place of the accented syllables *ya va ra* (corresponding to the Guṇa vowels *e o ar*) appear the low grade vowels *i u r*⁴ when the accent shifts to the following syllable in some fourteen roots, viz. *yaj-* 'sacrifice', *vyac-* 'extend', *vyadh-* 'pierce', *vac-* 'speak', *vad-* 'speak', *vap-* 'strew', *vaś-* 'be eager', *vas-* 'dwell', *vas-* 'shine', *vah-* 'carry'; *svap-* 'sleep', *grabh-* and *grah-* 'seize', *pracch-* (properly *praś-*) 'ask', *vraśc-* 'hew'; e. g. *iṣ-tā-* : *yāś-tave*; *uś-māsi* : *vāś-ti*; *susup-vāms-* : *susvāpa*.

a. Besides these, a good many other roots, in occasional verbal forms or nominal derivatives, show the same gradation in the radical syllable.

1. *i* appears in *mimikṣūr* : *mimykṣa* perf. of *√myakṣ-*; *vithūra-* 'waving', *vithuryāti* 'wavers', beside *vydth-ate* 'wavers'.

2. *u* in *ikṣant-* 'growing' : *vavāḥṣa* 'has grown'; *śus-dnt-* : *śvas-iti* 'breathes'; *ju-hur-as* : *hūr-ati* 'is crooked'; *ur-ū-* 'broad' : comp. *vār-tyas-*, superl. *vār-iṣṭha-*; *dūr-* : *dvār-* 'door'; *dhūn-i-* 'resounding' : *dhvan-t-* (AV.) 'sound'.

3. *r* in *kṛpate* 'laments' : aor. *akrapīṣṭa*; *grṇāti* (AV.) : *grath-itā-* 'tied'; *-srth-ita-* : *srath-nāti* 'becomes loose'; *rj-ū-* 'straight' : *rāj-iṣṭha-* 'straightest'; *rbbh-ū-* 'adroit' : *rābbh-ate* 'grasps'; *ārḥ-ya* 'be firm' (impv.) : *drāh-yāt* 'firmly'; *prth-ū-* 'broad' : *prāth-ati* 'spreads out'; *bhṛm-ā-* 'error' : *bhram-ā-* 'whirling flame'; *ā-ni-bhrṣ-ṭa-* 'undefeated' : *bhraś-at* aor., *bhraś-tā-* (AV.) 'fallen'; *mṛd-ū-* 'soft' : *mrada* 'soften' (impv.), *ūrṇa-mradas-* 'soft as wool'; *śṛk-van-* : *sṛk-va-* 'corner of the mouth'.

b. This gradation also appears in the stems of a few nouns and in certain nominal suffixes: *dyū-bhīs* : *dyāv-i* loc., *dyāu-s* nom. 'heaven'; *śūn-* : *śvā-*, *śvān-* 'dog'; *yūn-* (= *yū-un-*) : *yūva-*, *yūvān-* 'youth'; *catūr-* : *catvār-* 'four'; the superlative and comparative suffixes *-iṣṭha* and *-yas*; the perf. part. suffix *-uṣ* : *-vat*, *-vāms*⁵.

b. Gradation of *yā vā rā*.

24. Low grade: *ī ū ṛ*.—Corresponding to the reduction of the short syllables *ya va ra* to the short vowels *i u r*, the long syllables *yā vā rā* appear as *ī ū ṛ* (= IE. *ī*).

¹ The etymology of this word is, however, doubtful. Cp. WACKERNAGEL I, 81.

² In the terminology of the native grammarians Samprasāraṇa ('distractive') designates the change of the semi-vowel only to the corresponding vowel (but see also Pāṇini VI. 1, 108). Here we use the word to express the reduction of the entire syllables *ya va ra* to the corresponding vowels *i u r*.

³ Though *r* seems invariably to have resulted from the reduction of Guṇa or Samprasāraṇa syllables, there is no reason

to suppose that every *i* and *u* has a similar origin. On the contrary, it is more likely that IE. *i* and *u* have been preserved by the side of the reduced vowels and that the Guṇa grade has in many instances been subsequently added to original *i* and *u*. Cp. PEDERSEN, IF. 2, 323, note.

⁴ This reduction goes back to the IE. pre-tonic syncope of *ē ō*: cp. WACKERNAGEL I, 62 (p. 69, mid.). — On the two forms of the roots cp. also Nirukta II. 2 and Mahābhāṣya I, 112.

⁵ See WACKERNAGEL I, 63.

a. *ī* is found thus both in radical and suffixal syllables: 1. in *jī-tā-* (AV.) *jī-yāte* (AV.) and *jī-yate*: *jyā-* 'might', *jyā-yas-* 'stronger', *jī-jyā-sant-* 'desiring to overcome'; 2. in the fem. suffix *-ī*: *kan-ī-nām* (for *kanī-nām*) from *kan-yā-* 'girl'; in nom. acc., e. g. *devī*, *devīm*, *devīs*, beside *-yā-* in dat. abl. gen. loc. sing. *devyā* (= *devyā-e*), *devyās* (= *devyā-as*), *devyām* (= *devyā-am*); 3. in the optative, either before or after the accented syllable, beside *-yā-*; e. g. *bruv-ī-tā* and *bhāret* (= *bhāra-ī-t*), but *i-yā-t*.

b. *ū* is found: 1. in forms of *sūd-* 'put in order' (= 'make palatable'), e. g. *sīk-sūd-ati*, *sūd-āyati*, *saṃ-sūd-ā-* (TS.) 'gum', beside forms and derivatives of *svād-* 'enjoy', 'taste', e. g. *svāda-te*, *svāttā-*, *svād-ī-* 'sweet'; 2. in fem. nouns in *-ū* beside *-vā* in dat. abl. gen. loc. sing.; e. g. *śvaśrū-* 'mother-in-law', dat. *śvaśr-vā* (AV., = *śvaśr-vā-e*), gen. *śvaśr-vās* (AV., = *śvaśr-vā-as*), loc. *śvaśr-vām* (= *śvaśr-vā-am*).

c. *īr* (= *īr*) is found in *dirgh-ā-* 'long', beside *drāgh-īyas-* 'longer', *drāgh-iṣṭha-* 'longest', *drāgh-mān-* 'length'.

III. The *ā*-series.

a. Gradation of *a*.

25. A. Low grade: *a* or *ṛ*.—Many roots and formatives have *a* in the Guṇa or normal stage. The reduction of *r* from *ar* or *ra* indicates that in low grade syllables this *a* would normally disappear. As a rule, however, it remains¹, doubtless because its loss would in most cases have led to unpronounceable or obscure forms². At the same time, the syncope takes place in a considerable number of instances:

1. in verbal forms: *ad-* 'eat': *d-ānt-* (= old pres. part.) 'tooth'; *as-* 'be': *s-ānti*, *s-yāt*, *s-ānt*, beside *ds-ti* 'is'; *gam-* 'go': *ja-gm-īr*; *ghas-* 'eat': *a-ks-an*, 3. pl. impf., *g-dha* (= *ghs-ta*), 3. sing. impf. mid., *ja-ks-īyāt*, perf. opt., beside *ghas-a-t* 'may he eat'; *pat-* 'fall': *pa-pt-ima*, *pa-pt-īr*, *pa-pt-ivāms-*, perf., *a-pa-pt-at*, aor., beside *pāt-anti*; *pad-* 'go': *pī-bā-a-māna-*, red. pres. part., *pī-bā-and-* 'standing firm', beside *pād-yate* 'goes'; *bhas-* 'chew': *ba-ps-ati*, 3. pl. pres., *bā-ps-at*, pres. part., beside *bhās-a-t* 'may he chew'; *sac-* 'follow': *sā-sc-ati*, 3. pl. red. pres., *sa-sc-ata*, 3. pl. impf. mid., *sa-sc-irē*, 3. pl. perf. mid., beside *sāc-ante* 'they accompany'; *sad-* 'sit': *sīd-ati* (= *sī-zd-ati*), 3. sing. pres., *sed-īr* (= *sa-zd-īr*), 3. pl. perf., beside *d-sad-at* 'he sat'; *han-* 'strike': *ghn-ānti*, 3. pl. pres., beside *hān-ti* 3. sing.

2. in nominal derivatives: *ghas-* 'eat': *a-g-dhāt-* (TS.) 'eating what is uneaten' (= *a-ghs-ta-ad-*), *sā-g-dhi* (VS.) 'joint meal' (= *sa-ghs-ti-*); *bhas-* 'chew': *ā-ps-u-* 'foodless'; *pad-* 'walk': *upa-bā-d-*, *upa-bā-ī-* 'noise' (lit. 'tread'); *tur-īya-* 'fourth' (= **ktur-īya-*): *cat-īr-* 'four'; *nap̄t-i-* 'granddaughter': *nāpāt-* 'grandson'.

3. in suffixes: *-s-* for *-as-* in *bhī-s-ā*, inst. sing.: *bhīy-ās-ā* 'through fear'; *śīr-s-ān-*: *śīr-as-* 'head'; *-s-* for *-as-* in the abl. gen. sing. ending of stems in *i u o*: e. g. *agnē-s*, *viṣṇo-s*, *gō-s*.

B. Long grade: *ā*.—The Vṛddhi corresponding to the *a* which represents the Guṇa stage is *ā*. It appears:

a. in the root:

1. in primary nominal derivation: thus *pād-* 'foot': *pād-*, *bā-* 'walk': *rāj-*

¹ See WACKERNAGEL I, 70.

² When *a* is followed by *n* or *m*, the syllables *an* and *am*, if preceded by a consonant, usually lose the nasal before mutes; e. g. *han-* 'strike': *ha-thās* 2. du. pres.; *gam-*

'go': *ga-tā-*; *dyu-mānt-*, inst. sing. *dyu-māt-ā*; *nā-man-*, inst. pl. *nāma-bhis*. The *a* in such low grade syllables is generally regarded as historically representing the sonant nasal *ṇ*: cp. WACKERNAGEL I, 66.

'king': *raj-*, *ṛj-* 'direct'; *vāc-* 'voice': *vac-*, *uc-* 'speak'; *ksās*, nom., *ksām*, acc., 'earth': *ksam-*, *ksm-*; *nābh-* 'well': *nābh-as*, *abh-rā-* (*abh-* = *nbbh-*) 'cloud'. Also before primary suffixes: *āp-as*: *āp-as* 'work'; *vās-as* 'garment': *vas-*, *uṣ-* 'wear'; *vāh-as* 'offering': *vah-*, *uh-* 'convey'; *vās-tu* 'abode': *vas-*, *uṣ-* 'dwell'. Perhaps also *pāth-as* 'place': *path-* 'path'¹.

2. in secondary nominal derivation; e. g. *kāṇvā-* 'descended from Kaṇva'; *vāpus-ā-* 'marvellous': *vāp-us-* 'marvel'.

3. in the active of the *s*-aorist: thus *a-cchānt-s-ur*: *chānt-*, *chād-* (= *chpā-*) 'appear'; *a-yāṃ-s-am*, 1. sing.: *yam-*, *ya-* (= *ym-*) 'stretch'; *sāk-ṣ-āma*, also mid. *sāk-ṣ-i*, *sāk-ṣ-ate*: *sah-* 'overcome'².

b. in the suffix of nominal stems:

1. in the nom. sing. masc. of stems in *-mant* and *-vant*, and throughout the strong cases of stems in *-an*, of *mahāt* 'great', and of *nāpāt* 'grandson': thus *dyu-mān* 'brilliant': *dyu-mānt-*, *dyu-māt-* (= *mpt-*); *re-vān* 'rich': *re-vānt-*, *re-vāt-* (= *vnt-*)³; *rāj-ā*, acc. *rāj-ān-am* 'king': *rāj-an-*, *rāj-ñ-*, *rāj-a-* (= *rāj-ṇ-*); *mah-ān*, acc. *mah-ānt-am*; *nāpāt*, acc. *nāpāt-am*.

2. in the nom. acc. pl. neuter of stems in *-an* and *-as* and of one in *-ant*; thus *nāmā*⁴ 'names': *nāman*, *nāma-* (= *nāmp-*); *mānāṃs-i* 'minds': *mān-as*; *sānt-i*: *s-ānt-* 'being'.

c. in *ānu-* as first member of a compound in *ānu-śāk* and *ānūkām* 'continuously': otherwise *anu-*.

b. Gradation of ā.

26. Low grade: *i*.—The vowel *ā* is not always the long grade vowel: in a number of roots it represents Guṇa. The low grade of this *ā* is normally *i*; it sometimes, however, appears as *ī*, owing to analogy⁵, and, especially with a secondary accent, as *a*. Thus *sthi-tā-*: *sthā-s* 'thou hast stood'; *dhī-tā-*: *dā-dhā-ti* 'places'; *pu-nī-hī-*: *pu-nī-ti*, from *pū-* 'purify'; *gāh-ana-* 'depth', *gāh-vara-* (AV.) 'hiding-place': *gāh-ate* 'plunges'.

a. The low grade vowel disappears: *i*. in roots ending in *ā* before vowel terminations; in the weak forms of the reduplicated present base of *dā-* 'give' and *dhā-* 'put', before all terminations; and in the weak form of the suffix *-nā-* in the ninth class before vowel terminations; thus in the perf. of *dā-*: *dad-dithur*, *dad-atur*; *dad-ā*, *dad-ūr*; *dad-ē*; in the pres. of *dhā-*: *dadh-māsi*; beside *pu-nī-ti* 'he purifies', *pu-n-ānti* 'they purify'. Similarly from *hā-* 'forsake' occurs, in the opt. pres., the form *jah-yāt* (AV.).

2. in the final member of compounds formed with the perf. part. passive of *dā-* 'give', and *dā-* 'cut', or with a substantive in *-ti* from *dā-* 'give': *devā-tta-*, a name ('given by the gods'); *dva-tta-* (VS.) 'cut off'; *pāri-tta-* (VS.) 'given up'; *ā-prati-tta-* (AV.) 'not given back'; *bhāga-tti-* 'gift of fortune'; *maghā-tti-* 'gift of presents'; *vāsu-tti-* 'gift of wealth' (beside *vāsu-dhiti-* 'bestowal of wealth': *dhā-*). Also in *agni-dh-*⁶ 'fire-placer', a kind of priest⁷.

¹ Cp. AUFRECHT, BB. 14, 33; WACKER-NAGEL I, 72 (p. 79, bottom).

² Op. cit. I, 72 b 5 (p. 80).

³ The long vowel in these nominatives is to be accounted for by IE. compensatory lengthening (*-mān* = *man-t-s*, etc.); in the following examples it has spread from the nominative to other cases.

⁴ Such neuter plurals were in origin probably feminine singular collectives: cp. BRUG-MANN, KG. 481; WACKERNAGEL I, 73 and 95.

⁵ That is, under the influence of *ī* as low grade of *ai* which before consonants appears as *ū*, as in *gī-tā-* beside *gā-thā-*, from *gai-* 'sing', pres. *gāy-ati*; cp. 27 a.

⁶ Cp. *agni-dhāna-* 'fire-place'; in VS. *agnīdh-* appears instead, as if 'fire-kindler' (from *idh-* 'kindle').

⁷ For a few other examples (which are doubtful) of the loss of the low grade vowel in the final member of compounds, see WACKERNAGEL I, p. 82 (mid.).

IV. The *ai* and *au* series.a. Gradation of *ai*.

27. Low grade: *i*.—As the final of roots and in suffixes *i* is graded with *ai* (as with *yā*¹), which appears as *āy-* before vowels and as *ā-* before consonants². The roots in which this gradation is found are stated by the Indian grammarians in five different forms. They are:

a. 1. roots given with *-ai-* (because their present base appears as *-āy-a*): *gai-* 'sing': *gī-tā-*, *gī-yā-māna-*, beside *gāy-ati* 'sings', *gāy-as* 'song', and *gā-s-i*, 1. sing. aor. mid., *gā-thā-* 'song'; *pyai-* 'swell': *pī-nā-*, beside *pyāy-ate*; *śrai-* 'boil': *śrī-nā-ti*, *śrī-tā-*, beside *śrāy-ati*, *śrā-tā-*. — 2. with *-āy-* *cāy-* 'observe': *cikī-hi* (AV.), beside *cāy-amāna-*, *cāy-i-* 'respectful'. — 3. with *-e-*: *dhe-* 'suck': *dhi-tā-*, beside *dhāy-as* 'drink', *dhīy-i-* 'thirsty', and *dhā-tave* 'to suck', *dhā-rī-* (AV.) 'sucking'. — 4. with *-ā-*: *pā-* 'drink': *pī-tā-*, *pī-ti-* 'drink', beside *pāy-āyati*, caus., *pāy-āna-* 'causing to drink', and *ā-pā-ti*, aor., *pā-tave*; *rā-* 'give': *ra-rī-thās*, 2. sing. injv., beside *rāy-ā* 'with wealth', and *rā-sva*, impv., *rā-m*, acc. — 5. with *-ī-*: *nī-* 'lead': *nī-tā-*, beside *nāy-ā* 'leader', and *nā-thā-* (AV.) 'help'; *pī-* 'revile': *pī-yati*, *pī-ya-tm-*, and *pī-y-i-* 'reviler', beside *pāy-i-* (VS.) 'anus'; *pī-* 'love': *pī-nā-ti*, *pī-tā-*, beside *prāy-as-e*³; *śī-* 'lie': *śī-van-* 'lying', beside *a-śāy-ata*, 3. sing.⁵

b. This gradation also occurs in the final of dissyllabic bases: thus *grabhī-ṣta*, *a-grabhī-t*, *grbhī-tā-*, beside *grbhāy-ati* 'seizes'⁶; and in the base of the ninth class: *grbhñī-ta*, 2. pl., beside *grbhñā-ti*.

c. It is also found in the suffixes *-ethe* *-ete* and *-ethām* *-etām* of the 2. 3. du. mid. of the *a*-conjugation, which can only be explained as containing *ithe ite* and *ithām itām*, with weak grade *i* corresponding to the accented *ā* of *āthe āte* and *āthām ātām* of the non-thematic conjugation (and parallel to the *-i-* of the optative beside *-yā-*⁷).

b. Gradation of *au*.

28. Low grade: *ū*.—As the final of roots *ū* is graded with *au* (parallel with *vā*⁸), much in the same way as *i* with *ai*, appearing as *āv* before vowels, *ā* before consonants⁹; but the certain examples are few. Thus *dhū-nā-ti* 'shakes', *dhū-ti-* 'shaker', *dhū-mā-* 'smoke', beside *dhūv-ati* 'runs', *dhā-rā-* 'stream'; *dhū-tā-* 'washed', beside *dhūv-ati* 'washes'. But here *au* appears before consonants as well as *ā*; thus *dhau-tīr-* 'shaking', beside *dhū-* 'shake'; and *dhau-ti-* 'spring', *dhau-tā-* (SV.), beside *dhūv-ati* 'washes'. Similarly *gā-m*

¹ See above 24.

² *ai* appears only in the *s*-aor., as *nai-s-ta*, 2. pl., *nī-* 'lead', owing to the analogy of forms like *ā-jai-s-ma*, from *jī-* 'conquer'.

³ Occurs RV. IV. 21⁷ (Pp. *prā āyase* (and is explained by BÖHTLINGK (pw.) as = *prāyase*).

⁴ Perhaps also in *śī-* 'fall': *śīyate* (AV.), beside *śādyati* 'cuts off', which may be a denominative from **śā-tā-* 'fallen'. Cp. WHITNEY, *Roots*, under *√śā-* and *√ī śī-*; WACKERNAGEL I, 79 a & b (p. 88).

⁵ In some of the above roots *e* appears instead of *ā* before consonants; e.g. *cē-ru-* 'devout', beside *cāy-i-*; *pe-rī-* 'causing to drink', beside *pāy-āna-*; *dhe-nī-* 'milch cow', *dhe-nā-* id.; *śē-ṣe*, beside *a-śāy-ata*; *ne-tī-*, beside *nāy-ā-*; *ste-nā-* 'thief', beside *stāy-i-* (VS.) id., and *stāy-ant-* (AV.) 'furtive'; *śenā-* 'missile', beside *śāy-aka-*. It is, perhaps, due

to this *e* that *ay-* sometimes appears instead of *āy-* in some of the above verbs; as *prāy-as* 'enjoyment', from *√prī-*; *ray-i-* 'wealth', from *√rā-*; *śāy-e*, 3. sing., from *śī-* 'lie'.

⁶ Cp. WACKERNAGEL I, 79 b (p. 89).

⁷ Op. cit. I, 79 c (p. 89).

⁸ See above 24 b.

⁹ Similarly in the RV. the *-au* of duals and of *aṣṭau* 'eight' normally appears as *āv* before vowels and *ā* before consonants in Sandhi. The nominatives in *ā* of *-r* stems and *-an* stems, e.g. *mānā*, *śvā* 'dog', are probably due originally to the loss of the final *r* and *n* before consonants in the sentence, then becoming the regular form everywhere. Conversely *aṣṭau* has become the only independent form in the AV., *aṣṭā-* appearing only as first member of a compound. Cp. WACKERNAGEL I, 94, 95.

and *gā-s*, acc., beside *gāv-as*, nom. pl., but *gāu-s*, nom. sing., 'cow'; and *dyā-m*, acc. sing., beside *dyāv-as*, nom. pl., but *dyāu-s*, nom. sing., 'heaven'.

V. Secondary shortening of *ī ū ṛ*.

29. Low grade: *i u r*.—Owing to the shift of the accent from its normal position in a word to its beginning, the low grade vowels *ī ū ṛ* (\bar{r}) are often further shortened to *i u r* in compounds and reduplicated forms. A pre-tonic syllable thus acquires a post-tonic position, where the force of the accent is weakest. It is the same cause which shortens final weak grade *ī* and *ū* in the vocative singular; e. g. *dēvi*, nom. *devī*; *śvāsru*, nom. *śvāsruś*¹. This shortening often appears in:

a. compounds²:

1. those in which the final member is derived with *-ta-* and *-ti-*, the accent being regularly thrown back on the first member³: thus *ā-nī-si-ta* 'restless', *nī-si-tā* (TS. B.) 'night', from *śī* 'lie'; *prā-si-ti* 'onset', beside *sāy-aka* 'missile'⁴; *śi-sū-ti* 'easy birth', beside *sūti-kā* (AV.) 'lying-in woman'; *ā-stī-ta* 'unconquered', *ā-ni-śī-ta* 'not overthrown', beside *stīr-nā*, from *stīr* 'strew'⁵; *ā-hūti* 'invocation', otherwise *-hū-ti-* in *sā-hūti* 'joint invocation', *devā-hūti* 'invocation of the gods', and other compounds.

2. those in which the final member is a root in *ī*⁶ or *ū* with or without the suffix *-t*; e. g. *dhī-jī-* 'thought inspiring', beside *jī-* 'hastening', *jū-tī-* 'impelled'; very often *-bhu-*, beside *bhū-*, as in *ā-pra-bhu-* 'powerless', *vi-bhū-* 'mighty'; *nī-yī-t* 'team', beside *yū-* 'unite' (as in *yā-thā-* 'herd').

3. those in which the final member is formed with other suffixes; thus *madhyān-dī-na-* 'midday', *sū-dī-na-* 'bright', beside *dī-* 'shine'; *sū-sū-mānt-* 'very stimulating', beside *sū-tī-* 'impelled'; also in *tuvi-gr-ā* and *tuvi-gr-ī* 'much devouring', beside *saṃ-gīr-ā* (AV.) 'devouring', as *r* here = *r*⁷.

4. some Bahuvrīhis (in which the first member is normally accented)⁸; thus *brhād-ri-*⁹ 'possessing much wealth' (*rī-*); *try-udh-ān-* 'having three udders', beside *ādḥ-an-* 'udder'.

b. reduplicated forms¹⁰ in which accentuation of the reduplicative syllable, especially in the third class and one form of the aorist, counteracts the normal accent of the verb; thus from *dī-* 'shine', are formed *dī-dī-hi*, 2. sing. impv., *dī-dī-vāms-*, perf. part., *dī-dī-vi-* 'shining', beside *dī-paya-* (causative)

¹ Cp. 23.

² The application of this shortening process becomes obscured, on the one hand because the phonetically shortened vowel has found its way into accented final members of compounds as being characteristic of the end of a compound; while, on the other hand, *ī ū ṛ* (\bar{r}) for the most part have remained unchanged, even when the accent has shifted, because of the influence of the uncompounded word; e. g. *śi-sūta* 'well-begotten', *prā-sūta* 'impelled'; *ā-hūti* 'intention'; *rī-dhūti* 'truly adored'; *prā-tūrti* 'onset'.

³ That this is the cause of the shortening is shown by the fact that the *ī* of the inst. sing. of derivatives in *-ti* appears as *ī* only when such words are compounded: e. g. *prā-yukti* 'with the team'. Cp. WACKERNAGEL I, 84.

⁴ Cp. 27, note 5.

⁵ The secondarily shortened form of the past part. *stīr-ta-* is not found as an independent word in the RV.; it first appears in later texts.

⁶ An example of the shortening of *ī* is perhaps *adhī-kṣī-t-* 'ruler', *kṣī-* being according to J. SCHMIDT, Pluralbildung 419, the original weak form of the root; cp. WACKERNAGEL I, 83 b.

⁷ Cp. KRETSCHMER, KZ. 31, 397; WACKERNAGEL I, 83 c.

⁸ See accentuation of compounds, 90.

⁹ Occurring only in the dat. sing. *brhād-ri-ye*, beside *rāy-ē*, dat. of *rāi-* 'wealth'.

¹⁰ On the shortening of the radical syllable in some verbs of the fifth and the ninth classes, *jī-nū-si*, beside *jī-rā-* 'lively', *du-no-ti* 'burns', beside *dū-nā-* (AV.); *ju-nā-ti* 'impels', beside *jū-tā-*; *pu-nā-ti* 'purifies', beside *pū-tā-*, see WACKERNAGEL I, 85, note (bottom).

'kindle'; from *dhi-* 'think', *dī-dhi-ma*, 1. pl. perf., *dī-dhi-ti* 'devotion', beside *dhi-ti* 'thought'; from *hṛ-* 'commemorate', *cār-kr-se*, intv., *cār-kr-ti* 'praise', beside *hṛ-ti* 'praise'; from *pṛ-* 'fill', *pī-pṛ-tām*, 3. du., beside *pūr-ud-* and *pūr-tā-*. Such shortening often occurs in red. aor., e. g. *bi-bhiṣ-a-thās*, 2. sing. mid., beside *vi-bhiṣ-aṇa-* 'terrifying'. It is also found in a few nouns; e. g. *śī-śi-ra-* (AV.) 'coolness', beside *śī-tī-* 'cold'; *tū-tu-mā-* beside *tū-ya-* 'strong'¹.

The Consonants.

30. Doubling of consonants.—All consonants, except *r h l*, Anusvāra, and Visarjaniya, can be doubled, and the distinction between double and single consonants is known to the Prātiśākyas as well as to Pāṇini. Aspirates are, however, nearly always written double by giving the first in the unaspirated form. A double consonant² is pronounced by the organs of speech dwelling longer on it than on the single sound. Within words³ a double consonant appears:

1. as the result of the contact of the same consonants or the assimilation⁴ of different ones; e. g. *cit-tā-* 'perceived' (= *cit-ta-*); *uc-cā-* 'high' (= *ud-ca-*); *bhet-tī-* 'breaker' (= *bhed-tī-*); *dn-na-* 'food' (= *ad-na-*).

2. in a few onomatopoeic words: *akkkhālī-kṛtā* 'shouting'; *ciccikā-* a kind of bird; *kukkūṭā-* (VS.) 'cock'; *tittiri-* (VS.) and *tittiri-* (TS. B.) 'quail'; *pippakā-* (VS.) a kind of bird.

3. in the case of the palatal aspirate, which regularly appears as *ccḥ* between vowels (though often written as *ch* in the Mss.), for it always makes the preceding vowel long by position and is derived from an original conjunct consonant⁵. Some forms of *khid-* 'press down', are doubled after a vowel in the TS. (*akkhidat*, *ā-kkhidra-*; *ā-kkhidat*, *pari-kkhidat*). In the TS.⁶ *bh* appears doubled in *pāri bbhujā*. In a school of the White Yajurveda initial *v* was regularly doubled⁷.

4. when final *n* is doubled after a short vowel if followed by any vowel sound⁸.

a. In the Mss., when double consonants are preceded or followed by another consonant⁹, one of them is frequently dropped, because in such consonantal groups there was no difference in pronunciation between single and double consonants. Hence the VPr. (vi. 27) prescribes a single *t* in *kṣatṛā-* 'dominion' (= *kṣad-tra-*), and in *satṛā-* 'sacrificial session' (= *sad-tra-*). Such shortening is further presupposed by the analysis of the Pada texts in *hr(d)-dyōtāḥ* (AV. I. 22¹) and *hr(d)-dyōtanah* (AV. v. 20¹²) as *hr-dyōtāḥ* and *hr-dyōtanah*; in *tāt ddyām* (AV. iv. 19⁶) as *tāt yām* (instead of *tāt dyām*); and in *upāsṭha-*, which appears in the RV. Pada as *upā-sṭha-* instead of *upās-sṭha-*, if GRASSMANN'S suggestion is right¹⁰. In some instances this reduction is IE., as in *satṛā-* (IE. *setlo-*)¹¹.

¹ On variations in cognate forms between *i ū ṛ* and *i ū ṛ* in some other words see WACKERNAGEL I, 86.

² Sometimes a single *s* represents the double sound, as in *āsi* 'thou art' (= *as-si*); *apāsu* (RV. viii. 4¹⁴), loc. pl. of *apās-* 'active'; *ānhasu* (AV.), loc. pl. of *ānhas-* 'distress'; *jī-ṣi* 'thou shalt taste' (*jus-*); probably also in *ghō-ṣi* (from *ghus-* 'sound'), in *us-ds*, gen. sing., acc. pl. of *us-*, weak stem of *us-ds-* 'dawn' (for **uss-as*), possibly in *usṛ-* 'dawn' (for **uss-ṛ-*). As the single *s* in such forms is shown by cognate languages also, it seems here to be pre-Vedic, and the double *ss* in forms like *rājas-su*, loc. pl., is probably an Indian innovation. The change of *ss* to *hṣ*,

as in *aviṣat* (AV.) = **dviṣ-sat*, aor. of *dviṣ-* 'hate', is also an Indian innovation.

³ On double consonants in Sandhi, see below 77.

⁴ The evidence of the Avestan form *varadha-* shows that the double consonant in *vrkkhā-* (AV. VS.) 'kidney' is due to assimilation.

⁵ See below 40; WACKERNAGEL I, 133.

⁶ See TPr. xiv. 8.

⁷ See WEBER, Abh. d. Berliner Ak. d. Wiss. 1871, p. 83 f.

⁸ See below 46; cp. WACKERNAGEL I, 279 a.

⁹ Cp. ROTH in ZDMG. 48, 102 f.

¹⁰ See his Lexicon, s. v. *upāsṭha-*.

¹¹ See WACKERNAGEL I, 98 b, note.

Mutes.

31. **Modes of articulation.**—There are 20 mutes (or 22 counting *l̥* among the cerebrals), which comprise a tenuis, an aspirate tenuis, a media, and an aspirate media in each of the five groups of gutturals, palatals, cerebrals, dentals, and labials (4). These four modes of articulation are initially and medially liable to but little variation except when they come into contact with other mutes or with following sibilants.

1. The **tenuis** regularly represent IE. **tenuis**; e. g. *cakrá-* 'wheel', Gk. *κύκλος*; *pítṛ-* 'father', Gk. *πατήρ*, Lat. *pater*.

2. The **mediae** regularly represent IE. **mediae**; e. g. *gṛcchati*, Gk. *βάσκει*; *rāj-* 'king', Lat. *rēg-*; *mād-ati* 'is drunk', Lat. *mad-et*. There are a few instances in which a media appears in place of an older tenuis: *gulphá-* (AV.): *kulphá-* 'anle'; *ārbhaga-* 'youthful': *arbhaká-* 'little'; *tij-* : *tūc-*, *toká-* 'offspring'; *án-ava-pr̥gna-* 'undivided': *pr̥c-* 'mix'; *giriká-* (MS.): *kiriká-* (VS.)² a kind of demon. These examples may be due to popular dialects, in which **tenuis** largely became **mediae**². In a few derivatives the media *g* appears instead of *k* before the *n m v* of suffixes owing to the influence of Sandhi: e. g. *vag-nú-* 'sound', from *vac-* 'speak', but *rék-ṇas-* 'wealth', from *ric-*; *śag-má-* 'helpful', from *śak-*, but *ruk-má-* 'gold', from *ruc-* 'shine'; *vāg-vín-* (AV.) 'eloquent', from *vāk* 'speech', but *tab-vá-* 'swift', from *tak-* 'hasten'.

3. The evidence of cognate languages shows that the Vedic **aspirate tenuis** in a large number of instances is original, and it is highly probable that it is the regular representative of IE. **aspirate tenuis**. The following are examples in which mutes of this character are inherited³:

a. *khan-* 'dig'; *khā-* 'spring'; *khād-ati* 'chews'; *nakhd-* 'nail'; *makhā-* 'lively'; *mūkha-* 'mouth'; *śankhā-* (AV.) 'shell'; *sākhi-* 'companion'.

b. *ch* = IE. *skh*, e. g. in *chid-* 'split'; = IE. *sk̥* in inchoative *gṛcchati* 'goes', *ucchāti* 'shines'.

c. *th* = *th* in *śas-thá-* (VS. AV.) 'sixth'; *śthw-ati* (AV.) 'spits'.

d. *th̥* in *d̥tha* 'then'; *atharī-* 'tip'; *d̥tharvan-* 'fire-priest'; *ār̥tha-* 'use'; *granth-* 'knot'; *path-* 'way'; *pr̥th-ū-* 'broad'; *pr̥th-as* 'breadth'; *pr̥thāt-* 'snorting'; *math-* 'stir'; *mith-* 'alternate'; *yá-thā* 'as'; *rātha-* 'car'; *vyathate* 'wavers'; *śnath-* 'pierce'. Further in the various suffixes *-tha*: forming primary nouns; e. g. *uk-thá-* 'praise', *gā-thá-* f. *gā-thā-* 'song'; as *-ātha* in *śvas-ātha-* 'hissing'; forming ordinals: *catur-thá-* (AV.) 'fourth'; *saptá-tha-* 'seventh'; forming 2. sing. perf.: *dadā-tha* 'thou gavest', *vēt-tha* 'thou knowest'; forming 2. pl. pres.: *bhava-tha* 'ye are'; also in *-thās* of 2. sing. mid., e. g. *a-sthi-thās* 'thou hast stood'.

e. *ph* in *phāla-* 'fruit'; *phāla-* 'ploughshare'; *sphar-* and *sphur-* 'jerk'; *sphā(y)-* 'grow fat'.

4. The **aspirate media**, which represents the same IE. sound, is a media combined with *h*. This is proved by the express statements of the Prātisākhya⁵; by the fact that *lh* = *dh* is written with the separate letters *l* and *h*; and by the change of *h* following a media to an aspirate media (as *tād dhī* for *tād hī*).

a. In two or three words an aspirate media interchanges with an aspirate tenuis: *nādhāmāna-* 'praying', *nādhitā-* 'distressed', beside *nāthitā-* 'distressed' (where *th* is probably due to the influence of *-nāthā-* 'help'); *ādha* and *d̥tha* 'then'⁶; *niṣaṅgādhi-* (VS.) and *niṣaṅgāthi-* (TS.) 'scabbard'.

² For some doubtful instances of media representing IE. **tenuis**, see WACKERNAGEL I, 100 b, p. 117, note.

³ Op. cit. 101.

⁴ A complete list of Vedic and Sanskrit words containing *th* in his article 'Die ur-

⁵ I. c.

sprachliche tenuis aspirata dentalis im arischen, griechischen und lateinischen' by ZUBATY in KZ. 31, 1—9.

⁶ RPr. XIII. 2. 5; TPr. II. 9.

⁷ There seem to have been a few IE. doublets of this kind: see WACKERNAGEL I, 103.

32. Loss of aspiration. — Aspiration is lost when there is another aspirate in the same syllable or at the beginning of the next in roots¹. Hence

a. initial aspiration is lost: 1. in the reduplicative syllable: e. g. *ja-ghān-a* (*han-, ghan-* 'strike'); *ca-cchanda* (*chand-* 'please'); *da-dhā-ti* (*dha-* 'put'); *par-phar-at* (*phar-* 'scatter?'). But when the reduplication consists of two syllables, the rule does not apply; e. g. *ghāni-ghan-at*, intv. part. of *han-* (beside *jāni-ghn-at*), *ghanā-ghan-ā-* 'fond of striking'; *bhāri-bhr-at*, intv. part. of *bhr-* 'bear'. Loss of aspiration, however, began, even in the RV.², to spread from monosyllabic to dissyllabic reduplication; thus *ā-pānti-phaṇ-at*, intv. part. of *phaṇ-* 'bound'. — 2. in the following words, according to the evidence of cognate languages: *kumbhā-* 'pot'³; *gad-* 'attach'; *gābhas-ti-* 'arm'; *guh-* 'conceal'; *grāh-* 'be greedy'; *gyhā-* 'house'; *grabh-* 'seize'; *jānhas-* 'gait'; *jānghā-* 'leg'; *jaghāna-* 'buttock'; *dabh-* 'harm'; *dah-* 'burn'; *dih-* 'besmear'; *dah-* 'milk'; *duhit-* 'daughter'; *drahyāt* 'strongly'; *druh-* 'injure'; *bandh-* 'bind'; *babhrh-* 'brown'; *bād-* 'distress'; *bāh-* 'arm'; *budh-* 'awake'; *budhnd-* 'bottom'; *brh-* 'be great'. It is probable also in *dagh-* 'reach': *baṃh-* 'be firm'; *badhird-* 'deaf'; *bahh-*, *bahulā-* 'much'; *bradhnā-* 'pale red'; *brāhman-* 'devotion'.

b. Final aspiration is often lost⁴. 1. When this occurs before suffixal *s*, original initial aspiration is lost in some cases; thus from *guh-* 'hide', desid. 3. du. *ju-guk-sa-tas*; *grdh-* 'be eager': *grīśā-* 'dexterous'; *dabh-* 'harm': desid. *dip-sa-ti*, *dip-si-* 'intending to hurt'; *dah-* 'burn': impv. *dak-si*, aor. part. *ddkṣat*, *ddkṣu-* and *dakṣus-* 'flaming'; *duh-* 'milk': aor. *a-dukṣat*, *dukṣas*, etc., desid. part. *didukṣan*⁵; *bhas-* 'chew': *baṇ-sati*, part. *bāps-at*; *ghas-* 'eat': *jak-syāt*, perf. opt.; *has-* 'laugh': part. *jāks-at*; also in the word *drap-sā-* 'drop'⁶.

But in some of the above and in analogous forms with *s*, the original initial aspirate remains; thus from *guh-*, aor. *aghuksat*; *dah-*: *dhāksī*, part. *dhāksat*, fut. part. *dhakṣyān*; *duh-*: aor. *ādhuksat*, *duhṣān*, etc. 2. impv. *dhuk-sva*; *bād-* 'distress': *br-bhat-si-* 'loathing'; *budh-* 'awake': aor. *d-bhūt-s-i*.

2. When the loss of final radical aspiration is due to any other cause than suffixal *s*, the original initial aspirate regularly remains; thus from *dah-*, aor. *a-dhāk*; *budh-* 'waken': nom. *-bhūt* 'waking'; *dhā-* 'put': *dhat*⁷, 3. sing., *dhat-thas*, *d-dhat-tam*, etc.; and in the latter verb always before *s* also: *dhat-se*, *dhat-sva*, desid. *dhit-sati*.

c. On the other hand, there is no loss of aspiration in the root if an aspirate follows which belongs to a suffix or second member of a compound; e. g. *vibhī-bhis* 'with the Vibhus'; *proth-ātha-* 'snorting'; *dhṛytha-* 'giving most' (*dhā-iṣṭha-*); *ahi-hān-* 'serpent-slaying'; *garbha-dhī-* 'breeding-place'. The only exceptions⁸ are the two imperatives *bo-dhī* 'be' (for **bho-dhī*⁹ instead of **bhū-dhī*) and *ja-hī* (for **jha-hī*) from *han-* 'strike'¹⁰.

¹ Except when the second aspirate belongs to a suffix or second member of a compound, see below c.

² Later this became the rule.

³ Initial aspiration has perhaps been lost also in *jākhā-* 'branch', and in the roots *stigh-* 'mount', and *stambh-* 'make firm'. Cp. WACKERNAGEL I, 105 a.

⁴ This may also be the case in the roots *bhuji-* 'bend', *chid-* 'split', *chad-* 'cover', *dhraj-* 'sweep': op. cit I, 105 b, note.

⁵ These forms from *dah-* and *duh-* almost always appear in the Pāda text with *dh*, doubtless because from the time of the Brāhmaṇas this initial aspiration had become the rule; cp. BENFEY, GGA. 1873, p. 18f.

⁶ IE. *dhrebh-* 'coagulate'.

⁷ For *dhadh-t*.

⁸ Forms like *bud-dha-* for *budh-ta* can hardly be regarded as exceptions since the aspiration is assumed by the suffix instead of reappearing in the initial of the root.

⁹ Here *bho-* is a Prakritic contraction for *bhava-*.

¹⁰ Also *vidhātha-* 'feast', if correctly derived from *vidh-* 'worship'; on this word see MAX MÜLLER, SBE. 32, 350; Foy, KZ. 34, 226; BLOOMFIELD, JAOS. 19, 2, 12 ff.; GELDNER, ZDMG. 52, 730—61; WACKERNAGEL I, 108. A few more uncertain examples might be exceptions: *garda-bhā-* 'ass'

d. There are a few cognate words in which an aspirate is found beside the corresponding media or tenuis: *māj-man-* 'greatness': *māh-* 'great'; *vi-sṗulinga-kā-* 'scattering sparks': *sṗhur-dti* 'darts'.

e. In a few isolated words a media seems, according to the evidence of cognate languages, to stand for an IE. aspirate: *gmā-* 'earth', gen. *gmās*; *jmā-* 'earth', gen. *jmas*, inst. *jmā*; *dvār-*, *dur-*² 'door'; *majjān-* 'marrow'.

33. Aspirates in contact with other mutes.—Of two mutes in juxtaposition (of which both must be voiced or both voiceless³), the second only can be aspirated. In such case either

i. the second represents an original aspirate, the first an aspirate or not: e. g. *dhat-thās* = **dhadh-thās* (*dhā-* 'put'); *ran(a)-dhi* = **randh-dhi* (*randh-* 'make subject'), *uk-thā-* 'song' = *uk-thā-* (*vac-* 'speak'); *vēt-tha* = **vēd-tha* (*vid-* 'know'); *śag-dhi* 'help' = **śak-dhi* (*śak-* 'be strong'); or

2. the first represents an aspirate media⁴, the second a dental tenuis⁵ which assumes the mode of articulation of the first; e. g. *dḡg-dhr-* 'one who burns' (acc.) = **dḡgh-tr-* (*dah-* 'burn'); *-vid-dha-* 'pierced' = **vidh-ta-* (*vyadh-*); *-lab-dha-* 'taken' = **labh-ta-* (*labh-*). An intervening sibilant (*z* = *s*) did not prevent the same result: *jag-dhā-*, *jag-dhvāya*, *jag-dhvā* (AV.), *a-g-dha* (TS.) from *ghas-* 'eat', *gdh* representing *gzdh-* for *gzh-t-* from *gh(a)s-t-*.

a. When the first is *h* representing an old palatal aspirate (= *ṛh*, IE. *ḡh*)⁶, it disappears after cerebralizing the dental and lengthening the preceding vowel; e. g. *ūdhā-* = **uṛ-dhā-* for *uṛh-tā-* from *vah-tā-*.

b. In a few instances the *t* does not become *dh* owing to the influence of cognate forms: thus *dhaktam* (instead of **dagdham* = **dhagh-tām*) according to 2. 3. sing. *dhak* (= **dhagh-t*) from *dagh-* 'reach'; *dhat-tām* etc. (instead of **dad-dham* for **dhadh-tam*) according to 3. sing. *dhat* (= **dhadh-t*), 2. sing. mid. *dhdt-se*, etc. (= **dhddh-se*)⁸.

The Five Classes of Mutes.

34. The gutturals.—These mutes, by the Indian phoneticians called *kanṭhya* ('produced from the throat'), are minutely described in the Prātisākhya as formed at the 'root of the tongue' (*jihvā-mūla*) and at the 'root of the jaw' (*hanu-mūla*)⁹. They are therefore velar¹⁰ sounds and, as the evidence

(if from *grdh-* 'be greedy'), *bārjaha-* 'udder' (if from *brh-* 'be great'), *sabar-dhīgha-*, *sabar-dhī-*, *sabar-dhūk*, epithet of cows (if *sabar-* = Gk. *ἀφάρ*: BARTHOLOMAE, BB. 15, 18): cp. WACKERNAGEL I, 108, note, 217 b; ZDMG. 43, 667 f.; 46, 292 (*bārjaha-*).

¹ A few doubtful examples discussed by WACKERNAGEL I, p. 129 bottom.

² Op. cit. I, 109, note (mid.); according to BLOOMFIELD, *Album Kern*, p. 193 f., the media is due to the influence of the numeral *dva-* 'two'.

³ This was often due to assimilation, the mode of the articulation of the second generally prevailing; e. g. *āt-ti* = **ad-ti* (*ad-* 'eat'); *vēt-tha* = **vēd-tha*; *śag-dhi* = **śak-dhi*; the articulation of the first prevails in 33, 2.

⁴ An aspirate tenuis loses its aspiration in these circumstances; thus *grṇatti* (AV.) for **grṇath-ti*, if this form is derived from *grath-* 'tie'.

⁵ There seems to be no example of any other tenuis in contact with a preceding aspirate media within a word, but the result would probably have been the same. There is no example of *th* becoming voiced in this combination; it remains in *dhat-thās* (= **dadh-thās*).

⁶ See below 58.

⁷ According to this rule *ūṣ-tra-* 'buffalo', could not be derived from *vah-* 'carry' (as in that case it would have become *ūḡhra-*): cp. WACKERNAGEL I, 111 b, note.

⁸ Before sibilants, all aspirates as well as mediae become tenuis; but according to TPr. XIV. 12, Apr. II. 6 (cp. RPr. VI. 15) a tenuis in such a position may be pronounced as an aspirate; see WACKERNAGEL I, 113.

⁹ See Apr. I. 20 and WHITNEY's note.

¹⁰ That is, pronounced with the velum or soft palate.

of cognate languages shows, derived from IE. velars¹. Gutturals are found interchanging to some extent with sounds of the four other classes.

1. Under certain conditions they interchange with the new palatals (*c j h*) which are derived from them²; with the old palatal *s*³ (also old *j* and *h*) only when followed by *s* (which then becomes *ś*)⁴. Between this *ś* = *s-s* and *ks* = *k-s* it is possible to distinguish by the aid of Iranian, where the two are represented by different sounds⁵; and the original value of the *k* can thus be determined even in words in which no form without the sibilant occurs. This evidence shows that, in the following words, *ks* represents⁶.

a. *s-s*: *dkṣi*- 'eye'; *rkṣa*- 'bear'; *kṛkṣa*- 'armpit'; *kukṣi*- 'belly'; *ksi*- 'dwell'; *kṣudh*- 'hunger'; *cakṣ*- 'see'; *takṣ*- 'fashion'; *dhṛkṣina*- 'right'; *pāḥkṣman*- (VS.) 'eyelash'; *makṣū*- 'quickly'; *raḥṣ*- (AV.) 'injure'; *raḥṣ-as*- 'injury';

b. *k-s*: *ḥṣatrā*- 'dominion'; *ksāp*- 'night'; *ksi*- 'rule'; *ksip*- 'throw'; *ksīrd*- 'milk'; *ksud*- 'shake'; *ksūd-as*- 'rush of water'; *ksudrā*- 'small' (VS.), n. 'minute particle'; *kṣībḥ*- 'swift motion'; *tvakṣ*- 'be strong'; *vṛkṣā*- 'tree'.

2. In a few instances *k* stands for a medial *t*: in *vṛkṣdu* (AV.) 'kidneys', for **vṛtkdu*⁷; *prkṣū* (SV.) = *pṛtsū* 'in battles'. In these two forms the substitution is due to Prakritic influence; this is probably also the case in *skambh* beside *stambh*- 'prop'⁸. The guttural only seems to stand for a dental in *ḍsikn*- beside *ḍsita*- 'black', *pālikn*- beside *palitā*- 'grey', and *hārikṇikā*- (AV.) beside *hārita*- 'yellow', as there is no etymological connexion between *-kn*- and *-ta*-⁹.

3. In a few words a guttural interchanges with a labial medially: *kakārau*- beside *kaparda*- 'braid of hair'; *kulikā* (VS.): *pulikā* (MS.) a kind of bird; *kulikāya*- (TS.): *pulikāya*- (MS.), *kulipṛya*- (VS.): *purikāya*¹⁰ (AV.) a kind of aquatic animal; *nicunḥund*- (TS.): *nicumpund*- 'flood'; and in the TS. (B.) *trīṣṭigbhis* and *anuṣṭigbhyas* occur beside *trīṣṭibbhis* and *anuṣṭibbhyas*¹¹.

4. In a few verbal forms from three roots *k* stands for *ś* before suffixal *s*¹², though this *k* never made its way into the loc. pl. (where only *-ś-su*- or *-ḥ-su*, *-ṣ-su* occur). The only example in the RV. is *pinak* (for *pinak-s*) 2. sing. impf. of *piṇaś-ti* (*piṣ*- 'crush'). In the AV. occur *dvik-ś-at*, *dvik-ś-ata*, aor. of *diviṣ*- 'hate'; *śiṣṭikṣate*, *-śiṣṭikṣu*, desid. of *śiṣ*- 'embrace'. Other possible examples from the RV. are *-rkṣard*- 'thorn' (if from *ṛṣ*- 'prick'); *riṛikṣa-ti* and *riṛikṣū*, desid. (if from *riṣ*- 'injure'); *vivekṣi* (if from *viṣ*- 'work')¹³.

35. The palatals.—These are pronounced in India at the present day as a close combination of a *t*-sound followed by a palatal spirant *ś*. The evidence of the Greek reproduction of Indian words¹⁴ points in the same

¹ That is, the *g*-sounds; some, however, are derived from IE. labio-velars or *gʷ*-sounds; see BRUGMANN, KG. I, 244 and 254; WACKERNAGEL I, 115.

² See BRUGMANN, op. cit. 244.

³ Op. cit. 233.

⁴ See below 56.

⁵ That is, *s-s* by *ś* and *k-s* by *hś*; thus *vakṣi*, from *vaś*- = *vaśi*; *vakṣyā-mi*, from *vak*- (for *vac*-) = *vahśyā*.

⁶ The two components of *ks* cannot yet have coalesced when *s* dropped out between two mutes in *abhakta*, for *abhak-ś-ta* (aor. of *bhaj*-), and *ataṣta* for *atak-ś-ta* from *takṣ*- (Av. *taṣ*- 'fashion'); otherwise the two different original sounds could not have been kept apart in these two forms.

⁷ See above 30, note 4.

⁸ Cp. WACKERNAGEL I, p. 136, note (top).

⁹ Cp. J. SCHMIDT, Pluralbildung 398.

¹⁰ See ZDMG. 33, 193.

¹¹ See WEBER, IS. 8, 40. 54; 13, 109.

¹² This probably started from the parallelism of the 3. sing. of roots in *ś* and *ś*: thus *dveṣ-ti* from *√dveṣ*-, and *vaś-ti* from *√vaś*-, then the 2. sing. *dveḥ-ṣi* for *dveṣ-ṣi*, followed *vak-ṣi*.

¹³ The relation of the *k* in *dadhṛk* 'firmly', to *dadhṛśā*, *dadhṛś-vāni* 'bold', is uncertain. Cp. WACKERNAGEL I, 118, note (end).

¹⁴ Thus *τῶνδανον* = *candana*- 'sandal-wood'; *τῶνδανος* = *caṣṭana*-, N.; *Παῖδα* = *pañcāla*-, N. of a people; *Σαρόβαντος* = *candragupta*-, N.; *Ὀζῆν* = *ujjayinī*- (Prakrit

direction. It is therefore likely that they were thus pronounced in Vedic times¹. Prosodically, however, they have the value of a single consonant (excepting *ch*²). They date from the Indo-Iranian period only; but in order to understand their place in the Vedic language, especially in relation to the gutturals, we must go back to their ultimate origin. The evidence of comparative grammar shows that two distinct series of palatals, the later and the earlier, must be distinguished. This evidence alone can explain how the same Vedic palatal sound (*j* or *h*) is, under certain conditions, treated differently.

36. The new palatals (*c, j, h*) are derived from gutturals (velars), being interchangeable, in most roots and formatives, with gutturals, and being in most cognate languages represented by the same sounds as represent original gutturals. Thus from the root *śuc-* 'shine' come verbal forms such as *śócati*, beside the nominal derivatives *śoka-*, *śikkvan-*, *śukrá-*, *śuklā-* (AV.); from *yuj-* 'yoke', *yuje* 1. sing. mid., etc., beside *yugá-*, *yúga-*, *yuktá-*, *yúgvān-*; from *druh-* 'injure', *dudrúṣha*, 3. sing. perf., etc., beside *druhyú-*, a name, and *drógha-* 'deceitful'.

The (Indo-Iranian) change from gutturals to palatals was regularly produced before the palatal sounds *i* and *y*³; e. g. *cittá-* 'noticed', beside *kéta-* 'will', from *cit-* 'perceive'; *óḥyas-* 'stronger', beside *ugrá-* 'strong'; *druhyú-* beside *drógha-*. This change invariably takes place in Iranian, while the exceptions in Vedic appear only before vowels which were not originally palatal.

a. Gutturals thus appear instead of palatals before *ir* (*il*) and *ir* (= IE. *rr-* and *ř-*)⁴, which were not yet pronounced with an *i*-sound in the Indo-Iranian period⁵: thus *ángiras-*, a name; *giri-*⁶ 'mountain'; *kirdti*, 3. sing., *kirdna-* 'dust', from *kř-* 'scatter'; *carkirāma*, *carkiran*, *kirtí-* 'fame', from *kř-* 'commemorate'; *gír-* 'lauding', from *gř-* 'praise'; *girāti* (AV.), 3. sing., *-gila-* (AV.) 'devouring', from *gř-* 'swallow'. Before *i* (= IE. *a*)⁷ *k* appears in *ok-i-vāms-*, part. from *uc-* 'be pleased', and *g* in *tigitá-*⁸ 'sharp', beside *tejate*, *téjas-* 'brilliance', and other derivatives, from *tij-* 'be sharp'.

Otherwise a guttural followed by a palatal vowel is due to the influence of cognate forms. This is the case

i. in the initial of roots *a*) in *gř-*, the weak stem of *gai-* 'sing', beside *gāy-*, *gā-*; *β*) in reduplicated forms with *cik-*, *jig-*, due to forms like *cikāya*, *jigāya-* (where the guttural is in accordance with phonetic law) and to the frequency of palatal reduplication of guttural initial; thus perf. *ciky-ur*, part. *ciky-at*, desid. *cikṣate*, impv. *cikṣhi* (AV.), from *ci-* 'perceive'; intv. *cékit*, *cikit-*, desid. *cikits-*, from *cit-* 'perceive'; perf. *jigy-ur*, desid. *jigṣate*, *jigyú-* 'victorious',

ujjēti), N. of a city; *Δαμουνα* = *yamunā*, N. of a river. Cp. WACKERNAGEL I, 119.

¹ Cp. WHITNEY on APr. I, 21.

² Cp. above 30, 3; 31, 3 b; and below 40.

³ The sphere of the palatals has been extended by analogy at the expense of the gutturals and *vice versa*. The aspirate guttural *kh* appears where the other gutturals are replaced by palatals; thus before the *y* in *khyā-* 'see' (but *jyā-*) 'overpower'; before the thematic *a* of the present: *rikhati* 'sits' (but *dakhati*); before the *-ayati* of the Causative: *īkṣhayati* 'swings' (but *arcáyati*); and notably in *sákhi-* 'friend': dat. *sákhye*, pl. *sákhibyas* (IIr. *sachi-*): cp. WACKERNAGEL

I, 121 (p. 140, top). The palatal aspirate in fact never represents a guttural aspirate, but only an IE. palatal, or sibilant and palatal.

⁴ Cp. WACKERNAGEL I, 24, 25.

⁵ Cp. WACKERNAGEL I, 123 a *a*.

⁶ In Av. *gairi-*.

⁷ This sound had probably not yet become a pure palatal in IIr.

⁸ Otherwise the palatal regularly appears before this *i* in perfect forms; e. g. *sasáire* (*sac-* 'accompany'); *bhejiré* (*bhaṣ-* 'divide'); *ucóciṭha*, *ucíṣe* (*uc-* 'be pleased'); *dudóhiṭha* (*duh-* 'milk').

from *ji-* 'conquer'; γ) in the pronominal forms *kis*, *kim*, *kīm*, *kīyat*, *kīvant-*, *kīdīs-*, beside the enclitic *cid*, because owing to the influence of the frequent forms *kā-s*, *kā-d*, etc., *k* appeared to be characteristic of the interrogative pronoun¹.

2. in the final of roots in which guttural forms predominate, before the *y* of the optative and the gerund; thus *dagh-yās*, from *dagh-* 'reach'; *śak-yām*, from *śak-* 'be able'; *sagh-yāsam* (TS.), from *sagh-* 'be equal to'. It also appears very often before the suffixes *-i*, *-ī*, *-in*, *-ya* forming derivatives from nouns the last consonant of which is a guttural: e. g. *phiyogi-* 'descendant of Playoga'; *vrk-ī-* 'she-wolf' (*vrka-*); *śāk-in-* 'powerful' (*śākd-*); *śṛṅg-in-* 'horned' (*śṛṅga-*); *upa-vāk-yā-* 'to be praised' (beside *upavācya-*) from *upavākd-* 'praise'. Similarly *drāgh-īyas-* 'longer', *drāgh-iśīha-* 'longest' (beside *dīrghā-* 'long', *drāgh-mān-* 'length'); *sphig-ī-* 'buttock', with *g* from the nom. *sphik* of *sphij-*, which occurs in the post-Vedic language only.

3. in a certain number of abnormal words, almost invariably at the beginning:

α) words which may be suspected of foreign origin owing to meaning or phonetic form: *kimśukā-*, *kīyāmbu-* plant names; *kimūdin-*, *kikāṭa-*, *kīrāta-* (VS.), *śva-kiṣkīn-* (AV.) names of foreigners or demons; *kija-* a kind of utensil; *kilbiṣa-* 'guilt' (contains the rare letter *b*), *kistī-* 'singer' (*st* instead of *ṣt*); β) onomatopoeic words: *kikidvī-* 'blue jay'; *kikirā-kr-* 'tear to tatters'; *kikkipī* (TS.) an interjection; γ) some words of doubtful origin: *kikasā-* 'vertebra'; *kināra-* 'ploughman'(?); *kināsa-* 'ploughman'; *kīlīla-* 'sweet draught'; *kirmirā-* (VS.) 'variegated'; *kiśorā-* (AV.) 'foal'; *kīśmīla-* (AV. Paipp.) a kind of disease.

37. New palatals as radical initials. — a. Before *a*, *ā*, and diphthongs, both palatals and gutturals are very frequent in Vedic and Iranian. Comparative grammar shows that the palatals occur before a vowel or diphthong representing IE. *ē ē* or a diphthong beginning with *ē ē*²; but gutturals before IE. *a o* or sonant nasal. According to this evidence the palatal has come into being in the following words: *ca* 'and'; *cakrā-* 'wheel'; *catvāras* 'four'; *caramā-* 'last'; *carū-* 'pot'; *cāru-* 'agreeable'; *pāñca* 'five'; *jathāra-* 'belly'; *jānu-*, *jānu-* 'woman'; *jimī-* 'akin'; *hāras-* 'flame'.

On the other hand, the original guttural has remained in *kakūd-* 'peak'; *kākṣa-* 'armpit'; *kārū-* 'poet'; *kāta-* 'will'; *gātus* 'cow'; *gharmā-* 'hot'; *ghorā-* 'terrible'; and in the roots *kās-* (AV.) 'cough'; *gadḥ-* 'clasp'; *gā-* 'go'; *gāh-* 'plunge'; *gai-* 'sing'³.

b. Among the roots with *ū ū* *ī ī* as low grade vowels, the only one in which the regular phonetic interchange of palatal and guttural takes place, is *jar-*: *gr-* 'call'; *g* appearing before *r īr ar* (= IE. *ōr*), *j* before *ar* (= IE. *ēr*) preceding the thematic *-a-* of the present or the suffix *-tr-*; thus *gr-nāti*, *gir-*, *garā-* (VS.), beside *jārate*, *jarādhyai*, *jarit-*. In other roots either the guttural or the palatal appears throughout; mostly the guttural, because the forms with *ū ū* *ī ī* and *o ar al* (= IE. *ōy ōr ōl*), which required the guttural, were more numerous than those with *o ar al* (= IE. *ēy ēr ēl*); thus from *kr-* 'do', *dkar* aor. 'has done', *kartī-* 'agent', *kārman-* 'action', retain the guttural, though the palatal would be phonetic (as *ar* here = IE. *er*), through the influence of forms with *kr-* and of *kāraṇa-* 'deed' (where *ar* = IE. *ōr*).

¹ Cp. WACKERNAGEL I, 128 a (p. 150, bottom).

² Cp. Italian and the Balto-Slavic languages which palatalize before *e* as well as *i*.

³ In the IE. vowel gradation of these roots only *ā* and *ē* appear. In other roots in the IE. vowel gradation of which *ē* is found, an initial palatal would be expected

On the other hand, the palatal appears in *cud*¹, *códati* 'impel'; *ścut*, *ścotati* 'drip', because here forms with *u*, which required a guttural, were rare; in *car*-, *carati* 'move', where the palatal is almost invariably phonetic in RV. (but AV. has *cacāra*); in *crt*- 'bind', the palatal has fixed itself in spite of many forms with *r*; while beside *harṣate* 'rejoices', *hṛṣant*-, part., both *h* and *gh* occur in weak forms: *hṛsitā*-, *ghṛṣu*- 'lively', *ghṛṣvi*- 'gladdening'.

c. Among roots in *-an* and *am*, survivals of the regular interchange are found in *kan*- 'be pleased', and *han*- 'strike'. The former has the palatal (= IE. *kē*-) in the aor. *caniṣṭam*, in the superl. *cāniṣṭha*-, and in *cānas*- 'favour', but otherwise the guttural. In *han*-, *h* appears before *an* (= IE. *en*) and, by analogy, also before *an* = *ṇn* and *a* = *ṇ*; but *gh* before *n* and *ā* = IE. *ō*; thus *hān-ti*, inf. *hān-tave*; *han-mas*, *han-yāma*; *ha-thās*-, *-ha-tā*-, and with *j* in impv. *jahi* (= **jhahi*), but perf. *jaghāna*, and *ghanā*- 'striker', *ghanāghand*- 'found of striking'. In the intv. *jañghan*-, *gh* stands for *h* before *a* = IE. *ē* owing to the influence of the weak stem *jañghn*-. In *gam*- 'go', *ga*- = *gṇi*- (e. g. in *gacchati*, *ga-tā*-) has led to the use of *gam*- = **jam*-, as in *gām-anti*².

d. In the remaining verbs, that is, those with *a* (25) or *e* (22) as high grade vowel, there appears chiefly the palatal throughout; thus *caḥṣa* : *cacāḥṣa* (for **cakāḥṣa*). The phonetic guttural is, however, preserved in some forms of the three verbs *ci*- 'observe' (perf. *cikāya*); *cit*- 'observe' (perf. *cikāta*; *kāta*- 'will'; *keti*-³ 'appearance'); and *ji*- 'conquer' (perf. *jigāya*; *gāya*- 'household'). A guttural not phonetically justified appears before *a* (= IE. *ē*) only in *ghas*- 'eat' (aor. *āghas*, subj. *ghas-a-t*) and in *gal*- 'drop' (*gal-galīti* VS.).

e. In reduplicative syllables containing *a* of roots having initial guttural or palatal, the palatal always appears in the perfect, pluperfect, or reduplicated aorist; thus *kr*- 'make' : *cakāra*; *khād*- 'chew' : *cakhāda*; *gam*- 'go' : *jagāma*; *ghas*- 'eat' : *jaghāsa*; *caḥṣ*- 'see' : *cacāḥṣa*; pluperf. of *kr*- : *acakra*t; red. aor. of *jas*- 'be exhausted' : *jajas-tām*. The palatal is here historically phonetic, as the IE. reduplicative vowel was *ē*.

In the intensive, however, the palatal is invariable only when the reduplication is monosyllabic⁴; e. g. *kram*- 'stride' : *cani-kramata*; *gr*- : *jā-gr*- 'awake'; *han*- 'strike' : *jañ-ghanti*. But when the reduplication is dissyllabic, the guttural⁵ predominates; thus *kr*-, part. *kāri-kr-at*; *krand*- 'roar' : *kāni-kra(n)d*;- *gam*- 'go' : *gani-gan*-, *gani-gm*;- *han*- 'strike' : *ghani-ghn*- (cp. *ghanāghand*-); *skand*- 'leap' : both *kāni-skand*- and *cani-skadat* subj.

38. New palatals as radical finals. a. Verbal forms.— Before the thematic verbal endings (including those of the *a*-aorist and the reduplicated aorist) the final of roots regularly appears as a palatal which, though phonetic⁶ only in about the same degree as the guttural, has prevailed. Gutturals are

in certain forms; but few traces of this remain, as the forms of each verb have been normalized.

¹ If *kūtsa*- N. is derived from *cud*-, and *carṣanti*- 'active', from *kr*-, the initial consonant has not been affected by the normalizing influence of the roots, because these words have been isolated.

² The correct phonetic interchange appears in *jāṅgahe* 'kicks', and *jāṃhas*- 'course', if these forms are connected, as BR. think. WHITNEY, *Roots*, however, considers the former an intensive of *gāh*- 'plunge'.

³ Beside *cēru*- 'devout', *keru*- appears in the compound *māhi-keru*- 'very devout'; cp. WACKERNAGEL 2¹, p. 101 (43 b).

⁴ In the post-Vedic language, the palatal is invariable even in dissyllabic reduplication.

⁵ But if the initial of the root is a palatal, the reduplicative consonant is of course always a palatal; thus *cand*- 'shine' : *cāniścad*;- *car*- 'move' : *carācarā*;- *cal*- 'move' : *calācalā*- 'ever moving'. Cp. 32 a.

⁶ Phonetically we should have **pākāmi* (IE. *ō*), *pāc-asi* and *pāc-ati* (IE. *ē*).

rare at the end of the root, appearing only¹ in *śak-* 'be able'; 2. sing. *śak-as*; *sagh-* 'be equal to': 3. sing. *sagh-at*; *dagh-* 'reach': *dagh-at* (TS.); in these roots the guttural prevails throughout owing to the influence of the present stem *śak-nu-*, *sagh-nu-*². Even in the non-thematic presents and in the perfect the palatal carried the day, though phonetic in still fewer forms; thus the guttural alone would be historically justified in the forms *yunījā*, *yūñje*; *yuyīja*³. The palatal further regularly appears before the causative⁴ suffix *-āya-*, where it is phonetic (= IE. *īje*); e. g. *arc-āya-ti* from *arc-* 'praise'⁵.

b. As shown by the appearance, in cognate forms, of a guttural before other consonants than *s*, the final of the following verbs is a new palatal: *añj-* 'anoint'; *ej-* 'stir'; *tij-* 'sharpen'; *tuj-* 'beat'; *tyaj-* 'forsake'; *nij-* 'wash'; *bhāj-* 'divide'; *bhañj-* 'break'; *bhuj-* 'bend'; *yuj-* 'yoke'; *rañj-* 'colour'; *ruj-* 'break'; *vij-* 'shoot up'; *vij-* 'turn'; *śiñj-* 'sound'; *sañj-* 'attach'; *svañj-* 'embrace'; also in the noun *śrāj-* 'garland'.

c. Apart from being the result of the Sandhi of *d + j*, *jj* is shown by the evidence of cognate languages to be derived from a sibilant + guttural (= IE. *zg*) and thus to belong to the series of new palatals in *majjān-* 'marrow'; *rājju-* 'rope'; *bhrijjāti* 'roasts'; *majjati* 'dives', from which is derived *madgih-* (VS.) 'diver' (a bird).

d. Nominal derivatives. 1. Before the suffix *-a*, the final of the root is mostly guttural, because the *a* in nearly all the cases of the noun represents IE. *ǵ*. The rule in the RV. is that the guttural appears before both unaccented *-a* and accented *-ā*, but the palatal before accented *-ī* only⁶; e. g. *abhi-droh-ā-*, *druh-ā-* 'injury': *drigh-a-* 'injuring'; *bhoj-ā-* 'liberal': *bhōg-a-* 'enjoyment'; *a-yuj-ā-* 'companionless'; *yug-a-* 'yoking'; *ruj-ā-* 'breaking': *rīg-a-* (AV.) 'disease'; *vevij-ā-* 'swift': *vīg-a-* (AV.) 'speed'; *śuc-ā-* 'bright': *śūk-a-* 'flame'; *ruc-ā-* (VS.) and *roc-ā-* (AV.) 'shining': *rūk-a-* and *rok-ā-* 'light'⁷.

2. Before the suffix *-as*, the palatal generally appears, as it is for the most part phonetically required; e. g. *īj-as-* 'force': *ug-rī-* 'mighty'. The guttural, however, prevailed in *āñk-as-* 'bend'; *āg-as-* 'offence'; *ny-ogh-as-* 'streaming'; *bhārg-as-* 'brilliance'; as there were no corresponding verbs with palatal beside these words; it also prevailed in *ōk-as-* 'ease' and *ny-ōkas-* 'comfortable', as well as *-śok-as-* 'flaming', though there are such verbs (*uc-* 'be pleased', and *śuc-* 'shine').

3. Before other suffixes beginning with *a*, the final of the root is generally palatal; thus before *-ana* (= IE. *-eno-*), *vac-anā-* 'speaking'; *tēj-ana-* 'act of sharpening'; *manh-āna-* 'gift'⁸; before *-ant*, *-āna* (under the influence of

¹ Apart from roots ending in *kh*, see 35, note 3.

² In *ni-mīgha-māna-* 'drenching oneself', the *gh* seems to be phonetic (as *-amāna* = *-smenō*). In *vālgate* (AV.) 'springs', the guttural is perhaps due to the preceding *l*, as neither *lj* nor *lc* is ever found to occur.

³ This normalization of the palatal is probably Indo-Iranian, see J. SCHMIDT, KZ. 25, 104.

⁴ The denominatives in *-ayā-* (IE. *eiē* and *oiē*) follow the noun from which they are derived; e. g. from *aghā-* 'evil', *aghāyāti* 'wishes to injure'.

⁵ The causative *īngāyati* of *ējati* 'stirs' is probably due to an old present base **inag-*, *īng-* formed according to the 7th class; the phonetic form *-īngāyati* is found in the BAU. VI. 4, 23.

⁶ The fluctuation of words in *-a* probably arose from some cases in oxytones having had IE. *ǵ*, others *ǵ̃*; hence in some words the palatal prevailed throughout, in others the guttural. The agent-nouns, being mostly oxytone, show a preference for the palatal, which originally appeared in oxytones only. Cp. WACKERNAGEL I, 128 a (p. 150, note, end).

⁷ A palatal before an unaccented *-a* first appears in *dāh-a-* (RV. x. 122), otherwise *dōgha-* 'milking'; *mōh-a-* (AV.) 'delusion', beside *mōgh-a-* 'vain'; *krūñc-a-* (VS.) 'curlew', is probably only an extension of *krūñc-* (VS.).

⁸ The *gh* of *jaghāna-* 'buttock', is phonetic (Gk. *κοχώνη*).

verbal forms), e. g. *dūh-āna-* and *duduh-āná*¹; before *-ata* (= IE. *-etō*), e. g. *pac-atā-* 'cooked'²; before *-an* in *majj-ān-* 'marrow'³.

4. Nouns formed without suffix (including infinitives and gerunds) have the palatal of the corresponding verb; e. g. *pīc-as*, nom. pl. 'food'; *ā-pīc-as* and *ā-pīc-e* 'to satisfy'; *tuj-āye* 'to procreate'. A guttural of course appears where the verb has a guttural only; e. g. *pra-tīnk-am* (AV.) 'gliding' (*tak*-run').

5. The suffix *-ka* is treated analogously to the final guttural of roots⁴. The guttural regularly appears except when the suffix, being attached to unaccented prepositions, is itself accented; thus *asmā-ka-* 'our'; *yusmā-ka-* 'your'; *āpā-ka-* 'coming from afar'; *abhī-ka-* 'collision'; and even with the suffix accented in locatives such as *upā-kē*, *upā-kāyos* 'in the vicinity' and in the abl. *parā-kāt* 'from a distance'; but *uc-cā* and *uc-cāis* 'above'; *parā-cāis* 'aside'; *paś-cā* and *paś-cāt* 'behind'; *prā-cāis* 'forwards'.

39. Irregular palatalization.—Before *ū* *r* and consonants (except *y*), the gutturals were not originally palatalized. Hence roots which regularly have palatals before *a* and diphthongs, usually retain the guttural before *u* *r* and consonants. Thus from *ric-* 'leave', are formed, *rēk-u-* 'empty', *rēk-n-as-* 'property', perf. part. *ririk-vāms-*; 3. sing. pres. *riṇāk-ti*, 2. sing. perf. mid. *ririk-se* (but opt. *riric-yāt*); *ug-rā-* 'mighty', beside *ūj-as-* 'strength'; *ghn-* beside *han-* 'strike'. Nevertheless palatals appear by analogy before *u*, *r*, *n*, *m*, *r*, *r*:

a. initially: 1. in the roots *scut-* 'drip', *crt-* 'bind', *hṛs-* 'rejoice', in which the unphonetic palatal before the low grade vowel⁵ is due to the phonetic palatal before the high grade vowels *o* (= IE. *ē*) and *ar* (= IE. *ēr*).

2. in the reduplicative syllables *cu-*⁶ and *ju-* of the perfect and aorist (in RV. occurring only in *cyu-* 'shake', *gup-* 'guard', *gur-* 'praise') for older **ca-* **ja-* (*a* = *ē*, the IE. reduplicative vowel).

b. finally: 1. in verbal inflexion, the palatal which appears before *a* and diphthongs always appears also before *u*, and nearly always before *m* and *r* (instead of the phonetic guttural); thus *sisic-ur* beside *sisic-atur*, *sisic-e*, from *sic-* 'pour'; *bubhuj-māhe* beside *bhunj-āmahe*, from *bhuj-* 'enjoy'; *añj-mas* beside *añj-anti*, *añj-an* from *añj-* 'anoint'; *riric-rē* beside *riric-ē*, from *ric-* 'leave'; *ā-yuj-ran*, *yuyuj-rē* beside *yuyuj-ē*, from *yuj-* 'yoke'; *duh-rē*, *duh-rate*, *duduh-rē*, *duh-rām* and *duh-ratām* (AV.) beside *duh-ē*, from *duh-* 'milk'.

The guttural, however, regularly remains before the *-nu* of the 5th class: *śak-nu-* 'be able', *sagh-nu-* 'be equal to', spreading thence to other forms⁷. Phonetic *k* remains before *m* in *vāvak-mi* from *vac-* 'speak'; and before *r* in *vāvāk-re* beside *vac-yāte*, *vāñc-ati* (AV. VS.) from *vāñc-* 'move crookedly'.

2. in nominal derivation the guttural as a rule remains⁸: e. g. *rug-nā-* 'broken', from *ruj-* 'break'; *ruk-mā-* 'brilliant', from *ruc-* 'shine'; *śuk-rā-*, *śuk-lā-* (AV.) 'bright', from *śuc-* 'shine'; *pak-vā-* 'ripe', from *pac-* 'cook'. The perf. part. for the most part follows this rule: e. g. *ru-ruk-vāms-*, from *ruc-* 'shine';

¹ Strictly phonetic (but rarer) is *dūgh-āna-* 'milking'; also *vāgh-āt-* (IE. *-nt-*) 'institute of a sacrifice'.

² The *k* in *sik-atā-* (AV. VS.) 'sand', is phonetic (IE. *-pta-*).

³ Beside *yāk-rt* (AV.) 'liver', and *śāk-rt* 'dung', the *k* is found in the stems *yak-an-*, *śak-an-*, but only in weak forms before *n* or *a* (= *ṇ*): *yak-nās*, *yak-nā* (VS.); *śak-nā* (VS.); *śak-nās* (AV.); *śāka-bhis* (TS.)

⁴ See above 38 d, 1; WACKERNAGEL I, 129.

⁵ The phonetic guttural, however, appears in *ghṛs-ūt-* 'lively', *ghṛs-ū-* 'gladdening'; while

on the other hand the palatal appears unphonetically before *u* in the intv. part. *car-cūryā-māna-* from *car-* 'move'.

⁶ Otherwise *cu-* occurs only in the onomatopoeic *ni-cumpunā-* 'swell' — and in a few words suggestive of foreign origin: *cūmuri-*, N. of a demon; *cu-punika-*, N. of a *kṛtikā* (TS.).

⁷ Also *dagh-nu-* 'reach', in a Brāhmaṇa passage of the Kāthaka, and *sligh-nu-* 'mount', in a similar one of the TS.

⁸ COLLITZ, BB. 3, 230 f.; J. SCHMIDT, KZ. 25, 70 f.

vi-vik-vāms-, from *vic-* 'divide'; *ok-i-vāms-* (36 a), from *uc-* 'find pleasure' (but dat. sing. *ūc-īṣ-e*).

The following are, however, exceptions: *āj-man-* 'might'; *bhuj-mān-* 'fruitful'; *mūh-ur* 'suddenly'; *druh-ī-* (AV.) 'injurer'; *yāc-ñyāt-* (AV.) 'request'.

40. The old palatals (*ch*, *j*, *ś*, *h*).—The aspirate *ch*. This sound is, in pronunciation, the aspirate of *c*² and is therefore represented in reduplication by *c*. But in origin *ch* has nothing to do with *c*. The fact that after a mute it takes the place of *ś* in Sandhi shows that it is allied to *ś*. In fact, unlike *j* and *h*, it belongs exclusively to the old series of palatals; for it does not interchange with a guttural *kḥ*³. In the Avesta *ch* is regularly represented by *s* and in cognate European languages by a conjunct consonant beginning with *s* and standing for IE. *śch* (that is, *s* + palatal mute aspirate); e. g. *chid-* 'cut off', Gk. *σχιδ-*. This in Indo-Iranian probably became *śśh*, which differentiated into Avestic *s* and Vedic *ch*. In the inchoative suffix *-cha* (*gācchati*, Gk. *βάσσω*) this palatal aspirate seems to represent IE. *śch*, a conclusion which is supported by the old inchoative verb *rapśate* 'is full' = *rap(s)śate*, where after the *s* has been dropped between two consonants⁴, *ś* = IE. *k̑* remained. Thus *ch* represents a double sound and metrically lengthens a preceding short vowel. Hence the RPr. (vi. 1) prescribes the doubling of *ch* (that is *c-ch*) between vowels. Though the Vedic Mss. almost invariably write *ch*⁵ and AUFRECHT's edition of the RV. and v. SCHROEDER's edition of the MS.⁶ follow this practice, the spelling *cch* is to be preferred.

a. In *śākhā-* 'branch', the initial *ś* probably stands for *ch* owing to the law by which two aspirates in the same syllable are avoided⁷.

b. In a few instances *ch* is a Prakritic representative of *kṣ* and *ps*: *-rechārā-* (AV.) beside *rksālā-* (VS.)⁸, part of an animal's leg; *kṛcchrā-* 'distress', perhaps for **kṛpsrā-*, and allied to *kṛpale* 'laments', and *kṛpāṇa-* 'misery'⁹.

41. The old palatal *j*.—This *j* is the media of *ś* (while as a new palatal it is the media of *c*). It is recognizable as an old palatal by the following indications:

1. when there are parallel forms with *ś* before *t*, *th*, or a cerebral appears either as final or before mutes; e. g. beside *yāj-ati* 'sacrifices', *yās-ty-* 'sacrificer', *iś-ī-* 'sacrificed', *a-yāt* 'has sacrificed'; similarly in the roots *bhrāj-* 'shine'; *mṛj-* 'wipe off'; *rāj-* 'rule'; *rej-* 'tremble'(?); *vraj-* 'wander'; *śij-* 'send forth'; possibly also in *bhrāji-* 'roast'¹⁰.

2. when in the form in question or in cognate forms, sounds follow which do not palatalize gutturals¹¹, that is, *u r n m r v*; such are: *āj-ra-* 'plain'; *āj-ma(n)-* 'course'; *ārjuna-* 'white'; *rj-rī-* 'reddish'; *rj-l-* 'straight'; *āj-tyas-*

¹ Under the influence of *āj-tyas-* 'stronger' and *āj-īṣṭha-* 'strongest', such nouns in *-man-* being often closely connected with comparatives and superlatives.

² In the Kāthaka *ch* is spelt *sch*, which is probably only a provincial assibilation, and not the survival of an older sound; cp. J. SCHMIDT, KZ. 27, 332.

³ *mūrkhā-* 'dull', occurring in a B. passage of the TS., is probably a new formation analogous to *sokā-* (AV.) from *ścati*. Some scholars hold that there is an etymological connection between *chand-* 'appear', *chand-as-* 'song', and *skāndati* 'leaps'; between *chid-* 'cut off' and *khid-* 'press'; between *chā-* (AV.) 'cut off' and *khā-* (*ghan-*) 'dig'. Cp. WACKERNAGEL I, 131, note, bottom.

⁴ Cp. above p. 25 note 6; cp. here *cch* = *t + ś*

in Sandhi and *ducehūnā-* for **dus-śunā-* 'misfortune'.

⁵ Except those of the Kāthaka, which write *sch* (cp. note 2).

⁶ Also ROTH's ed. of the Nirukta and MACDONELL's ed. of the Brhaddevatā; cp. AUFRECHT, RV., p. vi.

⁷ Cp. 32.

⁸ On AV. Ms. spelling *ch* for *kṣ* in two or three words, see WHITNEY, JAOS. 12, 92, 175.

⁹ On the origin of *ch*, cp. BRUGMANN, KG. 240; on the sound as a whole, WACKERNAGEL I, 133 f.

¹⁰ But cp. 38 c, and WACKERNAGEL I, 139.

¹¹ Apart of course from the exceptions due to analogy: see 39.

'straighter', *rāj-iṣṭha* 'straightest'; *jānu* 'knee' beside *jñu*; *jṛmbh* 'yawn'; *jñā* 'know'; *jṁā*, gen. *jṁ-ās* 'earth'; *jri* 'go'; *jvārā* 'suffering'; *paj-rā* 'fat'; *maj-mān* 'greatness'; *vāj-ra* 'thunderbolt'; *jurāti*, *jūryati*, *jujur-vāms*-, *jūr-nā*-, from *jṛ* 'grow old'.

3. when in inflexional forms, in which roots with a new palatal show a guttural, the *j* remains; e. g. *jajāna* from *jan* 'beget'; *jajāsa* (AV.) from *jas* 'be exhausted'; *jujōṣa* from *juṣ* 'like'; *jujur-vāms*-, *ijāra* (AV.), from *jṛ* 'grow old'².

4. when *j* is the reduplication of an old palatal *j* or *h*; e. g. *jajāna*, *ijāra* (AV.), *jukṣti*.

5. when it is shown to be an old palatal by the evidence of the cognate languages; thus in *ajā* 'he-goat', *ajā* 'goat'; *ajina* (AV.) 'skin'; *arj* 'nourishment'; *jānhas* 'course'; *jānghā* 'leg'; *jambh* 'chew up'; *jāmātr* 'son-in-law'; *dhraj* 'sweep'; *bhiṣaj* 'heal'; *rajatā* 'silvery'; *vāja* 'swiftness'; *ṛjipyā* 'going straight'.

a. It is uncertain whether *j* represents an old or a new palatal in the following words:

1. because the comparative evidence is conflicting: *vi-jāman* 'related'; *jū* 'hasten'; *jyā*, *jīnāti* 'overpower'³.

2. because the Vedic and comparative evidence is insufficient: *ubj* 'coerce'; *kūj* (AV.) 'hum'; *jāñjat*-, pres. part., of uncertain meaning (ā. l.); *jārate* 'approaches'; *jēhamāna* 'panting'; *jihmā* 'transverse'; *dhvāj*, *dhvājā* 'banner'; *paj* 'be rigid' (in *dpa* ... *pāpaje* 'started back'); *-pūjana* 'honouring'; *bajā* a kind of plant; *bija* 'seed'; *mūñja* 'sedgē'.

b. Irregular *j*.—1. As the two kinds of *j* were indistinguishable in pronunciation, a guttural sometimes intruded among the old palatals owing to the analogy of the new palatals; thus from *bhiṣaj* 'heal', *bhiṣāk-tama*-, spv., *bhiṣāk-ti*, 3. sing. pres., *a-bhiṣnak*, 3. sing. impf. (like *anak-ti* from *añj* 'anoint'); from *mṛj* 'wipe': *nī-mṛg-ra* 'attached', *apā-mārgā* (AV.) a kind of plant, *vī-mṛg-vart* (AV.) 'cleanly'; from *srj* 'discharge', *asṛg-ram*, *asṛgran*, *āsasṛgram*, *sasṛgmāhe* (SV.) beside *sasṛjmāhe*; from *jṛ* 'grow old', *jāgāra* (AV.) beside *ijāra* (AV.).

2. The guttural beside the palatal may be due to IE. dialectic variety in *gnā* 'woman' beside *jan* 'beget'; *gm-ās* beside *jṁ-ās* 'of the earth'; *bhārgas* 'splendour', *bhṛgu* a name, beside *bhrāj* 'shine'.

3. In *jyōtis* 'light', *jy* seems, by an old Prakritism, to represent *dy*, as the word is probably derived from *dyut* 'shine'.

4. The media aspirate *jh*⁴ occurs only in one form, *jājḥjhat* (RV.⁵), a pres. part. probably meaning 'laughing' as an epithet of lightning (a metaphor connected with lightning elsewhere also in the RV.); it appears to be derived, by an old Prakritism, from *has* 'laugh': *jḥjḥ* probably for *jḥḥ*⁵ here = IE. *gzh*, which otherwise would become *hṣ*, as in *jāks-at*, part., 'laughing'.

42. The cerebrals.—The designation given to these sounds by the native phoneticians⁶, *mūrdhanya* 'produced in the head', indicates that they were pronounced at the highest point in the mouth nearest the (upper part

¹ In which only forms with *r* occur; cp., however, HÜBSCHMANN, KZ. 23, 393.

² The only instance of a new palatal (*c j h* = *k g gh*) before *ūr* (= IE. *ṛ*) is *carcūryā-māna* (RV. x). For some more or less doubtful examples of old palatal *j*, see WACKERNAGEL I, 137 b note.

³ Op. cit. I, 137 e, note.

⁴ The other two old palatals *ś* and *h* will be dealt with below in their alphabetical order: 54, 58.

⁵ The Kashmir Ms. of the RV. reads *jājḥjhatir* for *jājḥjhatir* (v. 52⁹); SCHEFFTLOWITZ, WZKM. 21, 86.

⁶ See RPr. I, 19; APr. I, 32; TPr. II, 37.

of the) head. They are described by the Prātisākyas as pronounced by turning the tip of the tongue up to the roof of the mouth and bending it backwards. They were therefore pronounced farther back in the mouth than the palatals. This is also their pronunciation at the present day in India. An indication that it was such even in Vedic times is the fact that *ḍ* is sometimes found in the later Samhitās interchanging, between vowels, with *ḷ*¹ (which itself interchanges with *r*), and that in the RV. itself *ḍ* *ḍh* become *ḷ* *ḷh* between vowels. It is also to be noted that the Greeks reproduced *ḍ* not only with *δ*, but also with *ρ*². The cerebrals, however, were a specifically Indian product, being unknown in the Indo-Iranian period³. They are still rare in the RV., where they occur medially and finally only. According to most scholars, they are due to aboriginal, especially Dravidian, influence⁴. As a rule, they have arisen immediately after *ṣ* or an *r* sound from dentals. But before consonants and finally they may represent the old palatals *j* *ś* *h*.

a. The voiceless cerebrals *t̪* *th* take the place of the dentals *t* *th* after *ṣ* (= *s*, *ś* or *j*); e. g. *vṛṣ-ti-* 'rain' (suffix *-ti*); *duṣ-tāra-* 'invincible' (= *dus-tāra-*); *nākiṣ te* (= *nākiṣ te*); *vāṣ-ti* 'wishes' (= *vāś-ti*); *mṛṣ-tā-* 'cleansed' (= *mṛj-tā-*)⁵. Similarly the voiced cerebrals *ḍ* *ḍh* take the place of the dentals *d* *dh* after **z* (= *s* or old palatal *j*, *h*), which has disappeared⁶; e. g. *nūḷd-* 'nest' (= IE. *nīzd-*); *dū-dhī-* 'ill-disposed' (= *dus-dhī-*); *ūḷ-ē* 'I worship' (**iṣ-d-* = *ij-d-* for *yaj-d-*); *dyḍhī-* 'firm' (= *dyh-tī-*). The preceding voiced sibilant **z* (= *s* and *ś*) has (instead of disappearing) itself become *ḍ* in *ḍiḍiḍ-ḍhi* (from *dis-* 'show') and *vivūḍ-ḍhi* (from *viṣ-* 'be active')⁷.

a. When the dental here was immediately followed by an *r* sound, the cerebralization seems originally to have been stopped. Hence *dyḍhrā-* (= *dyh-tra-*), beside *dyḍhā-* (= *dyh-ta-*) 'firm'; and though *ṣr* occurs several times in the RV.⁸, the *r* seems to have been dropped in pronunciation, as the only stems ending in *-ṣra-* which show a case-form with *n*, do not cerebralize it: *īṣṣrānām* and *rāṣṣrānām*, as if no *r* preceded. In TS. I. 2. 5², *r* is actually dropped after *ṣ* in *tvāṣṣīmāti-* 'accompanied by Tvaṣṣr'.

b. In several instances a cerebral appears by an evident **Prakritism**, in place of a dental originally preceded by an *r* (or *ḷ*) sound; thus *vi-kāṣa-* 'monstrous', beside *kṛ-tī-* 'made'; *kāṣā-* 'depth', beside *kartī-*⁹ 'pit'; *avaṣā-* (SV. VS.) 'pit', beside *avā-*¹⁰ 'down'¹¹; and as shown by comparative evidence, *kāṣuka-* 'sharp'; *kūḍayati* 'singes'; *kēvaṣa-* 'pit'; *jāḍhu-* 'dull'; *kāṣā-* (AV. TS.) 'hornless'. In the following words, though cognate languages show *ḷ*¹², the cerebral is similarly based on Indian *r* or *r*¹³ + dental: *kāṣa-* 'frontal bone'; *jāṣhāra-* 'belly'; *taḍīt-* 'contiguous', *tūḍa-* (AV.) 'blow'; *pīḍa-* 'lump'; *kīḍa-* (AV.) 'piece'¹⁴.

c. Cerebrals have in some instances supplanted dentals owing to the

¹ Cp. VPr. IV. 143; V. BRADKE, KZ. 28, 298.

² See WACKERNAGEL I, 143, note.

³ Op. cit. I, 144.

⁴ Ibid., note.

⁵ Cp. above 41, 1.

⁶ Cp. above 17, 5.

⁷ See WACKERNAGEL I, 145 a, note (end). Cp. 42 d (p. 34) end.

⁸ In *rāṣṣrā-* 'dominion', *īṣṣra-* 'buffalo', *deṣṣrī-* 'Directress'; *dāṣṣra-* 'tooth'; *ṣṣr-* in *ā-ni-ṣṣra-* 'not shaken off', *tvāṣṣr-mant-* 'accompanied by Tvaṣṣr'; *ṣṣr* in *kūṣṣr-ṣṣr-* 'house-lizard' (?).

⁹ WACKERNAGEL I, 146 a.

¹⁰ Cp. BARTHOLOMAE, IF. 3, 179.

¹¹ Perhaps also *reṣūka-kāṣa-* 'stirring dust', Indo-arische Philologie. I. 4.

if from *kṛt-* 'cut'; but see BARTHOLOMAE, IF. 3, 180 f.

¹² IE. *ḷ* by rhotacism became *r* in Ilr.

¹³ MS. II. 47 has the reading *jinva rāvat* for that of TS. II. 4. 7¹ *jinvaṣ rāvat* and K. XI. 9 *jinva rāvat*. Cp. below p. 70, note 4.

¹⁴ The cerebral could be similarly accounted for in *kāṣa-* (RV.) 'house' (?), if it is related to *kula-* (pa-) 'family', and *kulāya-* (AV.) 'nest'. In *daṇḍā-* 'staff' if identical with Gk. *δένδρον* (J. SCHMIDT, KZ. 25, 52, note 1) we seem to have an instance of a cerebral for a dental + following *r*, but such a change seems not to be in accordance with the phonetic laws of either Vedic (cp. *dyḍhrā-*, above a, α) or Prakrit. On two other examples of this supposed change, *āṇḍā-*

analogy of similar words with phonetic cerebral. In *paḍbhis* 'with feet', and perhaps *pāḍ-grbhi-*, N., it is due to *paḍbhis*, inst. pl. of both *pās-* 'look', and of *pās-* 'cord', and to *pāḍbīsa-*, *pāḍvīsa* (VS.) 'fetter', which is derived from *pās-* 'cord'. *Vāsaṭ* and *śrāusaṭ*, sacrificial calls, probably for *vāksaṭ* and **śrōsaṭ* (3. sing. aor. subj. of *vah-* 'convey', and *śru-* 'hear'), seem to owe their cerebral to the influence of the sacrificial call *vāt* (VS.), *vāt* (TS.), 3. sing. aor. of *√vah-*. The *ḍ* of *puroḍās-* 'sacrificial cake' (from *dās-* 'worship'), is perhaps due to *du-ḍās-* 'impious' (for *duḥ-dās-*)².

d. In a few instances a cerebral *ṭ* or *ḡ* appears in place of the cerebral sibilant *s*. The phonetic representative of the latter before *bh* would be *ḍ* (parallel to *ḍ* for IE. *z* before *bh*)³, where it appears in *vipriḍ-bhis* (VS.) 'with drops'. From here the cerebral spread to the nom. sing., where it appears in *vi-prīṭ* (AV.) 'drop', from *pruṣ-* 'sprinkle', and in *edhamāna-dviṭ* 'hating the arrogant' (from *diviṣ-* 'hate').

The cerebral *ḍ* also appears before the *-dhi* of the 2. sing. impv. for *s* in *aviḍḍhi* (= *avi-s-dhi*) aor. of *av-* 'favour', and in *viviḍḍhi* (= *viviṣ-dhi*), red. aor. of *viṣ-* 'be active'. The phonetic form here would be **iḍḥ* (= *iṣ-dh*)⁴, instead of which *iḍḍh* appears under the influence, perhaps, of the cognate verbal forms with the short vowel (*aviṣtu*, *aviṣām* etc.).

43. Cerebrals in many instances represent the old palatals *j ś ḥ*. They are found thus:

a. as final: *i.* in nom. sing. m. f.: *bhrāt* 'lustre' (*bhrāj-*); *rāt* 'ruler' (*rāj-*); *vīpāt*, N. of a river (*vīpās-*); *vīt* 'settlement' (*vīs-*), *spāt* 'spying' (*spās-*); *sāt* 'overcoming' (*sāḥ-*); *-vāt* 'conducting' (*-vāḥ-*), *paṣṭhavāt* (VS.), *-vāt* (TS.). The guttural *k* would have been phonetic in this case, as the nom. sing. originally ended in *s*⁵, and even the old palatals became *k* before *s*; the cerebral must here therefore be due to the influence of forms in which it was phonetic.

2. in nom. acc. *sāt*, from *sās-* 'six'. As *k* might have been expected (IE. *sveks*), the cerebral is doubtless due to forms containing *ṣas-*, as *ṣaṣṭi-* 'sixty', *ṣaṣṭhā-* (AV. VS.) 'sixth'.

3. in the first member of a compound, where the final of the nom. sing. appears, in *sāt-* 'six', and *pāḍ-* (from *pās-* 'cord', in *pāḍ-bīsa-*).

4. in 2. 3. sing. aor. for the radical palatal after the endings have been dropped: thus *ā-bhrāt* (*bhrāj-* 'shine'); *yāt* (*yaj-* 'sacrifice'); *rāt* (*rāj-* 'shine'); *naṭ*, *ā-naṭ* (*naṣ-* 'reach'); *ā-prāt* (*praṣ-* 'ask' in *praṣ-nā-* 'question'); *ā-vāt* (*vah-* 'convey'). Here *ṭ* is phonetic in the 3. pers. only, standing for *s-ṭ* (= IE. *k-t*). It has been transferred to the 2. sing., where *k* would be phonetic (standing

'egg', and *maṇḍūkā-* 'frog', see WACKERNAGEL I, 147, note.

¹ Op. cit. I, 148 a (p. 172, top).

² The form *vy-āvāt* in MS. III. 49 (B.) beside *vy-āvāt*, AV. VIII. 12^a, from *vi-vas-* 'shine forth', is probably due to the influence of *ā-vāt*, aor. of *√vah-*; but cp. BARTHOLOMAE, Studien I, 24, note. On the cerebral in *avātā-* (SV. VS.), beside *avātā-*, *naḍā-* 'reed', beside *nadā-*, and in *kijā-* (AV.), *markāṭā-* (VS.) cp. WACKERNAGEL I, 148 b, note.

³ See below 44 a, 3.

⁴ Cp. above 17, 5.

⁵ This phonetic *k* for an old palatal is preserved in the nominatives *-ḍṛk* 'seeing' (*-ḍṛ-*), *-ṣṭṛk* 'touching' (*-ṣṭṛ-*), *-ṣṭṛk* 'desiring' (*-ṣṭṛ-*), *an-āk* 'eyeless' (*-aks-*; *as-* 'penetrate');

ṛvik 'sacrificer' (*√yaj-*); *ūrṅk* (VS.) 'nourishment' (*ūrṅ-*); *dik* (AV.) 'region' (*dik-*). For *-ḍṛk*, the later Samhitās have *-ḍṛn* also. In the n. nom. the m. f. form appears: *-ḍṛk*, *-ṣṭṛk*; but as there was no *s* here, it must be assumed that the cerebral was originally used in these neuter forms. In *bhīṣāj-* 'healer', the *k* has spread from the nom. to other cases, where it is not phonetic (cp. WACKERNAGEL I, 138). The original value of the palatal in *uṣij-* 'desiring', *uṣijh-* (AV. VS.), a kind of metre, which have *k* in the nom. is uncertain. The *k* in the nom. *nāḥ* 'night' is probably not based on an old palatal *s* (cp. WACKERNAGEL I, 149 a, note).

for *k-s* = IE. *ks*). The reverse transference of *k* to the 3. sing. has taken place in *prá nak* beside *á-naṣ* (*naś-* 'reach') and in *á-srāk* (from *syj-* 'discharge').

b. before consonant suffixes:

1. the phonetic cerebral appears before case-endings beginning with *bh* in *paḍ-bhis*, from *pás-* 'look' and 'cord'; *viḍ-bhis* from *viś-* 'settlement'; *sarād-bhyas* 'for the bees' (probably from **saráh-*); *śaḍ-bhis*¹. In *anaḍít-d-bhyas* (AV.), from *anaḍ-váh-* 'bull', *d* appears for *ḍ* by dissimilation; while the guttural of the nom. instead of the phonetic *ḍ* appears in *susanḍárg-bhis* (from *drś-* 'see') 'fair to see' and in *dig-bhyás* (AV.) from *dīs-* 'region'.

2. before the *-su* of the loc. pl. *k* is phonetic, and appears in *vik-sū*, from *viś-*, in spite of the unphonetic *ṣ* of the nom. *viṣ*. But owing to the influence of the other cases the unphonetic cerebral (in the form of *t* dissimilated for *ṣ*) appears in *anaḍít-su*.

3. before the *dhi* of the 2. sing. impv. the cerebral is phonetic in *dididḍhi*, from *dīs-*²; also in *ṣ* (= *s*), which after cerebralizing the *dh* is dropped, leaving a compensating length, in *tāḍhi* from *takṣ-* 'hew' (= IE. *teǵzdh*); also in *ṣo-dhā* 'sixfold' (for *ṣas-dhā*: *as-*, like *as-*, becoming *o* before a voiced mute)³.

c. The cerebrals in the following words have not been satisfactorily explained: *āghāṭi-* and *ā-ghāṭi-* (AV.) 'striker', beside *-ā-ghāta-* (VS.); *āṇḍá-* 'egg'; *itánt-* (x. 171¹) 'wandering'(?), *kūṭa-* 'house'(?), *kūṭa-* 'frontal bone'; *kṛpīta-* 'fuel'(?); *maṇḍāka-* 'frog'; *īta-* (AV.) 'reed'; *rarāta-* (VS.), *lalāta-* (AV.) 'forehead'. Some others, mostly containing *b*, may be suspected of non-Aryan origin: *bāt*, *baḍḍ*, interjections; *baṭūrin-* 'broad'(?), *birīṣa-* 'troop'(?), *bekanāta-* 'usurer'; *āḍāmbara-* (VS.) 'drum'; *khaḍgá-* (VS. MS.) 'rhinoceros'; *cāṇḍālā-* (VS.) 'outcast'; *markāta-* (VS.) 'ape'.

44. The dentals.—The dentals are at the present day pronounced as interdental in India, but according to the Prātisākhya⁴ they were post-dental, being produced at the root of the teeth (*dantamūla*). They represent IE. dentals, corresponding to similar sounds in the cognate languages. When two IE. dentals met, there seems to have been a tendency to change the first to a sibilant⁵. A survival of this appears in some Vedic combinations of *d* or *dh* with *dh*, which point to an earlier *zdḥ*, viz. in *de-hi*, beside *dad-dhi* 'give'; *dhe-hi* (for **dhadh-dhi*) 'put'; *kiye-dhā* 'containing much', in all of which examples *e* is based on Ilr. *az*⁶.

a. Change of *s* to *t*. The dental sibilant as the final of roots or nominal stems becomes *t*⁷:

1. before the *s* of verbal suffixes (future, aorist, desiderative) in the three verbs *vas-* 'dwell', *vas-* 'shine', and *ghas-* 'eat'⁸: thus *avātsis* (AV.) 'thou hast dwelt'; *vāt-syati* (MS.) 'will shine'; *jighat-sati* (AV.) 'desires to eat', and *jighat-sih-* (AV.) 'hungry'.

¹ From this phonetic change of *s* to *ḍ* before *bh* is to be explained the stem *iḍ-* 'refreshment', beside *iṣ-* (which occurs before vowel endings only); *iḍ-bhis* etc. would have led to the formation of *iḍ-ā*, etc. (inst. sing.), which then gave rise to *iḍ-ā-* as an extension of *iḍ-*; cp. also *ilāyata* (RV. I. 191⁶ MM., *ilāyata*, AUFRECHT: *ilāyati* (AV.) 'be quiet').

² It is not phonetic in *aviḍḍhi* and *viḍḍhi* (see above, 42 d). Cp. WACKERNAGEL I, 149 c (end).

³ The cerebral which in this paragraph represents (except before *s*) the old palatals, is based on an Ilr. *sh-* sound *ṣ* *ṣ* (as shown by the Avesta having *ṣ* *ṣ* in the

corresponding forms). This sibilant, Indian *ṣ*, first became the cerebral mute *ḍ* before the *bh*-suffixes (as dental *s* became dental *ḍ*) when it first spread to the nom., and lastly to the loc. pl.

⁴ See RPr. I. 19; TPr. II. 38.

⁵ For example, Gk. *foiōba*, Av. *voistā*, beside *vēt-tha* 'thou knowest'. Cp. WACKERNAGEL I, 152 b.

⁶ Loc. cit., also note.

⁷ See discussion of attempted explanations in WACKERNAGEL I, 153, note.

⁸ All the other roots in *s* add the suffix with connecting vowel *i*.

2. before the *t* of the 3. sing. of a past tense: thus *vy-āvāt* (AV.) 'has shone forth', from *vi-vas-*. This is, however, probably not a phonetic change, but is rather due to the influence of the 3. sing. of other preterites with *-t*; **ā-vās-t* having thus, instead of **ā-vās*, become *ā-vāt*¹.

3. before case-terminations beginning with *bh*, and when final (in nom. acc. sing. neut.), in the perf. part. and in four other words: thus *jāgr-vād-bhis*, inst. pl., 'having awakened', *tatan-vāt*, acc. n., 'having stretched'; *uśād-bhis*, from *uśās-* 'dawn'; *mād-bhis*, *mād-bhyās* (AV.), from *māś-* 'month'; *svā-tavad-bhyas* (VS.), from *svā-tavas-* 'self-strong'. The change of *s* to *t* began before the *bh* endings (like that of *s* to *ṭ* or *ḍ*)² and was extended to the nom. acc. sing. neut. in the RV., but not till later before the *-su* of the loc. pl.³

a. Allied to the change of final *s* of roots and stems to *t*, is the apparent change of the medial dental sibilant to *d* in *madgā-* (VS.) 'diver', from *majj-* 'dive' (*j* = IE. *z*)⁴.

β. The substitution of dentals for other mutes is extremely rare. In consequence of dissimilation, a dental replaces a cerebral in *anaḍitsū* and *anaḍidbhyas* (AV.), from *anaḍvāh-* 'bull'; in *drdhvā-* 'firm', beside *drdhā-* 5; in *paṣṭhavāt* (TS.) 'four year old bull', beside *paṣṭhavā-* (VS.).

A dental seems to take the place of a labial in *ad-bhis*, *ad-bhyās*, beside *ap-* 'water': but this is probably due to the analogy of **nadbhis*, *nadbhyās*, beside *nāpāt-* 'grandson'⁶.

45. The labials. — These sounds as a rule represent IE. labials; e. g. *pitṛ-*, Gk. *πατήρ*; *bhāra* 'bear', Gk. *φέρε*. But owing to the great rarity of IE. *b*, there are very few Vedic examples of inherited *b*; e. g. *rambate* 'hangs down', Lat. *labi* 'glide'⁷.

a. The number of words containing *b* has been greatly increased by new formations. 1. Thus *b* replaces *p* or *bh* before other voiced mutes: e. g. *pī-bā-anā-* 'firm', beside *pad-ā-* 'place'; *rab-dhā-*, beside *rabhante* 'they take'. — 2. It is the regular substitute for *bh* in reduplicative syllables or when initial aspiration is lost owing to a following aspirate; e. g. *ba-bhūva* from *bhū-* 'be', *bāhū-* 'arm', *bandh-* 'bind'⁸. — 3. In a few examples it takes the place of or interchanges with *v*⁹; thus *pādṛīsa-* (RV.), beside *pāḍṛīsa-* (VS.); *bānā-* beside *vānā-* 'arrow'; *-baśā-* (AV.) beside *-vaśā-* 'twig'; *bānā-* (AV.) 'music' beside *vānā-*; *-blīna-* (AV.) 'crushed', beside *vlīna-* (B.)¹⁰. — 4. It further occurs in some new onomatopoetic words; *budbudā-* 'bubble'; *bāl* (AV.) interj. 'dash!'; *bata* interj. 'alas!' and *batā-* 'weakling'. — 5. In one instance *b* seems to stand for *m* before *r*, in *brū-* 'speak', for **mrū-*¹¹, originally appearing most likely after a pause or after a final consonant¹².

b. In many words the origin of *b* is obscure. Most of these probably come from a foreign source: 1. owing to their meaning: *arbudā-* and *ārbuda-*, *balbūthā-*, *sāmbara-*, *śvbinda-*, names of foes of Indra and of the Aryans; *brbū-*, a proper name; *bajā-* (AV.), *bālbaja-* (AV.), *bilvā-* (AV.), names of plants; *bākura-* and *bākura-*, a musical instrument. — 2. owing to their phonetic form: *kilbiśa-* 'sin'; *biśa-* 'root-fibre'; *busā-* 'vapour'; *bāt* and *baḍḍ*, interjections;

¹ Cp. WACKERNAGEL I, 154.

² See 42 d (p. 34).

³ Cp. WACKERNAGEL I, 155 a, note.

⁴ Op. cit. I, 155 b, note.

⁵ See 42 a α (p. 33).

⁶ The name *in-d-ra* and *nānān-dr-* 'husband's sister', are explained by some scholars as containing a Prakritic *d*. See WACKERNAGEL I, 157, note.

⁷ On some words (*sabar-*, *batā-*, *bāla-*, *balbūthā-*) in which *b* is regarded as IE. by

different scholars, see WACKERNAGEL I, 158 b, note.

⁸ See above 32 a, 1, 2.

⁹ There is some confusion between forms of *brh-* 'be great', and *vrh-* 'tear'.

¹⁰ On some doubtful or wrong explanations of *b* for *v* (*mi-brh-* 'crush', *bāla-*, *bālbaja-*, *bāt*, *śabāla-*, *sāmbara-*), see WACKERNAGEL I, 161, note.

¹¹ Cp. Gk. *βροτός* for **μροτός*.

¹² See WACKERNAGEL I, 159.

bandā- (AV.) 'crippled'; *bārsva-* (VS.) 'socket'; *baskāya-* 'yearling'; *bāskīha-* (VS.) 'decrepit'; *blā-* 'cave'; *bilma-* 'chip'; *bīriṭa-* 'troop' (?); *bekanāṭa-* 'usurer'. — 3. for both reasons: *iltibisa-* and *b'saya-*, names of demons; *alību-* (AV.) 'bottle gourd'. — 4. Other words which if not of foreign origin, are as yet insufficiently explained: *bārjaha-* 'udder'; *bastā-* 'he-goat'; *bāsri-* 'quickly'; *-bāra-* 'aperture'; *bīja-* 'seed'; *bundā-* 'arrow'; *bṛbād-uktha-*, an epithet of Indra; *chūbuka-* 'chin'; *sabāla-* 'brindled'; *sām̐ba-*, a weapon of Indra; *balāsa-* (VS. AV.), a disease; *bleṣka-* (K.) 'noose'.¹

46. The nasals. — There are five nasals corresponding, in regard to place of articulation, to the five classes of mutes. Each of them can only appear before a mute of its own class². Before sibilants and *h* the nasals do not appear³; before *l* only *m* is found; *ñ* does not appear finally any more than the palatal mutes.

a. The guttural nasal *ṇ* regularly appears before gutturals: e. g. *an̐kā-* 'hook'; *an̐khāya-* 'embrace'; *āṅga-* 'limb'; *jāṅghā-* 'leg'. Before other consonants or as a final, it appears only when a following *k* or *g* has been dropped, as in stems ending with *-ñc-* or *-ñj-* and in those compounded with *-dṣ-*; e. g. *pratyāñ-*, nom. sing. of *pratyāñc-* 'facing'; *yun̐dhi* (= *yuñj-dhi*), 2. sing. impv. of *yuj-* 'join'; *kṛ-dṣñ-*, nom. sing. of *kṛ-dṣ-* 'of what kind?'.

b. The palatal nasal *ṇ* is found only before and after *c* or *j*, and before *ch*; e. g. *vāñcati* (AV.) 'wavers'; *yajñā-* 'sacrifice'; *vāñchantu* 'let them desire'.

c. The labial nasal *m* as a rule represents IE. *m*; e. g. *mātṛ-* 'mother', Lat. *māter*; *nāman-* 'name', Lat. *nōmen*. It is by far the most common labial sound⁴, its frequency being greater than that of the four labial mutes taken together⁵. By some scholars *m* is regarded as representing an original *n* or *v* in certain instances⁶.

d. The dental nasal *n* as a rule represents IE. *n*; e. g. *nā-* 'not', Lat. *nē*; *mānas-* 'mind', Gk. *μένος*. It is the commonest of the nasals, being more frequent than *m*, and about three times as frequent as the other three taken together⁷. The dental nasal also appears instead of dental mutes and of the labial nasal.

α. It appears in place of *d* before the nominal suffix *-na-*, and of *t*, as well as *d*, before the *m* of secondary suffixes; e. g. *ān-na-* 'food' (*ad-* 'eat'); *chin-nā-* 'cut off' (*chid-*); *vidyūn-mant-* 'gleaming' (*vidyūt-* 'lightning'); *mṛn-maya-* 'earthen' (*mṛd-* VS. 'earth'). This substitution is in imitation of Sandhi, as *dn tm dm* otherwise occur within words; e. g. *udnā* (from *udān-* 'water'), *ātman-* 'breath', *vid-mā* 'we know'.

β. dental *n* regularly appears in place of *m*: 1. before *t*; e. g. from *yam-* 'restrain': *yan-trā-* and *yan-tṛ-* 'guide', *yan-trā-* 'rein'; from *śram-* 'exert oneself': *śrāntā-* 'wearied'; 2. before suffixal *m* or *v*; e. g. from *gam-* 'go': *ā-gan-ma*, *gan-vahi*, *jagan-vāṃs-*⁸; 3. when radically final, originally followed by suffixal *s* or *t*; e. g. from *gam-* 'go', *ā-gan*, 2. 3. sing. aor. (= *ā-gam-s*, *ā-gam-t*); from *yam-* 'restrain', *a-yān*, 3. sing. aor. (= *a-yām-s-t*); from *dām-* 'house', gen. (*pātir*) *dān*⁹

¹ Op. cit. I, 162.

² Excepting in a few instances when a mute has been dropped, as in *yun̐dhi* = *yuñjādhī* (see a).

³ Excepting in a few instances *ñ* or *n* before the *-su* of the loc. pl.

⁴ Excluding the semivowel *v*.

⁵ Cp. WHITNEY 50 and 75.

⁶ Cp. WACKERNAGEL I, 177, note.

⁷ WHITNEY 75.

⁸ This change of *m* to *n* may be due to the influence of the cognate forms in which *m* phonetically becomes *n* when final (below 3).

⁹ On this explanation of *dān* (denied by PISCHEL, VS. 2, 307 ff.) see especially BARTHOLOMAE, IF. 8, in 'Arica' 229-249; also RICHTER, KZ. 36, 111-123, on *dām-pati*.

'of the house' (= *dam-s*). Here the change of *m* to *n* was evidently due (as in *r*) to the dental *s* or *t* which originally followed¹.

47. The cerebral *n*.—This nasal, like the cerebral mutes, is an Indian innovation. It is for the most part the result of a regular phonetic development, but is also in a number of words due to Prakritic influence.

A. Besides regularly appearing before cerebral mutes, e. g. in *daṇḍā*- 'staff', the cerebral *n* phonetically takes the place of dental *n* after *r r s*², either immediately preceding, e. g. *nṛṇām* 'of men', *vārṇa*- 'colour', *uṣṇā*- 'hot'; or when only vowels³, guttural or labial mutes⁴ or nasals, *y v* or *h*, intervene; e. g. *kṛpāna*- 'misery'; *kṛāmaṇa*- 'step'; *ksōbhāna*- 'exciting'. This rule is followed throughout within a word even when a *s* which it contains is produced by Sandhi⁵; thus not only *trpṇōti* (*trp*- 'be satisfied') and *gyṛbhṇāti* (*gyṛbh*- 'seize'), but also *u suvānāḥ* (for *suvānāḥ*, IX. 107⁶). In *su-ṣumnā*- 'very gracious' (where the *s* is produced by internal Sandhi), the dental *n* remains probably owing to the influence of the simple word *sumnā*-.

a. The cerebralization of dental *n* takes place almost as regularly in verbs compounded with the prepositions *prā* 'before', *pārā* 'away', *pāri* 'round', *nir* (for *nis*) 'out'; as well as in nominal derivatives of these combinations. But the *r* does not cerebralize *n* when there is tmesis or any other preposition but *ā* intervenes⁶. The cerebralization takes place:

1. in the initial of roots; e. g. *prānak* (*naṣ*- 'reach'); *parāṇide* (*nud*- 'thrust'); *prā-netṭi*- 'guide' (*nṛ*- 'lead'). But *n* remains if *r* or *ks* follows; hence *prānṛiyat* (AV.) from *nṛt*- 'dance', and *pāri nakṣati* 'encompasses' (*nakṣ*- 'reach'). The cerebralization is also absent, without this dissimilating cause⁷, in *abhi prā nonu*- (SV.) beside *abhi prā nonu*- 'shout towards', and in *prā-nabh*-⁸ (AV.) 'burst'.

2. medially or finally in the roots *hnu*- 'hide', *an*- 'breathe', *han*- 'strike' (though not in forms with *ghn*); thus *pāri-hṇutā* (AV.) 'denied'; *prāṇiti* 'breathes'; *nir hanyāt* (AV.), but *abhi-pra-ghnānti*.

3. in suffixal *n* the cerebralization fluctuates: it always takes place in the *n* of the 1. sing. subj., e. g. *nir gamāni*; not always in the pres. base of *hi*- 'impel'; e. g. *prā hiṇomi*, etc., but *pari-hinōmi*⁹; never in that of *mināti* 'diminishes' or of *minōti* 'establishes'; it is also absent in *yāju śkannām* (X. 1813)¹⁰; but *-trṇna*- (VS.), from *trā*- 'pierce'.

b. In nominal compounds cerebralization takes place less regularly when there is *r r* or *s* in the first member, and *n* in the second:

1. an initial *n* is here nearly always cerebralized in the RV.: e. g. *dur-nāman*- 'ill-named'; *prā-ṇapāt*- 'great-grandson'; also *dur-ṇāsa*- (AV.) 'un-

¹ The dental *n* may stand for *l* in *carmā-mnā*- 'tanner' (cp. *cārmāni mlātāni*): BR. According to BENFEY, it is used to fill the hiatus in declension, e. g. *kavi-n-ā*; and in the perf. red. syllable *ān*-, e. g. in *ānṛciv*; cp. WACKERNAGEL I, 175 c, note.

² The cerebral mutes and nasal not only do not cerebralize a *n* separated from them by a vowel, but even stop the influence of a preceding *r r s*; thus in reduplication only the first *n* is cerebralized; e. g. *prā-nināya* (*nṛ*- 'lead'); cp. *maṇinā* inst. of *maṇi*- 'pearl' (B.b.). This arises from a disinclination to pronounce cerebral mutes and nasals in successive syllables.

³ On the absence of cerebralization in *uṣṭrānām* and *rāṣṭrānām*, see above 42 a, α.

⁴ In some instances where the mute immediately precedes the *n*, the cerebralization does not take place; e. g. *vytra-ghni*; *kṣepṇi*- 'springing'.

⁵ In one curious instance, *sām ... pīṇāḥ* (beside *pīṇāṣṭi*, from *pīṣ*- 'crush'), the cerebral lost at the end of a syllable has transferred its cerebral character to the beginning of the syllable.

⁶ The preposition *ni* following another containing *r* is mostly cerebralized.

⁷ Cp. above 42 a, α.

⁸ Cp. *tri-nābhi*- 'three-naved', and *vṛṣa-nābhi*- 'strong-naved'.

⁹ Cp. VPr. III. 87; APr. III. 88; IV. 95; TPr. XIII. 12.

¹⁰ Cp. WACKERNAGEL I, 167 b α.

attainable', *dur-nihita-* (AV.) 'ill-preserved'; but (because a *r* or *r* or *s* follows) not in *-nrmṇa-* 'manhood', *-niṣṭhā-* 'eminent'; *-niṣṣidh-* 'gift'; *-nirñij-* 'adornment'; nor (owing to the intervening *gh* and *m*) in *dirghā-nītha-*, N., *yusmā-nīta-* 'led by you'. The cerebralization is further absent, without any preventing cause, in *akṣā-nāh-* 'tied to the axle' (beside *pari-nāh-* 'enclosure'); *tri-nākā-* 'third heaven'; *tri-nābhi-* 'three-naved', and *vīṣa-nābhi-* 'great-naved'; *pīnar-nava-* 'renewing itself' (but AV. *pīnar-nava-*); *dur-niyāntu-* 'hard to restrain'.

2. it is less frequent medially; e. g. *pūrvāhna-* 'forenoon'; *aparāhna-* (AV.) 'afternoon'; *nr-vāhana-* 'conveying men'; *pra-vāhana-* (VS.) 'carrying off'; *purīṣa-vāhana-* (VS.) beside *purīṣa-vāhana-* (TS. K.) 'removing rubbish'; *nr-mānas-* 'kind to men', *vīṣa-mānas-* 'manly-spirited', but *īṣi-mānas-* 'of far-seeing mind'; *dru-ghand-* 'wooden club', but *vṛtra-ghnē*, dat., 'Vṛtra-slaying'; *su-śumna-*¹ 'very gracious'; *su-pra-pānd-* 'good drinking place'; *nr-pāna-* 'giving drink to men'; but *pari-pāna-* 'drink', *pari-pāna-* (AV.) 'protection'; *pary-uhyamāna-* (VS.) beside *pary-uhyamāna-* (*Vvāh-*).

c. Even in a closely connected following word cerebralization may take place after *r* or *r* or *s* in the preceding one.

1. This is frequently the case with initial *n*, most usually in *nas* 'us', rarely in other monosyllables such as *nū* 'now', *nā* 'like';² e. g. *sahō śū nah* (VIII. 7³²). Initial *n* occasionally appears thus in other words also; e. g. *pāri netā ... vīṣat* (IX. 103⁴); *śṛṅga-vṛṣo napāt* (SV., *napāt*, RV.); *asthūri nau* (VS., no RV. TS.); (*gōmad*) *ū śū nāsatyā* (VS.) *prā nāmāni* (TS.); *pīnar nayāmasi* (AV.); *suhār nah* (MS.) = *suhārā nah*; *vār nūma* (TS. v. 6. 1³).

2. Medial *n* also occurs thus, most often in the enclitic pronoun *ena-* 'this'; e. g. *indra eṇam*. It occasionally appears in accented words also after final *r*: *gōr ohēna* (I. 180⁵); *nir ēnasah* (AV.); *nṛbhīr yemānāh* (SV., *yemānāh*, RV.); *pañbhīr vīdāmānāh* (TS.)³. A final *n* is treated as medial and cerebralized thus in *iṇ imān* (MS.) and *akṣān āva* (MS.).

B. In a number of words *ṇ* has a Prakritic origin.

a. It is due to a preceding *r* or *r* which has been replaced by *a* or *i* or has disappeared through assimilation. This is indicated to be the case by the appearance beside them of cognate words containing *r* or *l* sounds: 1. in Vedic itself: thus *anl-* 'pin of the axle'; *kānd-* 'one-eyed', beside *kārd-*⁴ 'crop-eared' (MS.); *kāna-* (AV.) 'particle': *kalā-* 'small part'; *jañjanā-bhāvan* 'glittering': *jūrn-* 'glow' (*-jan-* probably = *jṛn-* from old pres. **jṛñāti*); *pūnya-* 'auspicious': *pī-* 'fill'; *phaṇ-* 'bound' (= **phryn-*, **pharn-*) cp. *parpharat* 'may he scatter'; *dhānikā-* 'cunnus': *dhārakā-* (VS.), id.—2. in allied languages: *gaṇā-* 'crowd'; *paṇ-* (VS.) 'purchase'; *vañij-* 'merchant'⁵; *ānu-* 'minute'; *kūnāru-* 'having a withered arm'; *pāñl-* 'hand'; *sthāñl-* 'stump'⁶.

b. Owing to the predilection for cerebrals in Prakrit, which substituted *ṇ* for *n* throughout between vowels, even without the influence of neighbouring cerebrals, one or two words with such *ṇ* seem to have made their way into Vedic: *maṇl-* 'pearl' (Lat. *monile*); *amūḍh* (MS.) 'at once': *amūḍh* (AV.), id.⁷.

c. The exact explanation of the *ṇ* in the following words (some of which may be of foreign origin) is uncertain: *kāṇva-*, N.; *kalyāṇa-* 'fair';

¹ See above 47 A (end).

² Cp. BENFEY, Göttinger Abhandlungen 20, 14.

³ *agnīr āvena* (I. 128⁵), Pp. *agnēh* | *āvena*, is probably wrong for *agnēh* | *raṇēna*. On the other hand, for *māno rūhānā* (I. 32⁵), Pp. *mānaḥ* | *rūhānāḥ*, the reading should per-

haps be *mānor rūhānā*. Cp. LANMAN, Sanskrit Reader, note on this passage.

⁴ See WACKERNAGEL I, 172 a (p. 192, mid.).

⁵ See FRÖHDE, BB. 16, 209.

⁶ Cp. WACKERNAGEL I, 172 d, note, 173, note.

⁷ On a few doubtful instances, op. cit. I, 173, note.

kāṇukā-, of doubtful meaning; *nicumpund-*, of doubtful meaning; *ninik* 'secretly', *ninyā-*¹ 'inner'; *pani-*, a kind of demon; *bāṇā-* 'arrow'; *vāṇā-* 'udder', 'arrow', 'music'; *vāṇ-* 'music'; *vāṇī-*, a kind of musical instrument; *śōṇa-* 'red'; *igāṇa-* (SV. VS.), of doubtful meaning; *kūṇapa-* (AV.) 'corpse'; *gūṇā-* 'division' (AV.); *cupunikā-* (TS.), N.; *nicāṇukund-* (TS.) and *nicūnikund-* (TS.), of doubtful meaning; *venī-* (AV.) 'reed'; *sāṇu-* (AV.) 'hemp'².

48. The semivowels. — The semivowels *y*, *r*, *l*, *v* have the peculiarity that each has a vowel corresponding to it, viz. *i* *r* *l* *u* respectively. They are called *anta(h)sthā* in the Prātiśākhya³, the term doubtless meaning 'intermediate', that is, standing midway between vowels and consonants.

a. *y* and *v* regularly represent the final *i* and *u* of diphthongs before vowels, *e* and *ai* becoming *ay* and *āy*, *o* and *au* *av* and *āv*. But while *y* and *v* are regularly written for *i* and *u* before vowels, they were often pronounced as *iy* and *uv*. This is shown by the fact that:

1. *iy* and *uv* are frequently written, beside *y* and *v*, in the inflexion of *i*- and *u*-stems. Thus from *dhi-* 'thought', there are several compounds, in some of which the stem is written with *iy* before vowels, as *ithādhiy-* 'very devout', in others with *y*, as *ādhy-* 'longing'. Similarly *-jū-* 'hastening', regularly appears as *-juv-*; but *-pū-* 'purifying', *-śū-* 'swelling', *-sū-* 'bringing forth', always as *-pū-*, *-śū-*, *-sū-*⁴. In the same way, the suffix *-ya* is often written *-iya*; e. g. *āgr-ya-* 'first', beside *āgr-ya-* (VS.); *ṛtv-ya-* and *ṛtv-ya-* 'regular'; *urv-iyā* and *urv-yā* (VS. TS.) 'widely'. This spelling is characteristic of the TS. Here *iy* is generally written where more than one consonant precede, almost invariably so in the inflexion of stems in *i* and *i*; e. g. *indrāgnī-* 'of Indra and Agni', *lakṣmīyā* 'by Lakṣmī'; very often also in the suffix *-ya*; e. g. *āśv-ya-* beside *āśv-ya-* (RV.) 'relating to horses'⁵. Similarly *uv* appears here for *v* in *śivar-* and *śvargā-* 'heaven', beside *śvār* (RV.) and *śvargā-* (RV.); in the inflexion of *tanū-* 'body', in some forms of *vāyī-* 'wind', *bāhī-* 'arm', *urī-* 'thigh'⁶. In the SV. and MS.⁷ there are two or three other examples of *iy* and *uv* for *y* and *v*⁸.

2. according to metrical evidence, *y* and *v* (though written as pronounced in classical Sanskrit) have a syllabic value in a large number of examples in the Vedic hymns⁹. This was recognized to be the case by the Prātiśākhya¹⁰.

3. *r* appears instead of *r* before the suffix *-ya*; e. g. in *pitr-ya-* 'paternal', from *pitṛ-* 'father'.

4. *ay* *āy* *ey* appear before the suffix *-ya*¹¹; e. g. *saha-śyāyā-*, dat., 'for lying together'. Here *yy* is always to be read as *y-iy* in the RV. (except in Book x and *dakṣāyya-* in I. 129²)¹².

¹ Perhaps from **nirṇaya-*, see BENFEY, GGA. 1858, p. 1627.

² On these words see WACKERNAGEL I, 174 b and 173 d, note.

³ RPr. I. 2; VPr. IV. 101; also Nirukta II. 2. Cp. WHITNEY on APr. I. 30.

⁴ Cp. WACKERNAGEL I, 181 a, note.

⁵ Several other examples, loc. cit.

⁶ Cp. WHITNEY on TPr. II. 25.

⁷ See WACKERNAGEL I, 181 a, note (p. 201, mid.).

⁸ On the other hand there are some isolated instances of *y* and *v* in the Vedas as compared with *iy* and *uv* in classical Sanskrit; see WACKERNAGEL I, p. 201, bottom.

⁹ In certain words and formatives *y* and *v* are regularly consonantal: in the relative *yā-*;

the present suffix *-ya*; the comp. suffix *-yas*; the gen. ending *-ya*, and the fut. suffix *-sya*; the initial *v* of suffixes; the *uv-* of the 5th class; in *āśva-* 'horse' and *vāṣṭr-*, N. On the other hand the syllabic pronunciation is sometimes used artificially by the poets, as is apparent from the isolation of such occurrences. In some individual words the written *iy* and *uv* have to be pronounced as consonantal *y* and *v*: always in *śvāṇā-* pres. part. of *śu-* 'press'; occasionally in *bhīyās-* 'fear', *hiyāṇā-* 'impelled'. Cp. WACKERNAGEL I, 181 b, note, bottom.

¹⁰ RPr. VIII. 22; XVII. 14.

¹¹ See GRASSMANN, Wb. 1711, columns 4 and 5.

¹² WACKERNAGEL I, 181 c 7.

That this syllabic pronunciation was not simply *i* and *u* (with hiatus), but *iy* and *uv*, is rendered probable not only by the spelling *iy uv* beside *y v*, but by the consideration that *y* and *v* are respectively the natural transition from *i* and *u* to a following dissimilar vowel.

b. In the RV. *y* and *v* are pronounced with a syllabic value under the following conditions:

1. almost invariably after a group of consonants and generally after a single consonant if preceded by a long vowel. Thus the ending *-bhyaś* and the suffix *-tya* are regularly pronounced as dissyllables after a long vowel, but as monosyllables after a short vowel. Hence, too, *v* is pronounced as well as written in the forms *dauidhv-āt*, *susv-ati*, *susv-ānā*, *juhv-ē*, *jūhv-ati*.¹

2. after a single initial consonant at the beginning of a verse, or, within a verse, if the preceding syllable is heavy, in some half dozen words. Thus *tyā* 'that', and *tvām* 'thou' are nearly always pronounced as they are written after a short vowel, but *tiyā* and *tuwām* at the beginning of a Pāda or after a long vowel. The *y* is pronounced as *iy* in *jyā* and *jyākā* 'bowstring' only at the beginning of a verse or after a long vowel, in *jyāyas* 'mightier' only after a long vowel. Finally *tva* 'many', must generally be read as *tuva* after a long vowel, but almost invariably *tva* after a short vowel.

3. in the inflexion of the nouns in *ī* (nom. sing. *-īs*) and *ū*², where the stem has (with only six exceptions) to be pronounced with *iy* and *uv*.³

Thus the transition from *iy* and *uv* to *y* and *v* began in the RV., the traditional text writing for the *iy* and *uv* which was pronounced by the poets of that Veda, sometimes *iy* and *uv*, sometimes *y* and *v*.

49. The semivowel *y*.—This semivowel, when not derived from *i* before other vowels (48 a) within Vedic itself, is based either on IE. *ǵ* (= Gk. spiritus asper) or voiced palatal spirant (= Gk. *ζ*)⁴; e. g. *yā-s* 'who' (*ō-s*); *yaj-* 'sacrifice' (*ǵy-ios*); *yudh-* 'fight' (*ǵs-mín*); but *yāva-* 'corn' (*ǵiāc*); *yas-* 'boil' (*ǵēw*); *yuj-* 'yoke' (*ǵy*); *yūśān-* 'broth' (*ǵū-m*). It is probably due to this difference of origin that *yas-* 'boil' and *yam-* 'restrain', reduplicate with *ya-* in the perfect, but *yaj-* 'sacrifice', with *i-*.

a. This semivowel sometimes appears without etymological justification: 1. after roots in *-ā* before vowel suffixes; e. g. *dā-y-i*, 3. sing. aor. (*dā-* 'give'), *ā-dhā-y-i* (*dhā-* 'put'), *ā-jñā-y-i* (*jñā-* 'know'); *upa-sthā-y-am*, abs. 'approaching'; *ṛṣabha-dā-y-in-* (AV.) 'bestowing bulls'. This is probably due to the influence of roots in *-ai* (27 a), which have *ā-* before consonants, but *āy-* before vowels; e. g. *pai-* 'drink': *pā-tave*, *ā-pāy-i*, *pāy-āna*.—2. owing to the influence of closely allied words or formations, in: *yū-y-ām* 'you' (for **yūśam*, Av. *yūšem*, cp. *yus-mā-*, stem of other cases)⁵ because of *vay-ām* 'we'; *bhū-y-iṣṭha-* 'most' because of *bhū-yas-* 'more'; *bhūve-y-am*, 1. sing. opt. (for **bhāvayam*) because of *bhāves*, *bhāvet*, etc.

b. very rarely in the later Samhitās after palatals: *tiraścyē* (AV. xv. 3⁵) var. lect. for *tiraścē*, dat., 'transverse'; *śnyāptra-* (TS. I. 2. 13³): *śnāptra-* (VS.) 'corner of the mouth'.

c. interchanging (after the manner of Prakrit) occasionally with *v*⁶ in

¹ On *vyūrv-ān*, *vy-ūrv-āt* beside *apornuv-āntas*, see WACKERNAGEL I, 182 a, note.

² See below 375, 382 a.

³ For various explanations of this see WACKERNAGEL I. 182 a, note (p. 205).

⁴ See BRUGMANN, KG. I, 302.

⁵ Cp. WACKERNAGEL I, 86 c; 187, note.

⁶ In *khyā-* 'tell', *y* seems at first sight to be interchanged with the *ś* of *kṣā-*, which occurs in the K. and the MS. (cp. v. SCHROEDER's ed., I, p. XLIII, 7); but the two verbs, though synonymous, have probably a different origin. Cp. WACKERNAGEL I, 188 c, note.

the Samhitās of the YV.; e. g. *ātatāyin-* (VS.) beside *ātatāvin-* (TS.) 'having one's bow drawn'¹.

50. The semivowel *v*.—This sound was, at the time of the Prātiśākhya², a voiced labio-dental spirant like the English *v* or the German *w*. Within Vedic it is very frequently derived from *u*³. It seems otherwise always to be based on IE. *u*; there is no evidence that it is ever derived from an IE. spirant *v* which was not interchangeable with *u*⁴.

a. This semivowel is sometimes found interchanging with *b*⁵, with *y*⁶, and according to some scholars, with *m*⁷.

b. In two roots in which *v* is followed by *r*, an interchange of sonantal and consonantal pronunciation, together with metathesis takes place, *vr* becoming *ru*: hence from *dhvr-* 'bend' are derived both *-dhvr-t-* and *-dhrī-*, *-dhrī-t-*, *dhrī-ti-*; from *hvr-* 'go crooked', *-hvr-t-*, *-hvr-ta-*, *-hvr-ti-* and *hru-*, *hru-ti-*, 3. sing., *hru-t-*, *-hru-ta-*. The root *rudh-* 'grow', may be a similar variation of *vr*dh- 'grow'⁸.

51. The semivowel *r*.—The liquid sound *r* must originally have been a cerebral, as is shown by its phonetic effect on a following dental *n* (47 A). By the time of the Prātiśākhya⁹, it was, however, pronounced in other phonetic positions also. Being the consonantal sound corresponding to *r* before vowels (like *y v* to *i u*), it is in that position correspondingly graded with *ā*; e. g. *ā-kr-an*, *ā-kr-ata*, beside *ā-kr-ihās*: *ā-kar-am*, aor. of *kr-* 'do'; *dr-ū-*: *dār-u-* 'wood'.

a. *r* generally corresponds to *r* in the cognate languages, but not infrequently to *l* also; and where these languages agree in having *l*, the latter may in these instances be assumed to be the original sound. As old Iranian here invariably has *r*, there seems to have been a tendency to rhotacism in the Indo-Iranian period¹⁰. Words in which Vedic *r* thus represents IE. *l* are the following:

1. initially: *raks-* 'protect'; *ragh-ū-* 'swift'; *raṇhate* 'speeds'; *rabh-* 'grasp'; *ramb-* 'hang down'; *rā-* 'bark'; *ric-* 'leave', *rip-* 'smear'; *rih-* 'lick'; *ruc-* 'shine', *ruj-* 'break'; *rudh-* and *ruh-* 'grow'.

2. medially: *āṅāra-* 'coal'; *ajirā-* 'agile'; *aratni-* 'elbow'; *arh-* 'be worthy'; *iṛāti* 'sets in motion'; *ir-* 'set in motion'; *ārṇā-* 'wool'; *ūrmi-* 'wave'; *garūtmant-*, a celestial bird; *gārdabhā-* 'ass'; *gārḥa-* 'womb'; *cakrā-* 'wheel'; *car-* 'move'; *caramā-* 'last'; *cirā-* 'long'; *chardis-* 'protection'; *dhārī-* (AV.) 'sucking'; *paraśū-* 'axe'; *pīparti* 'fills'; *pūr-* 'fort'; *pūrū-* 'much'; *prath-* 'spread out'; *-prī-t-* 'swimming', *-pruta-* part. 'floating', *pravate* 'waves'; *mārdhati* 'neglects'; *-marśana-* (AV.) 'touching'; *mūrdhān-* 'head'; *varā-* 'suitor', and various forms of *vr-* 'choose'; *vārcas-* 'light'; *śaraṇā-* 'protecting'; *śarman-* 'protection'; *śārkara-* 'gravel'; *śīśira-* (AV.) 'cold season'; *śri-* 'lean'; *śru-* 'hear'; *śroni-* 'buttock'; *sar-* in forms of *sr-* 'run', and *sarirā-* (VS.) 'flood'; *sarpis-* 'clarified butter'; *sahāsra-* 'thousand'; *svār-* 'heaven'; *sūrya-* 'sun'; *harit-* and *hārīta-* 'yellow'; *hiranya-* 'gold'; *hrādīni-* 'hail'¹¹.

¹ Cp. BENFEY, GGA. 1852, 114 f.; WEBER, IS. 2, 28; WACKERNAGEL I, 188 c.

² See WHITNEY on APr. I. 26.

³ See above 48 a.

⁴ Cp. WACKERNAGEL I, 196; BRUGMANN, KG. I, 148 and 155.

⁵ See 45 a, 3.

⁶ 49 c. ⁷ 46 c.

⁸ For some other possible instances see WACKERNAGEL I, 184 b, note.

⁹ See WHITNEY on APr. I. 20, 28.

¹⁰ It seems as if the Vedic relation of *r* to *l* could only be accounted for by assuming a mixture of dialects; one dialect having preserved the IE. distinction of *r* and *l*; in another IE. *l* becoming *r* (the Vedic dialect); in a third *r* becoming *l* throughout (the later Māgadhī). See BRUGMANN, KG. I, 175, note.

¹¹ See WACKERNAGEL I, 189.

b. *r* appears in place of phonetic *ḍ* (= *ṣ*, Iir. *ṣ*)¹ as final of stems in *-is* and *-us*, before endings which begin with *bh-*; e. g. *hāvīr-bhis* and *vāpūr-bhis*. This substitution is due to the influence of Sandhi, where *is*, *us* would become *ir*, *ur*. *r* also takes the place of *ḍ* in *irā-* beside *īḍā-* 'refreshing draught'. In *urubjā-* 'wide open' *r* apparently takes the place of dental *ḍ* (= **ud-ubjā-*), perhaps under the influence of the numerous compounds beginning with *uru-* 'wide', e. g. *uru-jrī-* 'wide-striding'².

c. Metathesis of *r* takes place when *ār* would be followed by *ṣ* or *h* + consonant. Under these conditions it appears to be phonetic, being due to the Svarabhakti after *r* being twice as great before *h* and sibilants as before other consonants³: when a vowel followed the sibilant or *h* (e. g. *darśatā-*)⁴, the Svarabhakti was pronounced; but if a consonant followed, *rā* took the place of *ār* + double Svarabhakti. This metathesis appears in forms of *drś-* 'see' and *srj-* 'send forth': *drāṣtum* (AV.), *draṣṭi-* (AV.) 'one who sees'; *sām-sraṣṭi-* 'one who engages in battle', 2. sing. aor. *srās* (= **srāk*)⁵; also in *prās-ti-* 'side-horse', beside *pārs-u-* and *prṣṭi-* 'rib'; moreover in *brahmān-* 'priest', *brāhman-* 'devotion', beside *barhṣ-* 'sacrificial litter' (from *bṛh-* or *barh-* 'make big'); perhaps also *drahyāt* 'strongly' (*drh-* 'be firm'). The same metathesis occurs, being, however, very rare and fluctuating, before *kṣ-*: thus *tuvi-mrakṣā-* 'injuring greatly', *mrakṣa-kṣṭvan-* 'rubbing to pieces' (from *mrj-* 'wipe', or *mṛṣ-* 'stroke'), but *tārksya-*, N.⁶.

52. The semivowel *l*.—The liquid sound *l* is the semivowel corresponding to the vowel *ḷ* (which however occurs only in some half dozen perfect and aorist forms of the root *kḷp-* 'be adapted'). It is pronounced at the present day in India as an interdental; but it must have had a post-dental sound at the time of the Prātisākyas⁷, by which it is described as being pronounced in the same position as the dentals⁸.

a. It represents IE. *l*⁹ and, in a few instances, IE. *r*. It is rarer in Vedic than in any cognate language except old Iranian (where it does not occur at all)¹⁰. It is much rarer than *r*, which is seven times as frequent¹¹. The gradual increase of *l*, chiefly at the cost of *r*, but partly also owing to the appearance of new words, is unmistakable. Thus in the tenth Book of the RV. appear the verbs *mluc-* and *labh-*, and the nouns *loman-*, *lohitā-*, but in the earlier books only *mruc-* 'sink', *rabh-* 'seize', *rōman-* 'hair', *rohitā-* 'red'; similarly *daśāṅgulā-* 'length of ten fingers', *hlādaka-* and *hlādikā-vant-* 'refreshing', beside *sv-aṅguri-* 'fair-fingered', *hradā-* 'pond'. Moreover, while in the oldest parts of the RV. *l* occurs¹² in a few words only, it is eight times as common in the latest parts. Again, in the AV. it is seven times as common as in the RV.¹³; thus for *rap-* 'chatter', *rikh-* 'scratch', *a-srīvā-* 'ugly', appear in the AV. *lap-*, *likh-* (also VS.), *aślīlā-*. The various texts

¹ Cp. above p. 35, note 3.

² On a supposed parasitic *r* in *chardis-* 'fence', *yājatra-* 'adorable', *vibhṛtra-* 'to be borne hither and thither', see WACKERNAGEL I, 189, note 7.

³ According to the Apr. I. 101.

⁴ Cp. above 21 a.

⁵ Cp. v. NEGELEIN, Zur Sprachgeschichte des Veda 83, note 7.

⁶ On the interchange of *rā* and *ar* in *raṣ-* 'colour', *rajalā-* 'silvery', *rāṣ-* 'shine', and *arjuna-* 'bright'; *bhrāṣ-* 'shine', and *bhārgas-* 'brilliance'; *bhrātṛ-* 'brother', and *bhārtṛ-* 'husband'; see WACKERNAGEL I, 190 c, note (end). In *vrajā-* 'fold', *vratā-* 'ordinance',

srāj- 'wreath', *ra-* does not stand for *ar*, WACKERNAGEL I, 190 d, note.

⁷ Cp. FISCHER, BB. 3, 264. An indication that it was not a cerebral is the fact that *ḷ* never occurs (while *r* is common).

⁸ See 44.

⁹ Which, however, is largely represented by *r* also: cp. 51 a.

¹⁰ Loc. cit.

¹¹ See WHITNEY, JAOS. 11, p. XLff.

¹² See ARNOLD, 'L in the Rīgveda', in Festgruss an Rudolf von Roth, 1893, p. 145—148; Historical Vedic Grammar, JAOS. 18, 2, p. 258f.; Vedic Metre p. 37, 3.

¹³ Cp. WACKERNAGEL I, 191 c.

of the YV. also show an increased number of words with *l* as compared with the RV.; thus *babhlusá-* (VS.) 'brownish' beside *babhrú-* 'brown'; *khlála-* (VS.) 'potter' beside *carú-* 'pot'. The MS. has a special predilection for *l*¹; thus *pulítát* 'pericardium' beside *purítát* (AV. VS.). The SV. has *pāmsulá-* 'dusty', for *pāmsurá-* in the corresponding passage of the RV.

In a certain number of words *r* interchanges with *l* in the same period: thus *purú-* and *pulú-* 'much'; *miśrá-* and *-miśla-* 'mixed'; *jargur-* and *jalgul-*, intv. of *gṛ-* 'swallow'; in the AV.: *-girá-* and *-gildá-* 'swallowing', *ksudrá-* and *ksullaká-* (= **ksudla-ka*) 'small', *tiryá-* and *tildá-* 'sesamum'.

The above considerations render it probable that the Vedic dialect was descended from an Indo-Iranian one in which rhotacism had removed every *l*. But since the oldest parts of the RV. contain some words with IE. *l*, and in its later parts as well as in the other Samhitās *l* predominantly interchanges with *r* representing IE. *l*, there must have been another Vedic dialect in which IE. *r* and *l* were kept distinct; from the latter *l* must have found its way into the literary language to an increasing extent².

b. In the oldest parts of the RV. there are no verbal forms which preserve IE. *l*, and only a few nouns, viz. (*u*)*loká-* 'free space', *ślōka-* 'call', and *-miśla-* 'mixed'. A few other words containing *l* have no IE. cognates and may therefore be of foreign origin: *nīla-* 'dark-coloured', *jálāṣa-* 'healing', *tīvilá-* 'fertile', and the denominative *tīviláyáte*.

In the latest parts of the RV. *l* represents IE. *l* in: 1. verbal forms and primary derivatives: *lebhire*, *lebhdā-*, *labdhá-*, from *labh-* 'grasp', *layantam*, from *li-* 'cling'; *alipsata*, aor. of *lip-* 'anoint'; *lobháyanti-* part. from *lobh-* 'desire'; *calá-calá-*, *-cācali-* 'swaying' (also *pums-cali-* 'whore', AV. VS.), from *cal-* 'move'; *plávate*, *plavá-* 'boat', from *plu-* 'swim'.

2. the following nouns: *logá-* 'clod'; *ślūka-* 'owl'; *ulká-* 'meteor'; *ślba-* 'membrane'; *kaldśa-* 'jar'; *kalá-* 'small portion'; *kāla-* 'time'; *kalyāna-* 'fair'; *khlā-* 'family'; *gáldā-* 'trickling' (VS. *gal-* 'drop'); *palitá-* 'grey'; *pulú-* (in compounds) 'much'; *phalgvā-* 'weakly'; *bála-* 'strength'³; *balí-* 'tax'; *māla-* 'dirty garment'; *salilá-* 'surging'; *hlādaka-* and *hlādikāvant-* 'refreshing'; also words with the suffix *-la**, especially with diminutive sense; e.g. *vr̥ṣa-lá-* 'little man', *śiśú-la-* 'little child'⁴.

a. In the later Samhitās *l* represents IE. *l* in the following words: *-kukva-* (VS.) 'bald'; *klōman-* (AV. VS.) 'lung'; *glāhana-* (AV.) 'dicing'; *glāu-* (AV. VS.) 'excrescence'; *tulá-* (VS.) 'balance'; *palāva-* (AV.) 'chaff'; *pulá-sti-* (VS.) 'smooth-haired'; *plthán-* (AV. VS.) 'spleen'; *phalgú-* (VS.) 'reddish'; *laghí-* (AV.) 'light'; *lap-* (AV.) 'prate' (= *rap-* RV.).

c. On the other hand, *l* to some extent represents IE. *r* also⁶.

1. In the RV. this value of *l* is rare and occurs only in the neighbourhood of labial sounds (*u, o, p, m, v*): *ulūkhalá-* 'mortar' beside *urū-* 'broad'; *jalgul-*, intv. of *gṛ-* 'swallow'; *phlīsi-*, a kind of insect, beside *prus-* 'squirt'; *klōśa-* 'call' beside *krōśant-* 'calling', *krōśaná-* 'crying'; *-lohítá-* 'red', *lodhá-*, a kind of red animal, beside *rohít-*, *rohítá-* 'red'; *lopāśá-* 'jackal', *lup-* (AV.) 'break', beside *rup-* 'break'; *ipala-* 'upper millstone' beside *upári* 'above'; *jálpi-* 'muttering'; *plppala-* 'berry'; *mā-* 'fade' beside *mṛ-* 'die'; *valá-* 'cave' beside *várate* 'encloses'.

2. In the later Samhitās the use of this *l* = IE. *r* extends further than in the RV.; thus *dlam* (AV.) 'enough': *áram*; *līs-* (VS.) 'tear': *riś-*; *-luñcá-* (VS.)

¹ L. v. SCHROEDER, ZDMG. 33, 196.

² See WACKERNAGEL I, 192 b, and cp. above p. 42, note ¹⁰.

³ Cp. above p. 36, note ¹⁰.

⁴ See ARNOLD, Festgruss an Roth 147.

⁵ See WACKERNAGEL I, p. 218.

⁶ Cp. above 51 a.

'tearing out'; *babhuśā-* (VS.) 'brownish': *babhrū-* 'brown'; *sthūla-* (AV. VS.) 'gross': *sthūrā-*¹.

3. In a few instances *l* represents IE. *r* by dissimilation; thus *ālarṣi ālarti*, intv. of *r-* 'go' (= *arar-*); *prā tilāmi* (VS.) = *prā tirāmi* 'I promote'².

d. In the later Samhitās *l* occasionally appears in place of phonetic *q*³ between vowels; and that this change could easily arise, is shown by the fact that *l* regularly appears instead of *q* between vowels⁴. This substitution is regularly found in the Kanva recension of the VS.; e. g. *ile* = *ide* (RV. *īle*); *āsālha* = *āsādha* (RV. *āsālha*). Other instances are *ilīyati* (AV.) 'stands still', for **ilīyati* (RV. *ilayati*)⁵ from *il-* 'refreshment'; *ilā-* (MS.) 'refreshment', byform of *idā-* (RV. *ilā-*); *mīl-* (AV.) 'close the eyes'⁶, connected with *miṣ-* 'wink'.

In the later Samhitās *l* is also found for *q* between vowels when the final of a word (like *l* in RV.): thus *turāśāl āyuktāsaḥ* (VS.) for *turāśāt* 'overpowering quickly'; *phāl iti* (AV.) for *phāt* (AV.); probably also in *sāl iti* (AV.) and *bāl iti* (AV. TS.), cp. RV. *bāl itthā*.

e. In at least one word *l* stands for dental *d*: *kṣulla-kā-* (AV.) 'small', for **kṣudlā-*, byform of *kṣudrā-* (VS.) 'small'.

f. Sometimes *l* has an independent Indian origin in onomatopoetic words; thus *alālā-bhāvāt* 'sounding cheerfully'.

g. On the other hand there are many words in which a foreign origin may be suspected; such are, besides those already mentioned in 45 b, the following: *kaulitarā-*, N.; *ālīna-* and *bhālīnās-*, names of tribes; *libuja-* 'creeper'; *lavaṇā-* (AV.) 'salt'.

53. The sibilants.—The three sibilants, the palatal *ś*, the cerebral *ṣ*, and the dental *s*, are all voiceless. Even apart from the regular phonetic change of *ś* or *s* to *ṣ*, and of *s* to *ś*, both the palatal and the dental are further liable, in many words and forms, to be substituted for each of the other two.

a. Assimilation of *s* is liable to occur

1. initially, when *ś* or *s* appear at the end of the same or the beginning of the next syllable. This is the case in *śvāsūra-* 'father-in-law'; *śvaśrū-* 'mother-in-law'; *śmāsru-* and *-śmāsaru-* 'beard'; *śāśvant-* 'ever-recurring'; in *śās-* 'six' (Lat. *sex*), and its various derivatives, *śaś-ṭi-* 'sixty', *śoḍhā* (= **śaś-dhā*) 'sixfold', and others⁷.

2. initially *s* in the RV. almost invariably becomes *ś* in *sah-* 'overcoming', when the final *h* (= Ir. *š*), with or without a following dental, becomes cerebral: nom. sing. *śāt* 'victorious', and the compounds *janā-śāt*, *turā-śāt*, *purā-śāt*, *prtanā-śāt*, *vīrā-śāt*, *vṛthā-śāt*, *ṛtā-śāt* (VS.), *viśvā-śāt* (TS. AV.); also *ā-śādha-* 'invincible'. The only exceptions are *sādhā*, nom. sing. of *sādhy-* 'conqueror', and the perf. part. pass. *sādhā-* (AV.)⁸. The *s* of the nom. has been transferred to forms with *-sāh-*, when compounded with *prtanā-*, though

¹ In B. passages of the TS. and MS. are found intv. forms of *li* 'sway': *ālāyat*, pf. *lālāya*, also the adv. *lālāyā* 'quiveringly'. In similar passages the prepositions *prā* and *pārā* are affected: *plēkhā-* (TS.) = *prekhā-* 'swing'; *plāksārayan* (MS. III. 102) 'they caused to flow' (*Vksar-*), *palā-y-ata* (TS.) 'fled' (*parā-i-*). Some uncertain or wrong explanations of *alātrṇā-* 'miserly', *ulokā-* 'wide space', *gal-* 'drop', with *l* = IE. *r*, are discussed by WACKERNAGEL I, p. 221, top.

² See WACKERNAGEL I, 193 b, note.

³ See above 51 b.

⁴ See above p. 5, note 5.

⁵ According to BÖHTLINGK, *ilāyati* is wrong for *ilīyati*. Cp. above p. 35, note 1.

⁶ A form with the original *q* is found in *mūḍam* (K.) 'in a low tone'.

⁷ Cp. WACKERNAGEL I, 197 a, note.

⁸ A B. passage of the MS. has *sādhya-* (I. 83).

there is no phonetic justification for the cerebral (as the *s* is preceded by *ā*): thus *prīanā-sāham*, gen. *prīanā-sāhas*, *prīanā-sāhya* 'victory in battle', but *prīanā-sāham* (SV.). When compounded with *dyumnā*-, *dhanvā*-, *rathā*-, *vibhū*-, *sadā*-, the phonetic form *-sāh-* remains¹.

3. Medial *s* has been assimilated to initial *ś* in *śasā* 'hare' (IE. *ḥasā*-²).

b. Without assimilation³, *s* or *ś* has been changed to *ś*, mostly under the influence of allied words, in the following: *kēśa* 'hair': *kēśara* (AV. VS.); *śākyt* 'excrement'; *śubh* 'adorn' (probably owing to *śudh* 'purify'); *śūṣka* 'dry' (IIr. *suṣka*-), *śūṣyati* 'dries'; *śru* 'flow', *śrāvas* 'stream': *sru*-, *srāvas*-, *svas*-, *śus* 'breathe'; *svātra*-, *svātrya* 'dainty': *svad* 'taste'⁴; *pyāśisimahi* (AV.): *pyāśisimahi* (VS.), aor. (534) of *pyā* 'swell'; *ośiṣṭha-hān* (VS. TS.) 'striking very swiftly' beside *ośiṣṭha-dāvan* (TS.) 'giving very rapidly' (from *ośām* 'quickly', lit. 'burningly'), owing to *āśiṣṭha* 'very swift'; *kōśa* 'receptacle' (in the later language often also *kośa*-); *kūśmā* (VS.) beside *kūśmā* (MS.), a kind of demon; *ruśatī* (AV.) 'angry', beside *rus* 'be angry', probably owing to *rūśant* 'shining'.

a. On the other hand, *s* occasionally appears in the later Samhitās, chiefly AV., for *ś*: thus *asyate* (AV. v. 19²): *as* 'eat'; *vāśi* (AV.) 'pointed knife': *vāśi*-, *sāru* (AV.) 'arrow': *sāru*-, *arus-srāṇa* (AV.), a kind of wound preparation: *śrā* 'boil'; *saspiṇjara* (TS.) 'ruddy like young grass', owing to *sasā* 'grass', for *śas-piṇjara* (VS. MS.) = *śas*[*pa*]-*piṇjara*-⁶.

54. The palatal *ś*.—This sibilant is a palatal both in origin (= IIr. *ś*), as indicated by cognate languages, and in employment, as its combination with other consonants shows. Thus it represents an old palatal in *śatām* 'a hundred', *āśva* 'horse', *śvān* 'dog', *śru* 'hear'. In external Sandhi it regularly appears before voiceless palatal mutes, e. g. *indrāś ca*. At the present day the pronunciation of *ś* in India varies between a *sh* sound (not always distinguished from *ś*) and a *s* sound followed by *y*. It is to some extent confused with the other two sibilants even in the Samhitās, but it is to be noted that here it interchanges much oftener with *s* than with *ś*⁸.

The aspirate of *ś* is *ch*⁹; its media is represented by *j* and when aspirated by *h*. These four form the old palatals (IIr. *ś*, *śh*, *ṣ́*, *ṣ́h*), representing IE. *ḥ* *ḳh* *ḡ* *ḡh*. The exact phonetic character of the latter is doubtful, but it is probable that they were dialectically pronounced in two ways, either as mutes (guttural¹⁰ or palatal) or as spirants, the *centum* languages later following the former, the *satem* languages the latter¹¹.

a. In external Sandhi *ś* regularly appears for *s* before the palatals *c*, *ch*, *ś*¹². It also stands for *s* internally in *paścāt* and *paścātāt* 'behind'¹³, and in *ur̥scāti* 'hews' beside *-uraskā* 'lopping'.

b. Before *s* the palatal sibilant when medial is regularly replaced by *k*, and sometimes also when final; e. g. *ārk-sase* and *-ārk*, from *ārś* 'see'. Otherwise *ś* very rarely interchanges with *k* or *c*; thus *rūśant* 'brilliant', beside *ruc* 'shine'; perhaps *kārṇa* 'ear': *śru* 'hear'¹⁴. There are also a few words

¹ WACKERNAGEL I, 197 b.

² See, however, op. cit. I, 197 c, note.

³ For *ś* and *s* are strictly distinguished in the RV.; cp. op. cit. I, 197 d α, note (end).

⁴ Cp., however, op. cit. I, 197 d α.

⁵ Op. cit. p. 226, top.

⁶ See op. cit., p. 226 β; and below 64, 1 a.

⁷ On the relation of *ś* to the corresponding sounds in cognate languages, see WACKERNAGEL I, 200 a; BRUGMANN, KG. I, 233.

⁸ See above 53, 3.

⁹ Cp. above 40.

¹⁰ The fact that *ś* before *s* regularly becomes *k* and sometimes also when final, seems to favour the assumption of the guttural pronunciation.

¹¹ Cp. WACKERNAGEL I, 200 b.

¹² See below, Sandhi, 78.

¹³ Cp. Av. *paśkāṭ* and *paśca*.

¹⁴ For some words in which such an assumption is doubtful or wrong, see WACKERNAGEL I, 201 a.

with *ś* to which *k* corresponds in the *satem* languages; such are *krus-* 'cry'; *āsman-* 'stone'.¹

55. The dental *s*.—This sound as a rule represents IE. dental *s*; e. g. *sa* 'he', Gothic *sa*; *āsva-s* 'horse', Lat. *equo-s*; *āsti*, Gk. *ἔστι*. In the combinations *ts* and *ps*, when they stand for etymological *dhs* and *bhs*, the *s* represents IE. *zh*; as in *gṛtsa-* 'adroit' (from *gṛdh-* 'be eager') and *dīpsa-* 'wish to injure' (from *dabh-* 'injure'), where the final aspirate of the root would have been thrown forward on the suffix, as in *bud-dhā-* from *√budh-*, and *-rab-dha-*, from *√rabh-*.²

The dental *s* is in Sandhi frequently changed to the palatal *ś*³, and still more frequently to the cerebral *ṣ*⁴.

56. The cerebral *ṣ*.—The cerebral sibilant is altogether of a secondary nature, since it always represents either an original palatal or an original dental sibilant.

The cerebral *ṣ* stands for a palatal before cerebral *tenuis* (themselves produced by this *ṣ* from dental *tenuis*) in the following two ways:

a. for the palatal *ś* (= Ilr. *ś*) and *j* (= Ilr. *ǵ*); e. g. *naś-tā-*, from *naś-* 'be lost'; *mṛṣ-ta*, 3. sing. mid., from *mṛj-* 'wipe'; *pṛṣ-tā-* 'asked', *prāś-tum* 'to ask', from *prāś-* 'ask' in *prāś-nā-* 'question' (present stem *prēcchā-*⁵ with inchoative suffix *-chā*). In some instances it is shown by the evidence of cognate words to represent *ś*; thus *aṣṭāu* 'eight' beside *aṣṭī-* 'eighty'; *pṛṣṭi-* 'rib', *prāṣṭi-* 'side-horse', beside *pṛśṣu-* 'rib'; *dṣṭrā-* 'goad', beside *aśīni-* 'thunderbolt'; possibly also *apāṣṭhā-*⁶ 'barb', beside *āsman-* 'bolt'.

b. for the combination *kṣ*, which in origin is *ś* + *s*⁷; e. g. *cāś-te*, *a-caśta*, from *cakṣ-*⁸ 'see'; *a-taś-ta*, *taś-tā-*, *tāś-tṛ-*⁹, beside *takṣ-* 'hew'; *nīr-aś-ta-* 'emasculated' beside *nīr-akṣ-nu-hi* (AV.) 'emasculate'; also aorist forms like *ā-yaś-ta*, 3. sing. mid. from *yaj-* 'sacrifice', beside 3. sing. subj. *yāḁṣ-at*; *ā-sṛṣ-ta*, 3. sing. mid., beside *ā-sṛkṣ-ata*, 3. pl. mid. from *sṛj-* 'emit'. As in all these instances *kṣ* = *ś* + *s* or *j* (= *ǵ*) + *s*¹⁰, loss of *s* before *t* must here be assumed, the remaining *ś* or *j* combining with the following *t* as usual to *ṣt*¹¹. A similar origin of *ṣ* is indicated by the evidence of cognate languages in *ṣaṣ-thā-* (AV.) 'sixth', where the final *s* has been dropped (as in Gk. *ἕκ-τος*), while retained in Lat. *sex-tus*; also in *ṣaṣ-ṭi-* 'sixty', *ṣoḁhā* 'sixfold', *ṣoḁaś-tā-* (AV.) 'sixteenth'. It has possibly the same origin in *aṣṭhivānt-* 'knee'¹².

57. The cerebral *ṣ* stands for dental *s* after vowels other than *a* or *ā*, and after the consonants *k*, *r*, *ṣ*.

i. Medially this change regularly¹³ takes place, both when the *s* is radical — e. g. *tī-ṣṭhātī*, from *sthā-* 'stand'; *su-ṣub-ur*, 3. pl. perf. from *svap-*

¹ This seems to point to fluctuation in the IE. pronunciation; cp. WACKERNAGEL I, 201 b.

² See WACKERNAGEL I, 210.

³ Cp. above 54 a, and below 78, 2.

⁴ See below 56.

⁵ Cp. 40.

⁶ Cp. WACKERNAGEL I, 202 b; and below p. 48, note 7.

⁷ Cp. op. cit. I, 116 b.

⁸ Cp. Av. *caśman-*.

⁹ On the origin of *tvaśṣṭr-* = **tvarṣṣṭr-*, see WACKERNAGEL I, 202 c, note.

¹⁰ Though *kṣ* is regularly based on a palatal or a guttural + *s* in the Vedic language, there are some words of IE. origin in which the *ṣ* appears to represent not *s* but a dental

spirant *tenuis* (*ḍ*) or media (*dh*). In a few words, *kṣip-*, *kṣu-*, *kṣubh-*, *kṣurā-*, the sibilant comes first in the cognate languages: see WACKERNAGEL I, 209.

¹¹ Similarly, when *kṣ* = guttural + *s* is followed by *t*, the *s* disappears and the guttural combines with the *t*; thus from *ghas-* 'eat', *gḍha-* (= *ghz-ta-*); from *jakṣ-* 'eat', *jagdhā-* (= *jaghz-ta-*), *jagdhvāya* (= *jaghz-tvāya*); from *bhaj-* 'share', aor. *ā-bhak-ta* (= *abhaj-s-ta*), beside *ā-bhak-ṣ-i*.

¹² Cp. BARTHOLOMAE, Studien zur indogermanischen Sprachgeschichte 2, 103.

¹³ The change does not take place in some forms of the perfect of *śic-* 'pour': *sistce* (III. 32¹⁵), *sisticur* (II. 24¹), beside *sīcatur*.

'sleep'; *us-ānā-*, part., from *vas-* 'wear'; *ṛṣa-bhā-* 'bull'; *ukṣān-* 'ox'; *varṣā-* 'rain' — and when the *s* is suffixal; as in the superlative suffix *-iṣṭha*; in the loc. pl. suffix *-su*, e. g. *agni-su*, *akṣi-su*, *nī-su*, *vik-śi*, *gīr-śi*, *haviṣ-su*; in the *s*-suffix of the aorist, e. g. *yāḁ-s-at*, from *yaj-* 'sacrifice'.

The change is phonetic even when Anusvāra intervenes between *ī ā ṛ* and *s*; e. g. *piṁśānti* from *piś-* 'crush'; *haviṁṣi* 'offerings' from *haviṣ-*; *cākṣuṁṣi* 'eyes' from *cākṣus-*. The *s*, however, remains in forms of *hims-* 'injure', *nimṣ-* 'kiss', and *pumṣ-* 'man', being probably transferred from the strong forms *hināsti*, *pūmāṇsam*, etc.

α. The *s*, however, remains when immediately followed by *r* or *ṛ*, owing to a distaste for a succession of cerebrals¹; e. g. *tisrās*, *tisṛbhis*, *tisṛnām*, f. of *trī-* 'three'; *usrās* gen., *usri* and *usrām*, loc. (beside *uṣar*, voc.), *usrā-* 'matutinal'; *usrā-* 'bull'; *sarīṣpā-* 'creeping'. Owing to the influence of forms with *sr*, the *s* further remains in the syllable *sar*, instead of *ṣar*, as in *sisarṣi*, *sisarṭi* (beside *sisrate*, *sisarṭ*, *sarsrē* etc.). In *kēsara-* (AV. VS.) 'hair', the retention may be due to the *r* having originally followed the *s* immediately². The *s* also remains unchanged in the combinations *stir*, *stūr*, *spar*, *sṛṣ*, *sphūr*; e. g. *ṭisṭirā*, from *stīṛ-* 'strew'; *piṣṛṣas*, from *sṛṣ-* 'touch'³. It remains in the second of three successive syllables in which *s-s-s* would be expected; thus *yāsīsīṣhās*, beside *ayāsīṣam*, from *yā-* 'go'; *sisakṣi*, beside *siṣakti*, from *sac-* 'follow'.

β. Words in which *s* otherwise follows *r* or any vowel but *ā*, must be of foreign origin; such as *bisā-* 'root fibre'; *budā-* 'vapour'; *bṛṣaya-*, a demon; *ṛbīsa-* 'cleft'; *kīṣṭā-* 'praiser'; *bārsvā-* (VS.) 'socket'; *kusūla-* (AV.), a kind of demon; *mīśala-* (AV.) 'pestle' (for *mīśra-*?); *śīsa-* (AV. VS.) 'lead'⁴.

γ. The cerebral *s* is sometimes found even after *ā*, representing an early Prakritic change in which *aś* is based on *ṛś* and *āś* on *aṛś*. Instances of this are *kaśati* (AV.) 'scratches'; *paśṭhāvāh-* (VS. TS.) 'young bull' (lit. 'carrying on the back') and *paśṭhauḥ-*⁶ 'young cow', beside *prṣṭhā-* 'back'; *pāyā-*⁷ 'stone'; *bhaṣā-*⁸ (VS.) 'barking'⁹. There are besides several unexplained instances, doubtless due to foreign influence or origin; such are *āṣatara-* 'more accessible'; *kaṇḍā-*, N.; *cāṣa-* 'blue jay'; *caṣḍā-* 'knob'; *jālāṣa-* 'remedy'; *baṣṭkaya-* 'yearling'; *baṣṭika-* (VS.) 'decrepit'; *māṣa-* 'bean' (AV. VS.); *śāṣpa-* (VS.) 'young grass'¹⁰.

2. Initially¹¹ the change regularly takes place, in the RV.:

a. in verbal compounds after prepositions ending in *i* or *u*, and in nominal derivatives from such compound verbs; also after the preposition *nī-* 'out'; e. g. *nī śīda* (x. 98⁴); *ānu śṭuvanti* (VIII. 3⁸); *nīḥ-śāhamāṇaḥ* (I. 127³).

α. But (as when it is medial) the *s* remains unchanged when followed by *ṛ* (even when *t* or *p* intervenes) or *r* (even though *a* intervene, with an additional *m* or *v* in the roots *smar-* and *svar-*); e. g. *vī sṛja* 'let flow', *vī-sṛjī-* 'creation'; *vī sṛṇitām* 'let him extend'; *nī-sṛṣe* 'to caress' (but *ā-nī-sṛṣṭa-* 'unchecked'); *pāri-sṛta-* 'flowed round'; *vī-sargā-* 'end', *vī-sārjana-* 'extension' (owing to the influence of the forms with *sr* from *sṛj-*); *vī-sarmān-* 'dissolving', *vī-sārā-* 'extent', and even *vī sasre* (owing to the influence of forms with *sr* from *sṛ-* 'flow'); *prātī smarēthām* 'may ye two remember' (*Vsmṛ-*); *abhi-svānti* 'praise', *abhi-svār-* 'invocation', *abhi-svart*, loc., 'behind', *abhi-svartṛ-* 'invoker'. But *st sp sph* are changed according to the general rule, when *ār ir ur* follow; e. g. *prātī sphura* 'repel'. In roots which contain no *r*, the initial *s* rarely remains; thus in forms of *as-* 'be': *abhi santi*, *pāri santu*, *pāri santi* (beside *pāri santū*), *abhi syāma* (beside *abhi-syāma*); and owing to dislike of repeated *s*: *ānu-sēśidhat* (*sidh-* 'drive off'); *ānu-spaṣṭa-* 'noticed' (*spāṣ-* 'see'); *pāri santi-śvanat* (*śvan-* 'sound').

¹ Cp. above 42 a, α and p. 38, note 2.

² See WACKERNAGEL I, 50.

³ The combination *sr* is found only where *sr* would be quite isolated amid cognate forms with *s*; thus *ajus-ran*, from *jus-* 'be satisfied', since all the other very numerous forms of this verb have *s*.

⁴ See WACKERNAGEL I, 203 e, note.

⁵ Sometimes representing also IE. *śs* and *ś*; cp. WACKERNAGEL I, 208 b α.

⁶ Cp. BARTHOLOMAE, KZ. 29, 579; WINDISCH, KZ. 27, 169.

⁷ Cp. FORTUNATOV, BB. 6, 217; J. SCHMIDT, KZ. 32, 387.

⁸ FORTUNATOV, l. c.

⁹ On doubtful instances like *kāṣṭhā-* 'goal', *āṣṭhivāntau* 'knees', *apāṣṭhā-* 'barb', cp. WACKERNAGEL I, 208 b α, note; b β, note.

¹⁰ Cp. WACKERNAGEL I, 208 b β.

¹¹ Finally, *ś* stands for *s* in the first

β. In the later Samhitās initial *s* is similarly changed to *ṣ*; but its retention is in some instances somewhat less restricted; thus *abhi sphūrjati* (AV.) 'sounds towards'; *ādhi skanda* (AV.) and *abhi-skādam*¹, beside *pari-skandā-* (AV., VS.), from *stand* 'leap'; *prati-spāśana-* (AV.) 'lying in wait', *prati-ṣpāś-* (TS.) 'spying'; *anu sthana* (TS. v. 6. 1³), from *as* 'be'; owing to the following *ṣ* also in *abhi siṣyade* (AV.) from *syand* 'run'.

γ. The divergence between the later Samhitās and the RV. is much greater when the augment intervenes between a preposition ending in *i* and the initial *s* of a root. In the RV. the *s* regularly remains unchanged (as *ny-āsīdat*, *vy-āsthāt*, etc.) except in *pary āśavajāt* 'embraced' (under the influence of *pāri ṣavaje*). In the other Samhitās, however, the *s* here regularly becomes *ṣ*; thus *abhy-āśīñcan* (TS.), *abhy-āśicyanta* (AV.) from *sic* 'sprinkle'; *vy-āśahanta* (AV.)², from *sah* 'overcome'; *ādhy-aśhām* (AV.), *ādhy-aśhāt* (AV.), *abhy-aśhām* (AV.) from *sthā* 'stand'. In the root *sthā-* 'stand', which first occurs in the AV., the initial *s* has been displaced by *ṣ* throughout. The form *praty aśhīvan* indicates the transition which led to the change.

Similarly when a reduplicative syllable containing *ā* intervenes between a preposition ending in *i* and an initial radical *s*, the latter always remains unchanged in the RV.; thus *pāri ṣavaje*; *ni-ṣasāthā* (VIII. 48⁹); *ati-tasthau* (X. 60³); but the AV. has *vi-taṣṭhīr*, *vi taṣṭhe* (owing to *vi tiṣṭhate*, *vi-ṣṭhita-*), but also *ādhi tasthīr*.

b. Initially in the second member of other than verbal compounds *ṣ* is more common than *s* when preceded by vowels other than *ā*. But *s* even in the RV. the is not infrequently retained; not only when *r* or *r* follows as in *hr̥di-ṣpīś-* 'touching the heart', *su-sīrtu-*, N., *ṣi-svarā-* 'sung by seers', but also when there is no such cause to prevent the change; thus *gō-sakhi-* beside *gō-ṣakhi-* 'possessing cattle'; *go-sāni-* (AV. VS.) beside *go-ṣāni-* 'winning cattle'; *rayi-sthāna-* beside *rayi-ṣthāna-* (AV.) 'possessing wealth'; *tri-saptā-* beside *tri-ṣaptā-* (AV.) 'twenty-one'; *sīḥ-samiddha-* beside *sīḥ-samiddha-* (SV.) 'well-kindled'; *āpāke-stha-* (AV.) 'standing in the oven' beside *-ṣtha-* in other compounds after *-e-*; *pr̥thivī-sād-* (VS.) beside *pr̥thivī-sād-* (AV.) 'seated on the earth'; *sīḥ-samriddha-* (AV.) 'quite perfect'. After *r* the *s* becomes *ṣ* in *svaṛ-sā-* 'light-winning', *svār-sāti-* 'obtainment of light'; after *k*, probably only in *fk-ṣama-* (TS.) 'resembling a *ṛc*', beside *fk-sama-* (VS.).

α. In Avyayībhāvas *ṣ* seems to appear in the RV. only; thus *anu-svadhām* 'according to wish'; *anu-satyām* 'according to truth'; *anu-svāpam* 'sleepily'.

β. In some compounds *ṣ* appears where it is not phonetically justifiable, owing to the influence of cognate words; thus *upa-ṣīt*, adv., 'at one's call' (because of the frequency of *-ṣtu-* after *i* and *u*), beside *lpa-stut* 'invocation'; *sa-ṣṭubh-* (TS.), a metre, owing to *anu-ṣṭubh-*, *tri-ṣṭubh-*; *savya-ṣṭhā-* (AV.), owing to compounds in *-e-ṣtha-*.

γ. In Āmreḍita compounds, however, the *s* regularly remains unchanged because of the desire to leave the repeated word unaltered; thus *sut-sute* and *somt-some* 'at every Soma draught'; also in *stuhī stuhī* 'praise on'³.

3. Initially in external Sandhi *s* frequently becomes *ṣ* after a final *i* and *u* in the RV. This change chiefly takes place in monosyllabic pronouns and particles, such as *sā(s)*, *sā*, *syā(s)*, *sīm*, *sma*, *svid*, and particularly *sīḥ*. It also appears in verbal forms like *stha sthas sthana*, *santu*, *syām*, *syāma* (from *as* 'be'); *sīdati*, *satsat*, *satsi* (from *sad* 'sit'); *siñca*, *siñcata* (from *sic* 'pour'); *stavāma*, *stave*, *stuhī* (from *stu* 'praise'); in participles like *sām*, *sātās* (from *as* 'be'); *sīdan* (from *sad* 'sit'); *svānds* (*su-* 'press'); *sītām* (*si-* 'bind'); *stutās* (*stu-* 'praise'); *skannām* (*skand-* 'leap'). In other words the change

member of the compound and often in external Sandhi; see below 78.

¹ Cp. APr. II. 104.

² Cp. WHITNEY's Translation of the AV. I, p. LXIV (mid.).

Indo-arische Philologie I, 4.

³ This is not treated as an Āmreḍita compound in the Padapāṭha (VIII. 13⁹): *stuhī stuhī* [it]; but *pībā-pībā* (II. 11¹¹) is analyzed as *pībā-pībā* [it].

rarely takes place; e. g. *ānu rājati śīlṣ* (IX. 96¹⁸); *trī śadhāsthā* (III. 565); *nīḥ śadhāsthāt*¹ (V. 31⁹); *nū śhīrām* (I. 64¹⁵); *dāhi śulnā* (IX. 97¹⁰).

The *ś* usually follows short words such as *u*, *tī*, *nū*, *śū*, *hī*, and occurs where there is a close syntactical connection of two words; e. g. *rājāḥsu śīdan* (VII. 34¹⁶); *vāṃsu śīdati* (IX. 57³); *divī śān* (VI. 2⁶); *divī śantu* (V. 2¹⁰); *rcchānti śma* (X. 102⁶). In no word, however, even when these conditions are fulfilled, is the change of initial *ś* to *ṣ* invariably made.

a. In the later Samhitās, apart from passages adopted from the RV. this form of external Sandhi is very rare except in the combination *ñ śū*. Examples are *ād u śtenām* (AV. IV. 3⁴); *māhi śād dyumān nāmah* (TS. III. 2. 8²)².

58. The breathing *h*.—The sound *h* is, at the present day, pronounced as a breathing in India, and this was its character at the period when Greek and Indian words were interchanged, as is shown e. g. by *ōpa* being reproduced by *hōrā*. It is already recognised as a breathing by the TPr. (II. 9), which identifies it with the second element of voiced aspirates (*g-h*, *d-h*, *b-h*). This is borne out by the spelling *ह* (= *dh*) beside *द* (= *d*). The TPr. further (II. 47) assigns to it, on the authority of some, the same place of articulation as the following vowel, this being still characteristic of the pronunciation of *h* at the present day in India³. The breathing is, moreover, stated by the Prātisākhya⁴ to have been voiced. This pronunciation is proved by the evidence of the Samhitās themselves; for *h* is here often derived from a voiced aspirate, e. g. *hitā-* from *dhā-* 'put'; it is occasionally replaced by a voiced aspirate, e. g. *jaghāna* from *han-* 'strike'; and in Sandhi initial *h* after a final mute regularly becomes a voiced aspirate, e. g. *tād dhi* for *tād hī*. It is in fact clear that whatever its origin (even when = Ilr. *śh*)⁵, *h* was always pronounced as a voiced breathing in the Samhitās.

As *h* cannot be final owing to its phonetic character⁶, it is represented in that position by sounds connected with its origin⁷. It appears in combination with voiced sounds only; being preceded only by vowels, Anusvāra, or the semivowels *r* and *l*⁸ (in Sandhi also by the nasals *ñ* and *n*), and followed only by vowels, the nasals *ṇ*, *n*, *m*, or the semivowels *y*, *r*, *l*, *v*.

The breathing *h* as a rule represents a voiced aspirate, regularly a palatal aspirate, occasionally the dental *dh* and the labial *bh*. It usually represents a new palatal (= Ilr. *jh*, Av. *ṣ*⁹), appearing beside *gh*, e. g. *druhyāt*: *drōgha-*, as *j* beside *g*, e. g. *ōṣṭyas*: *ugrā-*. But in many words it also stands (like *j* for *ś*) for the old palatal *śh*, the voiced aspirate of *ś*, being recognizable as such in the same way as *j*¹⁰.

1 a. *h* represents the palatalization (= Ilr. *jh*) of *gh* when, in cognate forms, *gh* (or *g*) is found before other sounds than *s*; e. g. *hān-ti* 'strikes': *ghn-ānti*, *jaghāna*; *ārhati* 'is worthy': *arghā-* 'price'; *ṛh-ānt-* 'weak': *ragh-ū-* 'light'; *jānh-as-* 'gaiṇ': *jānghā-* 'leg'; *dāhati* 'burns': *dag-dhā-* 'burnt'; *dāhate* 'milks': *dūghāna-* 'milked'; *dug-dhā-* 'milked'; *daudrāha* 'have injured': *drug-dhā-* 'injured', *drōgha-* 'injurious'; *māmhate* 'presents': *maghā-* 'gift'; *mīh-* 'mist':

¹ *iḥ* and *uḥ* produce the same effect as simple *i* and *u*, as they were originally pronounced as *iḥ* and *uḥ* (cp. Sandhi, p. 71, c 2); e. g. *agnī(s) ślave*; *yājñ(s) śkannām*.

² Cp. WACKERNAGEL I. 207 b.

³ Cp. WHITNEY on APr. I. 13 and TPr. II. 47.

⁴ See RPr. I. 12; XII. 2; APr. I. 13.

⁵ See below 1 b.

⁶ See below, Sandhi, 66.

⁷ Ibid. b 6, ḍ.

⁸ The combination *lh* is rare; it is found in *upa-valh-* (VS.) 'test by riddles'; *viḥāha-* (AV.), of unknown meaning; and in the Kāṇva recension of the VS. as representing *dh*.

⁹ Cp. 36. This *h* being related to *gh* as *j* is to *g*, it must represent IE. *gh*. This survives, with loss of the aspiration, in *jahi* (= Ilr. *jha-dhi*), 2. sing. impv. of *han-* 'strike'.

¹⁰ Cp. 41.

meghá 'cloud'; *mūhyati* 'is perplexed'; *mugdhá* 'gone astray', *mōgha* 'vain'; *rāṃhi* 'speed'; *raghū* 'swift'; *hāras*- and *gharmā* 'heat'; *harmye-śhā*- and *gharmye-śhā* 'dwelling in the house'; *hṛsītā* 'glad'; *ghṛīṣu* 'joyful', *ghṛīṣvi* 'gladdening'. In *āhi* 'serpent' and *duhitī* 'daughter' the guttural origin of *h* is shown by cognate languages¹.

b. *h* represents the old palatal aspirate (= Iir. *śh*):

α. when, either as a final or before *z*, it is replaced by a cerebral (like the old palatals *ś* and *j* = Iir. *ś*); e. g. *vah* 'carry': *ā-vāt*, 3. sing. aor. *guh* 'conceal': *gūdhā*² 'concealed'; *trhāti* 'crushes': *trdhā*³; *dymhati* 'makes; firm', *drhyati* 'is firm': *drdhā* 'firm'; *bahū* 'abundant': *bādhā* 'aloud'; *mīh* 'make water': *mēdhra* (AV.) 'penis'; *rihāti* 'licks': *rēdhi* 'licks', *rīdha* 'licked'; *vāhati* 'carries': *vōdhum* 'to carry', *ūdha* 'carried'; *sāhate* 'overcomes': *sādhr* 'victor'.

β. when it is followed by sounds which do not palatalize gutturals⁴, before which *dh* and *bh* do not become *h*, and before which the other old palatals *ś* and *j* (= *ś*) appear; thus *amhas*- and *amhati*- 'distress' because of *amhū*- 'narrow'; *āhan*- 'day', because of *āhnām*, g. pl., and *pūrvāhnā*- 'forenoon' (not *ghn* as in *ghnanti* from *han*-); *jhamāna*⁵ 'panting', because of *jīhmā*- 'oblique'; *bāhū*- 'arm'; *brāhman*- n. 'devotion', *brahmān*- 'one who prays'; *rāhū*- (AV.), demon of eclipse; *yahvā*-, *yahvānt*- 'ever young', because of *yahū*-, id. This applies to all words beginning with *hū*-, *hṛ*-, *hn*-, *hr*-, *hv*-; e. g. *hu*- 'pour'; *hṛd*- and *hṛdaya*- 'heart'; *-hraya*- 'ashamed'; *-hvā*-, *hū*- 'call'; *hvy*- 'be crooked'.

γ. when the 'satem' languages have a corresponding voiced spirant (*z* or *ž*)⁶; thus *ahām* 'I'; *ehā* (AV.) 'desirous'; *garhate* 'complains of'; *dih*- 'besmear'; *plīhān*- (AV. VS.) 'spleen'; *barhīs*- 'sacificial straw'; *mah*- 'great'; *varāhā*- 'boar'; *sahāsra*- 'thousand'; *simhā*- 'lion'; *sprh*- 'desire'; *hamsā*- 'goose'; *hānu*- 'jaw'; *hi*- 'impel'; *hemān*- 'zeal', *het*- 'weapon'; *hūya*- 'steed'; *hāri*- and *hārita*- 'tawny'; *hāryati* 'likes'; *hāsta*- 'hand'; *hū*- 'forsake'; *hāyanā*- (AV.) 'year'; *hi* 'for'; *himā*- 'cold'; *hiranya*- 'gold'; *hirā*- (AV. VS.) 'vein'; *hims*- 'injure'; *hēsas*- 'wound'; *hṛ*- 'take'; *hyās* 'yesterday'⁷.

δ. *h* according to the evidence of cognate languages, represents other palatals in some words. Thus in *hṛd* 'heart', *ś* = IE. *k* would be expected; and *j* = IE. *g* in *ahām* 'I', *mahānt*- 'great', *hānu*- 'jaw', *hāsta*- 'hand', *hū*-, *hū*- 'call'. These irregularities are probably due to IE. dialectic variations⁸.

2. *h* also represents *dh* and *bh* not infrequently, and *dh* at least once.

α. It takes the place of *dh* in four or five roots (with nominal derivatives) and in a few nominal and verbal suffixes. Thus it appears initially in *hitā*-, *hiti*-, beside *-dhita*-, *dhiti*-, from *dhā*- 'put'. Medially it is found in *gāhate* 'plunges' (with the derivatives *gāhā*- 'depth', *gāhana*- 'deep', *dur-gāha*- 'impassable place') beside *gādhā*- 'ford'; *rōhati* 'rises', 'grows' (with the derivatives *rūh*- 'growth', *rōhana*- 'means of ascending', *rōhas*- 'elevation') beside *rōdhati* 'grows' (with the derivatives *vī-rūdh*- 'creeper', *rōdha*- 'growing', *rōdhas*- 'bank', *ā-rōdhana*- 'ascent'); derivatives of **rudh*- 'be red': *rohī*-, *rōhita*-,

¹ Cp. WACKERNAGEL I, 214 b.

² That is for **guzdhā* (through *guzh-tā* for *guzh-tā*), the cerebral *z* disappearing but leaving the vowel long.

³ Cp. 12 and 17, 5.

⁴ See above 41, 2.

⁵ See WHITNEY, Roots, under *jeh*; and cp. 41 a, 2.

⁶ This includes several examples given under α and β.

⁷ Perhaps also in *has*- 'laugh' and *hā*- 'go', as these verbs have no forms with *gh*; also *nah*- 'bind' in spite of *nad-dhā*-. In several words the origin of the *h* is uncertain, e. g. *jāṅgāhe* 'struggles', as the evidence is doubtful.

⁸ See WACKERNAGEL I, 216 b; for a few doubtful examples, *ibid.* 216 a, note.

-*lohita*- 'red', beside *lodhā*- 'reddish animal', *rudhirā*- (AV.) 'red'; also *rauhinā*- beside *rudhikrā*-, names of demons; the evidence of cognate languages further shows that *h* represents *dh* in *grhā*- 'house'¹.

h moreover represents *dh* in the adverbial suffix *-ha* in *viśvā-ha* beside *viśvā-dha* 'always'; in *sahā* 'together', beside *sadha-* in compounds; in *ihā* 'here', as shown by the Prakrit *idha*; and doubtless also in *sama-ha* 'somehow', though there is no direct evidence. The evidence of cognate languages, moreover, shows that in the endings of the 1. du. *-vāhe*, *-vahi*, *-vahai* and the 1. pl. *-mahe*, *-mahi*, *-mahai* *h* represents *dh* (cp. Gk. *-μεθα*, etc.)².

b. *h* takes the place of *bh* in the verb *grah-*, *grh-* 'seize' (with its derivatives *grāha-* 'ladleful', *grāhi-* 'demoness', *grāhy-* 'to be grasped', *grhā*- 'servant', *hasta-gfhya* 'having take the hand') beside *grabh-*, *grbh-* (with the derivatives *grābha-* 'taking possession of', *grābhā-* 'handful'); and in the nouns *kakuhā*- 'high', beside *kak'ubh-* 'height', *kakubhā*- (VS. TS.) 'high', m. (AV.) a kind of demon; *bali-hft-* 'paying tax' (beside *bhr-* 'bear'); probably *bārjaha*- 'udder'(?), if formed with suffix *-ha* = *-bha* (in *ṛṣa-bhā*-, etc.)³.

c. *h* takes the place of *dh* in *bārbyhi*, 2. sing. impv. of the intv. *bārbyh-* of the root *brh-* 'make strong', for **bārbyrāhi* (= **bārbyrādhi*, with the cerebral dropped after lengthening the preceding *r* in pronunciation)⁴.

d. The rule is that *h* appears for *dh*, *dh*, *bh*, only between vowels⁵, the first of which is unaccented; e. g. *ihā*, *kakuhā*-, *grhā*- *bārjaha*-, *bali-hft-* *rauhinā*-, *sahā*-. Similarly in *grabh-* 'seize', *h* alone appears after unaccented *r* in RV. I-IX⁶; while on the other hand, in the 2. sing. impv. of graded roots, *-dhi* regularly appears after strong and therefore originally accented vowels; e. g. *bodhi*! (from *bhū-* 'be'), *yidhi* (from *yu-* 'yoke'), *yuyodhi* (from *yu-* 'separate'); *śiśādhi*, but *śiśihi* (*śā-* 'sharpen'). Again, in *rudh-* 'rise', the unaccented form of the root is regularly *ruh-*, while when it is accented, forms such as *rōdhati* appear beside *rśhati*, and in nominal derivatives *dh* predominates in accented radical syllables, the RV. having *rōdha-* and *ā-rōdhana-* only, but the AV. *rōha-* and *ārōhana-*⁷.

a. At the same time *dh* and *bh* remain in a good many instances after an unaccented vowel; thus in the 2. sing. impv. *krdhi*, *gadhi*, *śrudhi*, *śṛudhi*; in *adhās* 'below', *adhamā*- 'lowest', *abhi* 'towards'; *rbbhi*- 'defi'; *mādhā*- 'reward'; *medhā*- 'wisdom'; *vidhāti* 'adores'; *vidhū-* 'solitary'; *vidhāvā-* 'widow'; *vadhū-* 'bride'; *sādhū-* 'right'; *rudhirā*- (AV.) 'red'; derivatives formed with *-dhi*, *-bhā*-, etc.⁸ The retention of the *dh* and *bh* here is partly to be explained as an archaism, and partly as due to borrowing from a dialect in which these aspirates did not become *h*, and the existence of which is indicated by the Prakrit form *idha* beside the Vedic *ihā* 'here'. The guttural aspirate media is probably to be similarly explained in *meghā*- 'cloud' and *aṣhā*- 'sinful'.

¹ Cp. WACKERNAGEL I, 217 a.

² The *h* in the perf. *āha*, *āhur*, may represent *dh*; not, however, in *nāhyati* 'binds', in spite of *naddhā*; *nah-* rather stands for Ilr. *nāzh-* (cp. Lat. *necto*); the pp. instead of **nādhā*-, became *naddhā*- through the influence of *baddhā*- from *bandh-* 'bind'. Cp. WACKERNAGEL I, 217 a, note, where several other wrong explanations of *h* = *dh* are discussed.

³ Some erroneous etymologies in which *h* is explained as = *bh* are discussed in WACKERNAGEL I, 217 b, note.

⁴ Cp. 12 and 17, 5.

⁵ It appears initially in *hitā* = *-dhita*-, but originally it was doubtless preceded in this position by a final vowel. That *h*

appears, though a vowel does not follow, in *grhūātu* (IV. 57) and *hasta-gfhya*, is due to other forms of *grabh-* in which *h* is followed by a vowel.

⁶ In RV. x, however, *grāha-* and *grāhi-* occur; cp. above, 2 b.

⁷ Exceptions like *rōhita*-, *viśvāha* and inflected forms such as *gāhate*, are due to normalization.

⁸ Where the RV. fluctuates between *h* and *dh* *bh* (above 2, a, b), *h* appears throughout in the later Samhitās; thus always *-hi*, after vowels in imperatives except *edhi* 'be'; thus for *śṛudhi* (RV. VIII. 843), SV. has *śṛudhi*. But a new *h* of this kind hardly occurs. Cp. WACKERNAGEL I, 219 a.

3. The various origins of *h* led to some confusion in the groups of forms belonging to roots which contain *h*.

a. roots in which *h* represents an original guttural (Iir. *jh*) show some forms which would presuppose an old palatal (Iir. *ḥ*). Thus from *muh-* 'be confused', phonetic derivatives of which are *mugdhá-*, *m'gha-*, are formed *mūdhá-* (AV.) 'bewildered' and *mūhur* 'suddenly'.

b. roots in which *h* represents an old palatal (Iir. *ḥ*) show forms with a guttural before vowels and dentals; thus from *dih-* 'besmear' is formed *digdhá-* (AV.) 'owing to the influence of *dah-* 'burn', and *duh-* 'milk'. Similarly, from **sarāh-* 'bee', beside *sarāḍbhyas*, is formed *sāragdhá-* (AV. VS.) 'derived from the bee'¹.

c. the root *ruh-*, though = *rudh-* 'ascend', is treated as if the *h* represented (as in *vah-*) an old palatal (Iir. *ḥ*); hence aor. *drukṣat*, des. *rīrukṣati*, pp. *-rūḍha-* (AV.), ger. *rūḍhā* (AV.).

59. The cerebral /.—This sound, as distinguished from the ordinary dental /, is a cerebral /². It appears in our (*Śākala*) recension of the RV. as a substitute, between vowels, for the cerebral *ḍ* and, with the appended sign for *h*, for the cerebral aspirate *ḍh*³; e. g. *līḥ-* 'refreshment'; *ḍ-sāḥa-* 'invincible'. It also appears in Sandhi when final before an initial vowel; e. g. *turāsāḥ abhībhūtyojāḥ* (III. 43⁴). In the written Samhitā text, however, it does not appear if followed by a semivowel which must be pronounced as a vowel; e. g. *vīḥv-aṅga-* 'firm-limbed', to be pronounced as *vīḥi-aṅga-* and analysed thus by the Padapāṭha. In one passage of the RV. the readings fluctuate between / and / in *nīḥavat* or *nīlavat* (VII. 97⁵)⁴.

60. Anusvāra and Anunāsika.—Anusvāra, 'after-sound', is a pure nasal sound which differs from the five class nasals; for it appears after vowels only, and its proper use is not before mutes, but before sibilants or *h* (which have no class nasal). But it resembled the class nasals in being pronounced, according to the Prātisākhya of the RV. and the VS.⁵, after the vowel. The vowel itself might, however, be nasalized, forming a single combined sound. The Prātisākhya of the AV.⁶, recognizes this nasal vowel, called Anunāsika, 'accompanied by a nasal', alone, ignoring Anusvāra, which with the preceding vowel represents two distinct successive sounds. WHITNEY⁷, however, denies the existence of any distinction between Anunāsika and Anusvāra. In any case, the Vedic Mss. have only the one sign ° (placed either above or after the vowel) for both⁸, employing the simple dot where neither Anusvāra nor Anunāsika is allowable. The latter sign is used in the TS. for final *m* before *y v*, and in both the TS. and MS. before mutes instead of the class nasal⁹, a practice arising from carelessness or the desire to save trouble. There is thus no ground for the prevalent opinion that ° represents Anunāsika and ° Anusvāra¹⁰. Throughout the present work *m* with a dot (*m̐*) will be used for both, except if they appear before a vowel, when *m* with the older sign (*m̐*) will be employed.

¹ The root *sagh-* 'take upon oneself', has no connexion with *sah-* 'overcome'; nor *vāghāt-* 'institutor of a sacrifice', with *vah-* 'convey'. The relation of *sā-nyoghas-* 'streaming among milk', to *vah-* is uncertain; cp. WACKERNAGEL I, 220 b, note.

² Cp. above 42.

³ This practice is followed by the Mss. of secondary texts of the RV.

⁴ Cp. BENFEY, Gött. Abhandl. 19, 138, note. See also WHITNEY on Apr. I. 29.

⁵ See RPr. XIII. 13; VS. I. 74f., 147f.

⁶ See WHITNEY on Apr. I. 11.

⁷ On TPr. II. 30; JAOS. 10, LXXXVf.

⁸ Cp. WHITNEY on TPr. II. 30.

⁹ In the MS. also when *-am̐* is written for *-ān̐*.

¹⁰ See WHITNEY, JAOS. 7, 92, note.

Anusvāra and Anunāsika are commonest when final. As in that position they belong to the sphere of Sandhi, the conditions under which they then appear, will be stated below¹. Medially Anusvāra and Anunāsika are found under the following conditions:

a. regularly before sibilants and *h*; e. g. *vaṃśá-* 'reed'; *havīṃsi* 'offerings'; *māṃśá-* 'flesh'; *siṃhát-* 'lion'. This is generally recognized as the sphere of Anusvāra, except by the APr.²; but *māṃścatí-* 'light yellow', is stated³ to have Anunāsika, while *punścali-* (AV. VS.) is said to have both Anunāsika and Anusvāra⁴. The Anusvāra usually appears before *s*, and all forms with *ms* are shown to be based on original *ns* or *ms* by the evidence of cognate forms corroborated by that of allied languages⁵; thus *māṃsate*, 3. sing. subj. aor. of *man-* 'think'; *jighāṃsati*, des. from *han-* 'strike'; *piṇṣānti* beside *piṇṣāti*, from *pīs-* 'crush'; the neuter plurals in *-āṃsi*, *-īṃsi*, *-ūṃsi* from stems in *-as*, *-is*, *-us*, with nasal after the analogy of *-ānti*, nom. acc. pl. from neuters in *-nt*; stems in *-yāṃs*, *-vāṃs* beside nom. sing. in *-yān*, *-vān*; *kramṣyāte* (AV.) from *kram-* 'stride'. When Anusvāra appears before *s* and *h* derived from an IE. palatal or guttural, it represents the corresponding class nasal. The reduction of these old nasals to Anusvāra is probably IPr. after long vowels (*ām*, *-īṃr*, *-ūṃr*); probably later after short vowels, for it does not appear in forms like *āhan* (for *āhans*), though *s* was not dropped after *an* in the IPr. period; but the *s* must have been dropped early in the Indian period, before *-ans* became *-aṃs*⁶. Anusvāra before *h* (= Av. *ṛj*) must have arisen in the Indian period.

b. before any consonant in the intensive reduplicative syllable, the final of which is treated like that of the prior member of a compound; e. g. *nāṃnam-tī* (v. 83⁷) from *nam-* 'bend'.

c. before any consonant which is the initial of secondary suffixes; thus from *śam-* 'blessing', is formed *śam-yú-* 'beneficent'; *śam-tāti-* or *śant-ti-* 'blessing'.

6f. Voiceless Spirants.—a. The sound called Visarjanīya⁸ in the Prātiśākyas⁹, must in their time have been pronounced as a voiceless breathing, since they describe it as an *ūṣman*, the common term for breathings and sibilants. This conclusion is borne out by the fact that, in the RPr., Jihvāmūliya and Upadhāmāniya, the sounds which are most nearly related to and may be replaced by Visarjanīya, are regarded as forming the second half of the voiceless aspirates *kḥ* and *ph* respectively, just as *h* forms the second half of the voiced aspirates *gh*, *bḥ*, etc. At the present day Visarjanīya is still pronounced in India as a voiceless breathing, which is, however, followed by a weak echo of the preceding vowel. According to the TPr.¹⁰, Visarjanīya has the same place of articulation as the end of the preceding vowel. The proper function of this sound is to represent final *s* and *r* in *pausā*; it may, however, also appear before certain voiceless initial sounds, viz. *k*, *kḥ*, *p*, *ph*, and the sibilants (occasionally also in compounds)¹¹.

b. Beside and instead of Visarjanīya, the Prātiśākyas recognise two voiceless breathings as appropriate before initial voiceless gutturals (*k*, *kḥ*)¹²

¹ See below, Sandhi, 75.

² APr. I. 67; II. 33f.

³ Cp. RPr. IV. 35.

⁴ Cp. VPr. IV. 7f.

⁵ Cp. WACKERNAGEL I, 224 a.

⁶ Loc. cit.; cp. BRUGMANN, KG. 354, 17.

⁷ In AUFRECHT's edition printed *nāṃnam-mī*.

⁸ The term *visarga* is not found in the Prātiśākyas (nor in Pāṇini).

⁹ RPr. I. 5 etc., VPr. I. 41 etc.; APr. I. 5 etc.; TPr. I. 12 etc.

¹⁰ See WHITNEY on TPr. II. 48.

¹¹ See below, Sandhi, 78, 79.

¹² See RPr. I. 8; VPr. III. 11 etc.

and labials (*ṣ*, *ph*)¹ respectively. The former (*ḥ*) called *Jihvāmūliya*, or sound 'formed at the root of the tongue', is the guttural spirant *χ*; the latter (*ḷ*), called *Upadhmāniya*, or 'on-breathing', is the bilabial spirant *f*². In Mss. they are regularly employed in the Kāśmīrian Śāradā character.

62. Loss of Consonants.—Consonants have been lost almost exclusively when they have been in conjunction with others. The loss of a single consonant which is not in conjunction with another is restricted to the disappearance of *v* before *u*, and much more rarely of *y* before *i*. The *v* thus disappears finally in the Sandhi of *āv* before *u* in the RV. and VS.³ Initially, *v* is lost before *ūr* derived from a *r* vowel; thus in *ūraṇa-* and *ūra-* 'sheep'; *ūras-* 'breast'; *ur-āṇā-*, mid. part. (*vr-* 'choose'); *ūrj-* 'vigour'; *ūrṇā-* 'wool'; *ūrṇōti* 'covers' (*vr-* 'cover'); *ūrdhvā-* 'high'; *ūrmi-* 'wave'. Such loss of *v* before *ūr* also occurs after an initial consonant in *tūrtā-* 'quick' (= *IIr. tvṛtā-*); *dhūrva-*, *ādihūrva-*, *dhūrti-*, from *dhy-* 'cause to fall'; *hūrva-*, *juhūrthās*; *juhuv-*, from *huv-* 'go crookedly'⁴. Before simple *u* the *v* has disappeared at the beginning of the reduplicative syllable *u-* (= **vu-* for original *va-*), in *u-vāc-a* from *vac-* 'speak'; *u-vāsa* from *vas-* 'shine'; *u-vāh-a* from *vah-* 'convey'.

Similarly initial *y* has disappeared from the reduplicative syllable *i-* = **yi-* in the desiderative *ī-yak-ṣati*, *ī-yak-ṣamāṇa-*, from *yaj-* 'sacrifice'⁵.

1. When a group of consonants is final, the last element or elements are regularly lost (the first only, as a rule, remaining) in *pausā* and in *Sandhi*⁶.

2. When a group of consonants is initial, the first element is frequently lost. The only certain example of an initial mute having disappeared seems to be *tur-īya-* 'fourth', from **ktur-*, the low grade form of *catūr-* 'four', because the Vedic language did not tolerate initial conjunct mutes⁷. An initial sibilant is, however, often lost before a mute or nasal. This loss was originally⁸ doubtless caused by the group being preceded by a final consonant. There are a few survivals of this in the Vedas; thus *cit kām̐hanena* (x. 1115), otherwise *skām̐bhāna-* 'support'; and the roots *stambh-* 'support', and *sthā-* 'stand', lose there *s* after *ud-*; e. g. *ūt-thita-*, *ūt-tabhita-*. On the other hand the sibilant is preserved after a final vowel, in compounds or in Sandhi, in *d-skṛdhoyu-* 'uncurtailed', beside *kr̥dh-* 'shortened'; *ścandra-* 'brilliant', in *āśva-ścandra-* 'brilliant with horses'⁹, *ādhi ścandrām* (viii. 65¹¹), also in the intens. pres. part. *cāni-ścad-at* 'shining brightly', otherwise *candrā-* 'shining', and only *candrā-mas-* 'moon'. In derivatives from four other roots, forms with and without the sibilant¹⁰ are used indiscriminately, without regard to the preceding

¹ See VPr. I. 41.

² Cp. EBEL, KZ. 13, 277 f.

³ See below, Sandhi, 73.

⁴ The *v* has either remained or been restored before such *ūr* and *ū* in *hotv-vīrya-* 'election of the invoker'; in the opt. *vuṛita*, from *vr-* 'choose'; and in the 3. pl. perfect *babhū-vur*, *jūhu-vur*, *susū-vur*, *tuṣtu-vur*.

⁵ The evidence of cognate languages seems to point to the loss of initial *d* in *dāru-* 'tear' (Lat. *dacrum*, Gk. *dákry*). It is, however, probable that there were two different but synonymous IE. words *akru* and *daṛu*. On some doubtful etymologies based on loss of initial consonants, see WACKERNAGEL I, 228 c, note.

⁶ See below, Sandhi, 65.

⁷ There are some words in which an initial mute seems to have been lost in the IE. period; thus *t* in *śatm* 'hundred' (= IE. *h₂entm*); *d* perhaps in *vimśati-* 'twenty' and *vī-* 'between'; *l* perhaps in *yákr̥t-* 'liver'. An initial mute seems to have been lost before a sibilant (originally perhaps after a final consonant) in *śāna-* 'breast', *svīd-* 'sweat'; *ṣaṣ-* 'six' (KZ. 31, 415 ff.).

⁸ Dissimilation may also have played some part in the loss of the sibilant in the reduplicative syllable of roots with initial *sk(h)*, *sp(h)*, as *caśkānda*, *tiṣṭhāmi*, *paspārśa*.

⁹ See GRASSMANN'S Wörterbuch sub verbo *ścandra-*.

¹⁰ The verb *kr-* 'do', after *pāri* and *saṃ*, shows an initial *s*; e. g. *pāriśkr̥ṇvanti*, *pāri-*

sound; from *stan-* 'thunder', *stanayitnú-*, beside *tanayitnú-* 'thunder', *tanyati-* (also AV.) 'thunder', *tanyí-* 'thundering', *tanyati* 'resounds'; *stená-* 'thief', *stāy-ánt-* (AV.) 'stealing', *stāyik-* (VS.) 'thief', *stāya-* 'theft', beside *tāyik-* 'thief'; *stī-*, beside *ī-* 'star'; *spās-* 'spy' and *spā-* 'see' in verbal forms *ā-spā-sa-ta* aor., *paspa-* perf., *spāśáyati* caus., *-spašta-* part., 'seen', beside *pāśyati* 'sees'¹.

The loss of initial *s* may be inferred in the following words from the evidence of cognate languages in which it has been preserved: *tij-* 'sharpen'; *tuj-* 'strike'; *tud-* 'beat'; *narmá-* (VS.) 'jest'; *nṛt-* 'dance'; *parṇá-* 'wing'; *piká-* (VS.) 'Indian cuckoo'; *plihān-* (VS. AV.) 'spleen'; *phēna-* 'foam'; *mṛd-* 'crush', *mṛdú-* (VS.) 'soft'; *vīp-* 'tremble'; *śṛpti-* 'shoulder'.

A few examples occur of the loss of the semivowels *y* or *r*² as the last element of an initial consonant group. Thus *y* disappears in derivatives of roots in *īw* formed with suffixes beginning with consonants: *-mūta-* 'moved', *mū-rá-* 'impetuous', *mū-tra-* (AV. VS.) 'urine', from *mīw-* 'push'; *sūci-* 'needle', *sū-ná-* 'plaited basket', *sū-tra-* (AV.) 'thread', beside *syū-man-* 'thong', *syū-tá-* 'sewn', from *sīw-* 'sew'. Loss of *v* seems to have taken place in *śiti-* 'white' (only at the beginning of compounds), beside *svit-* 'be bright', *svity-ānc-* 'brilliant', *svitrá-* (AV.) 'white', *svitrya-*, perhaps 'white'; and, on the evidence of the Avesta, in *ḥšip-* 'throw' (Av. *hšīw*), *śās-* (Av. *hšvas*).

3. When the group is medial, the loss usually taken takes place between single consonants. a. The sibilants *s* and *ṣ* thus regularly disappear between mutes; e. g. *ā-bhak-ta*, 3. sing. aor., for **ābhak-s-ta* beside *ā-bhak-ṣ-i*, from *bhaj-*, 'share'; *caṣ-ṭe* for *caḥṣ-ṭe* (= original **caṣ-s-te*)³. Similarly *a-gdha-* (TS.) 'uneaten', for **a-gḥs-ta-*, from *ghas-* 'eat'⁴.

b. The dental *t* has disappeared between a sibilant and *c* in *paś-cā* and *paś-cāt* 'behind' (= IE. *post-qē*, *post-qēt*); and between *p* and *s* in **nap-su* which must have been the loc. pl. (AV. *naṣṣu*), from **napt-*, 'weak stem of *nāpāt-*, beside the dat. *nād-bhyas* 'to the grandsons', for *nāpt-bhyas*, where on the other hand the *p* has been dropped.

c. A mute may disappear between a nasal and a mute; e. g. *pañti-* for *pañikti-*, *yūndhi* for *yūṇḍhi*. This spelling is common in Vedic Mss.; it is prescribed in APr. II. 20, and, as regards the mediae, in VPr. VI. 30.

4. The only example of the loss of an initial⁵ mute in a medial group of consonants seems to be that of *b* before *dbh* in *nādbhyas* for **nabdbhyas* from *napt-* for *nāpāt-*. The semivowel *r* seems to be lost before a consonant when another *r* follows in *cakr-āt* (Pp. *cakrān*) and *cakr-iyās*⁶ for **carkr-* beside *carkar-mi*, from *kṛ-* 'commemorate'; and, on the evidence of the Avesta, in *tvāṣtr-* (cp. *pwaras* 'cut', *pwaršta-* 'created'),

skṛta-, *sām-skṛta-*; also after *nis* in *nir askṛta* (Pp. *akṛta*), perhaps owing to Sandhi forms with *ṣk* such as *niṣkuru* (AV.). There can be little doubt that the *s* here was not original but was due to analogy; cp. WACKERNAGEL I, 230 a, β, note.

¹ WACKERNAGEL I, 230 a γ, note, discusses several uncertain or erroneous etymologies based on loss of initial *s* (including *maryās* interpreted as 2. sing. opt. of *smṛ-*). The evidence of Prakṛit seems to point to the loss of initial *s* in *śēpa-* 'tail', *krūt-* 'leap', *krus-* 'cry', *paraśū-* 'axe', *paraśā-* 'knotty'; cp. WACKERNAGEL I, 230 b.

² On the possible loss of *r* in *bhañj-* (Lat. *frango*) and of *k* in *saṇyā-* (Lat. *scævus*), see WACKERNAGEL I, 232 c, note.

³ See above 56, b.

⁴ On *āpnas-* 'property', *dāmpati-* 'lord of the house', see WACKERNAGEL I, 233 c, note.

⁵ The guttural mute only seems to be lost when *ḥs + t* becomes *ṣt*: see above, 56, 6. The loss of *m* in the inst. sing. *-nā* of nouns in *-man* is only a seeming one; for *dānā*, *prāthindā*, *preṇā*, *bhūnā*, *mahindā*, *varinā* (TS.) appear beside the stems *dāman-* etc., because some of them had a stem in *-n* without *m*, so that *-nā* seemed an alternative from *-mnā*: see BENFEE, GGA. 1846, 702. 880; Göttinger Abhandlungen 19, 234; BLOOMFIELD, JAOS. 17, 3; cp. IF. 8, Anzeiger, p. 17.

⁶ But see GELDNER, VS. I, 279.

probably starting from forms like *tvāṣ/rā* (AV.) in which the *r* immediately followed¹

But the loss of a spirant (Iir. *s*, *z*, *ṣ*, *śh*) at the beginning of a medial group is common.

a. The sibilant *s*² has thus been lost before *k* followed by a consonant in *vārktam*, *vrkṣā-*, *vrktvī*, *vrkṣi* (TS.), from *vraśc-* 'lop' (cp. *-vrakṣi-*).

b. The voiced form (Iir. *z*) of dental *s* has disappeared³ before voiced dentals, without leaving any trace, in the roots *ās-* 'sit', and *śās-* 'order'; thus *ā-dhvam*, *śāsā-dhi*. But when *ā* preceded the *z*, the disappearance of the sibilant is indicated by *e* taking the place of *az* before *d*, *dh*, *h* (= *dh*); thus *e-dhl*, from *as-* 'be'; *sed-*⁴, perfect stem of *sad-* 'sit' (for *sazd-*, like *sasc-* from *sac-*). This *e* also replaces *az* with loss of the sibilant in *dehl* 'give'; *dhe-hi* 'put'; *kiye-dhā-* 'containing much'; *néd-tyas-* and *néd-iṣṭha-* 'very much'; *ped-ñ-*⁵ N.; *medati* 'is fat'; *medhā-* and *medhās-* 'wisdom'; *mīdhā-* 'juice'⁶.

c. When a vowel other than *ā* preceded, the *z* was cerebralized (like *s* before a voiceless dental) and disappeared after cerebralizing the following dental and lengthening the preceding vowel; thus *a-sto-dhvam*⁷ (= *ā-sto-ṣ-dhvam* for *a-stos-dhvam*) 2. pl. aor., beside *a-sto-ṣ-ā*, 3. sing., from *stu-* 'praise'. Thus also are to be explained *nīd-* 'nest' (= *nīḍā-* for *nī-sd-a-*); *pīd-* 'press' (= *pīḍ-* for *pī-sd-* or *pīḍ-*); *mīdhā-* 'reward' (Gk. *μισθός*); *vīd-h-* 'strong', *vīdyati* 'is strong' (from *vīs-* 'work' + *d*)⁸; *hīd-*⁹ 'be angry', and its Guna forms, e. g. *hīḍ-as-* 'anger'; *mīdāti* 'be gracious', *mīdika-* 'gracious' (for *mīḍ-d-* from *mīṣ-* 'forget') with vowel pronounced long (12), *ā-reḍ-ant-* (TS.) 'not deceiving' (= *a-reṣḍ-ant-*), from *riṣ-* 'injure'.

d. Similarly the old voiced palatal spirant (Iir. *ṣ*) disappeared after cerebralizing a following *d* or *dh* and lengthening the preceding vowel; thus *tā-dhi* for **taṣ-dhi* (= *taḥ-s-dhi*) from *takṣ-* 'fashion'; *ṣo-dhā* for **ṣas-dhā* (= *saḥ-s-dhā*), beside *ṣas-thā* (AV.) 'sixth'. A similar loss is to be assumed in *īd-* 'praise' (= *iṣḍ-* for *yaj- + d*)¹⁰.

e. This loss is specially frequent in the case of the old voiced palatal aspirated spirant (Iir. *śh*) represented by *h*, which was dropped after cerebralizing and aspirating a followed *t* and lengthening the preceding vowel; thus *bādhā-*

¹ In a few forms of the AV. the semi-vowel *y* seems to be lost at the end of the medial group *ky-*: *mekṣāmi*, *yokṣe*, *vāthakṣān*, *sākye*. But these forms may be due to errors in the MSS.

² In *ch* = IE. *skh*, the original *s* was lost in a pre-Indian period.

³ Before voiced mutes other than dentals, *z* became *d*, as in *madgī-* (44, 3 a) 'diver'; similarly *ṣ* became *ḍ*, as in *paḍbhis*, from *pās-* 'look' or 'cord'; and in *vī-prūḍ-bhis* from *vīprūs-* 'drop'.

⁴ The loss of the voiced sibilant (*z*) must be older than the original text of the RV., as the *e* of *sed-* has been transferred to other stems which contain no sibilant, as in *bhej-ivī-*, from *bhāj-* 'divide'. Similarly the vowel of *hīd-*, though derived from *iḥ*, is regarded as a primitive *i* in the form *dīthidat* (AV.): cp. WACKERNAGEL I, p. 272 (mid.).

⁵ Cp. BARTHOLOMAE, KZ. 27, 361. On *edh-* 'thrive', *mīḍdha-* 'broth', *vedhās-* 'virtuous', see WACKERNAGEL I, 237 c.

⁶ In stems in *-as* before case terminations beginning with *bh*, and before secondary

suffixes beginning with *m*, *y* or *v*, the sibilant is lost (instead of becoming *d* in the former circumstances, or remaining in the latter) owing to the influence of Sandhi; e. g. *dvēṣo-bhis* from *dvēṣ-as-* 'hate'. An original sibilant has perhaps been lost in *mahīṣā-*, *sāhvāms-*, *jāhṛṣā-*, *hrādāni-*, *jas-* 'be exhausted'; cp. WACKERNAGEL I, 237 a ḡ, note.

⁷ The origin of *krod-* (AV. VS.) 'breast' (Av. *kravādra-* 'hard') and of many words with *d* or *dh* preceded by a long vowel, and with no collateral forms containing a sibilant, is obscure.

⁸ Cp. HÜBSCHMANN, KZ. 24, 408. In *sīda-* (= *sīḍa-*) from *sad-* 'sit', the *d* has been retained owing to the influence of other forms of the verb *sad-*. See, however, ROZWADOWSKI, BB. 21, 147, and cp. ZDMG. 48, 519.

⁹ *Pīḍa-* perhaps stands for **pīṣḍa-*, from *pīs-* 'crush'; cp. WACKERNAGEL I, 146, d.

¹⁰ On *kṛṣṭ-*, cp. WACKERNAGEL I, 238 b, note; PISCHEL, BB. 23, 253 ff. On *īd-*, cp. OLDENBERG, SBE. 30, 2.

'strong', *ni-bāḍha-* 'dense' (= *baḍdhá-* for *bah-tá-*) from *banh-* 'be strong'; *sāḍhy-* 'conqueror', *d-sāḍha-* 'invincible', from *sah-*; *rīḍhā-* (= *riḍdhā-*), from *rih-* 'lick'; *ūḍhā-* (= *uḍdhā-*) from *vah-* 'carry'; *gūḍhā-* 'concealed', from *guh-* 'hide'; *trīḍhā-*, *trīḍhvā* (AV.), from *trh-* 'crush'; *ḍṛḍhā-* 'firm', from *ḍrḥ-* 'be strong'. Here *e* also appears for *a* in *trṇēdhu* (AV.) from *trh-* (= *trṇaḍdhū*); and *o* in *voḍhām* (= *vaḍdhām*), 2. du. aor. of *vah-* 'carry'. We also find *e* as Guṇa of *i* in *mēḍhra-* (AV.), from *mih-* 'mingere' (= *meḍdhra-*).

63. Metathesis. — Apart from the few examples of *ra* before *s* and *h* (51 c), there are probably no certain instances of metathesis in the RV.¹ In the later Samhitās, however, a few other forms of metathesis are to be found. Thus *-valh-* seems to be a transposition of *hval-* 'go deviously' in *upa-valh-* (VS.) 'propound a riddle to'.² In *valmika-* (VS.) 'anthill', *m* appears transposed beside *vamrī-* and *vamrā-* 'ant', *vamra-kā-* 'little ant'. Metathesis of quantity occurs in *ās-thas* for **as-thās*, 2. sing. mid. aor. of *as-* 'throw'. This is analogous to the shortening, in the RV., of the radical vowel of *dā-* 'give', in the forms *ādam*, *ādas*, *ādāt*, where the verb is compounded with the verbal prefix *ā*³, while otherwise the forms *dām*, *dās*, *dāt* alone appear.

64. Syllable. — The notion of the syllable is already known to the late hymns of the R̥gveda, though the word (*a-kṣāra-*) is there generally used as an adjective meaning 'imperishable'. Thus *akṣāreṇa nimate sapta vāṇi* means 'with the syllable they measure the seven metres'. The vowel being according to the Prātisākhya⁴ the essential element of the syllable, the word *akṣara-*⁵ is used by them in the sense of 'vowel' also. Initially, a vowel, or a consonant and the following vowel form a syllable. Medially, a simple consonant begins a syllable, e. g. *ta-pas*; when there is a group of consonants, the last begins the syllable, e. g. *tap-ta-*, and if the last is a sibilant or semivowel, the penultimate also belongs to the following syllable⁶, e. g. *astām-ṣit*, *an-tya-*. A final consonant in *pausa* belongs to the preceding vowel, e. g. *i-dam*.

By the process called **haplology** one of two identical or similar syllables in juxtaposition is dropped. Syllable is here to be taken in the sense not only of a consonant with a following vowel, but of a vowel with a following consonant.

1. The first of the two syllables is dropped within a word in *tuṣṭ-rā[va]vān* 'roaring mightily', beside *tuṣṭ-rāva-*; *madh[ya]yā* 'in the middle', from *mādhyā-* (like *āsa-yā*, *nakta-yā*); *vṛ[ta]thā* 'at will', from *vṛtā-* 'willed' (like *rtu-thā* 'according to *rtu-*'); *svapatyāi* for *svapat[yā]yai*, dat. sing. f. of *sv-apatyā-* 'having good offspring'; perhaps also *yās*, beside *yāyo*, gen. loc. du. of *yā-*⁸. Examples of a vowel with following consonant being dropped are: *ir[adh]ādhyai*, inf. of *iradh-* 'seek to win'; *ca[an]anta*, *r[an]anta*, *v[an]anta*⁹; perhaps *sād[as]as-pāti-* beside *sādasas-pāti-* 'lord of the seat'¹⁰.

a. The final syllable of the first member of a compound is sometimes dropped in this way; thus *śē[va]-vāra-* 'treasury'; *śē[va]-vr̥dha-* 'dear'; *madīgha-* (AV.),

¹ Perhaps *stokā-* 'drop', may stand for **skotā-*, from *ścut-* 'drip', under the influence of *stūkā-* 'tuft'.

² Cp. WACKERNAGEL I, 212 b, note, and 239 b.

³ These forms are not resolved in the Pada text, i. e. they are treated as if they did not contain the verbal prefix *ā*.

⁴ RPr. XVIII. 17; VPr. I, 99.

⁵ Though known to Kātyāyana and Patañjali as well as to the Prātisākhya, *akṣara-*

as the designation of syllable is not found in Pāṇini.

⁶ See TPr. XXI. 7, 9. On the division of syllables cp. further RPr. I. 15; VPr. I. 100ff.; APr. I. 55ff.; TPr. XXI. 1ff.; and WHITNEY on TPr. XXI. 5.

⁷ Cp. BARTHOLOMAE, KZ. 29, 527, 562.

⁸ Cp., however, *en-as* for *ena-yos*.

⁹ See KZ. 20, 70f.

¹⁰ See BLOOMFIELD, JAOS. 16, xxxv.

N. of a plant yielding honey, beside *madhu-dīgha* 'shedding sweetness'; *śas[pa]-pīñjara-* (VS.) 'tawny like young grass'¹.

2. The second syllable is dropped in the datives *pādumsyā[ya]*, *ratnadhṛty[ya]*, *sakhyā[ya]*, and *abhikhyā* beside *abhikhyāya*; also in *vrkāt[ā]* 'destruction', beside *vrkātāt* and *devā-tāti*; and at the beginning of the second member of a compound in *śirṣa-[sa]kti-* (AV.) 'headache'².

a. A following syllable is sometimes dropped in spite of a different one intervening; thus in the dative *maryādā[ya]* 'boundary'; and somewhat peculiarly in *āvarī[ar]ur*, 3. pl. impf. beside the 3. sing. *ā varīvar* and 3. sing. pres. *ā varīvartī*.

II. EUPHONIC COMBINATION (SANDHI).

BENFEY, Vollständige Grammatik p. 21—70. — WHITNEY, Sanskrit Grammar p. 34—87. — WACKERNAGEL, Altindische Grammatik I, 301—343. — ARNOLD, Vedic Metre p. 70—80.

65. The nature of Vedic Sandhi.—The sentence is naturally the unit of speech which forms an unbroken chain of syllables euphonicly combined. It is, however, strictly so only in the prose portion of the AV.³ and the prose Mantras of the YV. As the great bulk of the Vedas is metrical, the RV. and the SV. being entirely so, the editors of the Samhitā text treat the hemistich (consisting generally of two Pādas or verses)⁴ as the euphonic unit, applying the rules of Sandhi with special stringency between the Pādas or metrical units which form the hemistich. The evidence of metre, however, shows that, in the original form of the text, Sandhi at the end of an internal Pāda is all but unknown⁵. The verse, therefore, is the true euphonic unit⁶. The final of a word appears either at the end of this unit in *pausā* (*avasāne*)⁷, or within it as modified by contact with a following initial. The form which the final of a word assumes in *pausā*, being regarded as the normal ending, is generally the basis of the modification appearing within the verse. It will therefore conduce to clearness if the rules relating to absolute finals are first stated.

66. Finals in *pausā*.—a. Vowels⁸ in this position undergo no change other than occasional nasalization.

1. In all the Samhitās *ā ī ū*⁹ are frequently nasalized when prolated; e. g. *vindatīṣṇ* | = *vindati* (x. 1.46'); *babhūvāṣṇ* | = *babhūva* (AV. x. 2²⁸); *viveśāṣṇ* | = *viveśa* (VS. XXIII. 49); *mamāṣṇ* | = *mamā* (TS. VII. 4²⁰).

2. In the Samhitā text of the RV. there survive, at the end of a verse within a hemistich, from the period when such end also was accounted a pause, several instances of nasalized *ā*, preserved to avoid hiatus and con-

¹ This explanation is doubtful in *ulokā-* for *u[hu]lokā-* (cp. BRUGMANN, Grundriss I, 624, p. 471); *śuśmayā-* (TS.) for *śuśma-māya-*; *bhīmālā-* (VS.) 'terrible', for *bhīma-māya-*; improbable in *rujānās* for *rujānā-nās*, 'with broken nose' (BLOOMFIELD, JAOS. 16, XXXIV).

² Cp. WHITNEY, Translation of AV. I, 123.

³ See BLOOMFIELD, The Atharvaveda, in this Encyclopedia, § 1 (beginning) and note 1.

⁴ In the Gayatrī metre, in which there are three Pādas, the third alone constitutes the second hemistich; in the Pañkti, which has five Pādas, the last three constitute the second hemistich.

⁵ The only probable exception is RV. IX. 113, 7 c d; cp. ARNOLD, Vedic Metre 119.

⁶ The sentence within a Pāda, as well as the Pāda itself, is the unit of accent; cp. below, 83.

⁷ Cp. RPr. I. 3; VI. 5; X. 5; XI. 30.

⁸ Final *r* never occurs in the RV., its place being supplied by *m* as nom. acc. s. n. e. g. *sthātūr* 'standing' (cp. WACKERNAGEL, KZ. 25, 287 f.); but the TS. already has *janayitṛ* and *bhartṛ* (B?), WACKERNAGEL I, 259 a, note.

⁹ The vowels *ī* and *ū*, when dual terminations (pragṛhya), cannot be nasalized.

traction. Thus *ā* appears as *am̐* before *e* and *o*; e. g. *ghanēnam̐kaś* (I. 33⁺); *ā* appears *ām̐* before *e o r*; e. g. *yām̐rṇayacayś* (v. 30¹⁴); while the prepositions *ā* 'near', and *sācā* 'together', are nasalized before any vowel; e. g. *sācām̐udyān*. The vowel *ā* once appears as *ām̐* before *r* in *vīpanyām̐ṛtāsya* (IV. 1¹²), following the regular rule that unnasalized *ā* is shortened before *r* in the RV.

b. Consonants are liable to change of mode of articulation and, to some extent, of place of articulation.

1. Final mutes, whether tenuis, media, or aspirate, are without distinction represented by the corresponding tenuis; e. g. *dūrāt* (III. 59³) = *dūrād* 'from afar'; *uśar-bhūt* (I. 65⁹) = *uśar-bhūdh* 'waking at dawn'.

2. The palatals *c* and *j* revert to the original guttural, becoming *k*; thus *arvāk* (I. 118⁷) = *arvāc* 'coming hither'; *su-yūk* = *su-yūj* 'well yoked'. The old palatal *j*, however, becomes *t*, e. g. *rāj* (I. 121³), m. f. 'king', 'queen', = *rāj*; in *ṛtvk*, however, it becomes the guttural, = *ṛtvj* 'priest' (from *yaj*- 'sacrifice')¹.

3. The ritual exclamations *vāsaṭ* (X. 115⁹) and *śrāusaṭ* (I. 139¹), which are probably modified forms of the 3. sing. aor. subj. of *vah-* 'carry', and *śru-* 'hear', have *t* for *t* owing to the analogy of the exclamations *vāt* (VS.), *vāt* (TS.), 3. sing. aor. of *√vah*-⁵.

4. The nasals occurring as finals, *ñ*, *n*, *m*⁶, remain unchanged. Of these, *n* and *m* are very common; but *ñ* is found very rarely and only secondarily after the loss of a following *k* (representing an original palatal; e. g. *prāñ* for **prāñk*, from *prāñc*-). Probably no instance of final *n* can be found in Vedic Mantras. The palatal *ñ* never occurs, since final palatals become guttural (b, 2).

a. In the rare instances in which a radical *m* becomes final after dropping a following *-t* or *-s*, it appears as *n* owing to the influence of the dental; thus *dān* (= **dam-s*) 'of the house' (*dam-*)⁷; *ā-kran* (= **ā-kram-t*), 3. sing. aor. of *kram-* 'stride'; *ā-gan* (= **a-gam-s*, **a-gam-t*), 2. 3. sing. aor., *a-jagan* (= **ajagam-t*), 3. sing. plup., *aganṅan* (VS.), 3. sing. intv. of *gam-* 'go'; *ā-yān* (= **a-yam-s-t*), 3. sing. aor. of *yam-* 'reach'⁸.

5. The semivowels *y v l*⁹ do not occur as finals. *r* is represented by Visarga; thus *pīnar* 'again', is written *pīnaḥ*¹⁰.

6. The sibilants and *h* are all changed when final.

a. The dental *s*, which is by far the commonest of final sibilants, becomes Visarga; e. g. *ketis* is written *ketiḥ* (III. 61³).

β. The cerebral *ṣ*, which is very rare as a final, becomes cerebral *ṣ* in *śat* 'six', for *śāṣ*; *-dviṣ* 'hating', for *-dviṣ*; *vi-pruṣ* (AV.) 'sprinkling',

¹ The ritual interjection *om* (VS.) may be due to the nasalization of an original *o* prolated (cp. RPr. xv. 3). Thus the JUB. I. 24. 3 ff., mentions the pronunciations *o* as well as *om*, both of which it rejects in favour of *om*.

² Cp. RPr. I. 13; WHITNEY on APr. I. 43.

³ Cp. WACKERNAGEL I, 149 a α.

⁴ Cp. above 42 c (p. 34).

⁵ Loc. cit.

⁶ Final *m* is often incorrectly written as Anusvara in Mss. (as conversely in Prakrit Mss. *m* is often written as *n* under Sanskrit influence: cp. FISCHER, Grammatik der Prakrit-Sprachen, in this Encyclopedia, 339, 348), and their example is sometimes followed in printed editions.

⁷ In the K. also occurs the 'form *a-nān* = **-nām-s-t*, from *nam-* 'bend'. The ŚB. has *prāñ* 'painless', = **pra-dam-s*.

⁸ See 46 d, β.

⁹ Final *l* is spoken of as occurring rarely (WACKERNAGEL I, 260 c), or as very rare (WHITNEY 144), but I have been unable to find a single example in the Vedas (or even in post-Vedic Sanskrit). But though no etymologically final *l* seems to occur either in pausa or in Sandhi, it is found as a substitute for *ḷ* in two or three words in the later Samhitās (see above 52 d, p. 45).

¹⁰ When *h* stands for etymological *r*, this is indicated by an added *iti* in the Pada-pāṭha; e. g. *pīnar iti* (X. 85¹⁸).

for *vi-prīś*. These are the only examples occurring in the RV. and AV. In the only two examples in which *s* occurs in the RV. as a final in the compound form *kś*, it is dropped: *anāk* 'eyeless', from *an-āks*; *ā-myak*, 3. sing. aor. of *myaks*- 'be situated'(?).

γ. The palatal *ś* becomes either *k* or *t*; e. g. *-drk* for *drś-* (III. 61¹⁹); *vīpāt*, N. of a river, for *vīpś-*.

δ. According as it is guttural or palatal in origin, *h* become *k* or *t*; thus *ā-dhok*, 3. sing. impf. of *duh-* 'milk'; but *ā-vāṭ*, 3. sing. aor. of *vah-* 'carry'.

c. The rule is, that only a single consonant may be final. Hence all but the first of a group of consonants are dropped; e. g. *ābhavan* for **ābhavant*; *tān* for **tāns*; *tudān* for *tudānts*; *prāñ* for **prāñks* (= **prāñcs*); *acchān* for **achantst*, 3. sing. aor. of *chand-* 'be pleasing'.

α. *k* *t* or *ṭ*, when they follow an *r* and belong to the root, are allowed to remain; e. g. *vārk*, 2. 3. sing. aor. of *vry-* 'bend'; *ūrṅ* (VS), nom. of *ūrj-* 'strength'; *āmāṛ*, 3. sing. impf. of *mrj-* 'wipe'; *ā-vart*, 3. sing. aor. of *vrt-* 'turn'; *suhānt* (AV.), nom. of *suhārd-* 'friend'. The only instance of a suffix remaining after *r* is *dar-*, 3. sing. aor. of *dr-* 'cleave', used also for 2. sing. beside *ā-daḥ* = *ā-dar* (for **ā-dars*).

β. Some half-dozen instances have been noted, in the Samhitās, in which a suffixal *s* or *t* seems to have been retained instead of the preceding consonant; but they are probably all to be explained as due to analogical influence. They are:

1. the nominatives *sadha-mās* (beside *sadha-mād*) 'companion of the feast'; *ava-yās* 'sacrificial share', and *puro-jās* (acc. *puro-jāsam*) 'sacrificial cake'. *Sadha-mās* may be due to the influence of nom. with phonetic *s* like *-mās* 'moon', beside inst. pl. *mā-bhis* (44 a 3). *Ava-yās*, in the only passage in which it occurs in the RV., has to be read as quadrisyllabic (also in AV.), i. e. as *ava-yājaś*, and is probably to be explained as a contraction which retains the living *-s* of the nom. (and not the prehistoric *s* of **-yāj-s*). *Puro-jās* (from *dīs-* 'worship'), occurring only twice in the RV., may be due to the influence of a frequent nom. like *dravino-dīs* 'wealth-giver'. That the prehistoric nom. *-s* should in these three forms have survived in the linguistic consciousness of the Vedic poets, and as such have ousted the preceding consonant, which in all other analogous nominatives alone remains, is hardly conceivable². The only reasonable explanation is to assume the analogical influence of the nom. *-s* which was in living use after vowels.

2. The four verbal preterite forms (*a-yās* (for **a-yāj-s*) beside *a-yāṭ*, 2. sing. aor. of *yaj-* 'sacrifice'; *srās* (AV.) = **a-srāj-s*, 2. sing. aor. of *syj-* 'emit'; *a-bhanas* (AV.) = **a-bhanak-s*, 2. sing. impf. of *bhañ-* 'break'; and *a-srat* (VS.) = **a-sras-t*, 3. sing. aor. of *sras-* 'fall') are the beginnings of the tendency (of which there are several other examples in the Brāhmaṇas)³, to normalize the terminations, so as to have *-s* in 2. sing. and *-t* in 3. sing. This tendency is extended in the RV. from the *s* and *t* of 2. 3. sing. even to 1. sing. in the forms *a-kramim* (beside *a-kramisam*) owing to *a-kram-īs*, *a-kram-it*; and *vam* (for *var-am*) owing to 2. sing. *vaḥ* (for *var*), aor. of *vry-* 'cover'.

67. Rules of Sandhi.—The body of euphonic rules by which final consonants are assimilated to following initials and hiatus is avoided between final and initial vowels is called Sandhi in the Prātiśākhya⁴. The editors of the Samhitā of the RV. have greatly obscured the true condition of the text with which they dealt by applying to it rules of euphonic combination which did not prevail at the time when the text was composed. Thus though the Sandhi between the verses of a hemistich is (excepting a few survivals from the older form of the text)⁵ applied with greater stringency than elsewhere, the metre clearly shows that the end of the first verse of a hemistich constitutes a pause as much as the end of the last. Within the verse, moreover, Sandhi is, according to metrical evidence, not applied where the caesura occurs; *nā*, when it means 'like' (as opposed to *nā* 'not'), is never contracted with any following vowel, nor *ād* 'then' with a preceding *a*⁶; *i* and *ū* before

¹ Cp. 43 a.

² Cp. WHITNEY 146 a; BLOOMFIELD, AJP. 3, 28 ff.; BARTHOLOMAE, KZ. 29, 578 ff.

³ Cp. WHITNEY 555 a.

⁴ RPr. II. 2. 7. 13; VII. 1; VPr. III. 2; APr. IV. 414.

⁵ E. g. *manīṣā* | *agnih* (I. 701).

⁶ In these instances there is a pause in

dissimilar initial vowels are hardly ever changed to the corresponding semi-vowels¹, and often remain uncontracted even before similar vowels²; the elision of *a* after *e o* is rare³; contraction is commonly avoided by the final vowel of monosyllabic words, and by an initial vowel followed by conjunct consonants⁴. Nevertheless, it may be said in a general way that the poets of the RV. show a tendency to avoid the meeting of vowels⁵. The divergences between the apparent and the real Sandhi which appear in the RV., decrease in the later Vedas, while the application of particular rules of Sandhi becomes more uniform⁶.

a. External Sandhi, or that which applies between words in the sentence, is to a considerable extent identical with internal Sandhi, or that which applies within words. The most striking difference is, that in the latter consonants remain unchanged before verbal and nominal terminations beginning with vowels, semivowels, or nasals⁷. External Sandhi is on the whole followed in the formation of compounds, the divergences from it in the latter being merely survivals of an earlier stage of external Sandhi due to the closer connexion between members of a compound that renders them less liable than separate words to be affected by modifications of phonetic laws.

External Sandhi is to a considerable extent affected by the law of finals in pausā. Under that influence it avoids final aspirates and palatals. There are, however, in the treatment of final *n r*, and *s*, certain survivals which do not agree with the corresponding forms in pausā.

b. There are certain **duplicate forms** which were originally due to divergent euphonic conditions. Thus the tendency was to employ the dual ending *ā* before consonants, but *au* before vowels. Similarly, the word *sādū* 'always', was used before consonants, but *sādam* before vowels⁸.

68. Lengthening of final vowels.—Final vowels as a rule remain unchanged before consonants. But *ā ī ū* are very frequently lengthened⁹ before a single initial consonant¹⁰ both in the metrical portion of the Samhitās and in the prose formulas of the Yajurveda; e. g. *śrudhī hāvam* 'hear (our) call'. This practice includes examples in which the consonant is followed by a written *y* or *v*, to be pronounced, however, as *i* or *u*; e. g. *ādā hy āgne* (IV. 10^{2a}) = *ādā hī agne*; *abhi sv āryāh* (X. 59^{3a}) = *abhi śi āryāh*. The lengthening here appears to have arisen from an ancient rhythmic tendency of the language to pronounce long, between two short syllables, a final short vowel which was liable to be lengthened elsewhere as well¹¹; this tendency being utilized by the poets of the Samhitās where metrical exigencies required a long syllable. Thus *ādā* 'then', appears as *ādā* when a short syllable follows. Similarly *tū* 'but' generally becomes *tū* before a short syllable; and *sū* 'well' nearly always becomes *sū* between short syllables¹².

the sense; cp. OLDENBERG, Prolegomena 443, note 2; ARNOLD 122.

¹ ARNOLD 125.

² Op. cit. 124.

³ Op. cit. 127.

⁴ Thus *māpsavaḥ* (IV. 47^d) must be read *mā āpsavaḥ*, but *māduvaḥ* (for *mā āduvaḥ*) remains (ibid.).

⁵ Cp. OLDENBERG 434f.

⁶ Cp. BARTHOLOMAE in KZ. 29, 37, p. 511f.

⁷ Thus *śakat*, *ā-saknuvan*, *śakra-*, *śākvan-* (from *śak* 'be able'), in all which forms *g* would be required by external Sandhi.

⁸ Cp. WACKERNAGEL I, 309, bottom.

⁹ The Padapāṭha in these instances regularly gives the original unlengthened vowel.

¹⁰ Except in compounds, this lengthening disappears in the later language; there are, however, several survivals in the Brāhmaṇas; see AUFRECHT, Aitareya Brāhmaṇa 427; and cp. WACKERNAGEL I, 264 b.

¹¹ This tendency survived in the post-Vedic language in compounds, in words (which followed the analogy of compounds) before suffixes beginning with consonants, and in reduplicative syllables.

¹² Cp. WACKERNAGEL I, 266 b.

a. The short vowel regularly remains unchanged at the end of a verse¹ (even within a hemistich); and often before the caesura of a Tristubh or Jagatī Pāda (even in terminations otherwise liable to be lengthened)².

b. The final vowel is not lengthened in 1. vocatives (except *vr̥sabhā* VIII. 45³⁸, and *hariyojanā* I. 61¹⁶); 2. datives in *-āya*; 3. nom. plur. neuter in *-i*; 4. verbal forms ending in *-i* and *-u* (excepting imperatives in *-dhi* and the 3. sing. *rākṣati* II. 26⁴); 5. the prepositions *ūpa*⁴ and *dpa* (except *dṗā vrdhi* VII. 27²).

c. In some instances final vowels appear to be lengthened before vowels⁵ or two consonants⁶.

69. **Contraction of similar vowels.**—When a final *ā ī ū* or *ī*⁷ is followed by corresponding initial *ā ī ū*, contraction resulting in the long form of the respective vowel regularly takes place; e. g. *ihāsti* = *ihā asti*; *indrā* = *indra ā*; *tvāgne* = *tvā agne*; *vīdām* (VI. 9⁹) = *vī idām*;

a. The contraction of *ā + a* and of *ū + ū* occasionally does not take place even in the written text of the RV. both at the end of and within a Pāda; thus *manīṣā | agnīh* (I. 70¹); *manīṣā abhi* (I. 101⁷); *pūṣā āsurah* (V. 51¹¹), *pūṣā abhi-* (VI. 50⁵), *pūṣā aviṣtu* (X. 26^{1d}); *vīlū utā* (I. 39²); *sū ūrdhvā(h)* (VI. 24⁹); *sū ūtibhīh* (I. 112¹⁻²³); the compound *suūtiyāh* (VIII. 47¹⁻¹⁸)⁸.

b. On the other hand, in many instances where the contraction is written, the original vowels have to be restored in pronunciation with hiatus⁹. The restored initial in these instances is long by nature or position, and the preceding final if long must be shortened in pronunciation¹⁰; e. g. *cāsāt* (I. 27³) = *ca āsāt*; *cārcata* (I. 155¹) = *ca arcata*; *māpēh* = *mā āpēh*; *māpsūvah* = *mā āpsūvah*; *mṛlatīdīṣe* (IV. 57¹) = *mṛlati īdīṣe*; *yāntīndavaḥ* (IV. 47²) = *yānti īndavaḥ*; *bhavantūksānah* (VI. 16⁴⁷) = *bhavantu ūksānah*. After monosyllables, the hiatus is regular in the case of the written contractions *ī* and *ū*, especially when the monosyllables are *vī* and *hī*; e. g. *vīndra* (X. 32²) = *vī indra*; *hīndra* (I. 102⁵) = *hī indra*¹¹.

c. **Duals in *ā ī ū*** are regularly uncombined. Such *ī* and *ū* are usually written with hiatus in the Samhitā text; the dual *ā* always appears before *u*¹², but at the end of internal Pādas invariably coalesces in the written text.

70. **Contraction of *ā* with dissimilar vowels.**—1. When final *ā* is followed by *ī ū*, contraction takes place resulting in *e o*¹³ respectively; e. g. *pitṛva* = *pitṛ īva*; *ēm* = *ā īm*; *ūbhā* = *ā ūbhā*. When *ā* is followed by *r*, contraction is never written in the RV. and VS.¹⁴, but the metre shows that the combination is sometimes pronounced as *ar*, as is the case in the compound *saptarṣāyāh* 'the seven seers'¹⁵.

¹ Apparent exceptions are due to erroneous metrical division of Pādas by the editors of the Samhitās, or to mechanical repetition of formulas originally used in a different position in the verse. Thus *śrudhī | hāvam* (I. 25¹⁹) appears in imitation of *śrudhī hāvam* which is frequent at the beginning of a verse (II. 11¹, etc.). Cp. OLDENBERG 420 f.

² See ZUBATV, *Der Quantitätswechsel im Auslaute vedischer Wörter*, Vienna Or. Journal 2, 315.

³ See ZUBATV, op. cit. 3, 89.

⁴ See OLDENBERG 399.

⁵ Op. cit. 60.

⁶ Cp. WACKERNAGEL I. 265 b, note.

⁷ There is no example of contracted *r* in the Samhitās, as *r r* never meet; and in the RV. final *r* never occurs (cp. above, p. 59, note 8).

⁸ Cp. BENFEY, SV. XXXI f.; ROTH, *Litteratur* 67 f.

⁹ *nā* 'like', is never combined in pronunciation, see above 67; cp. ARNOLD 120.

¹⁰ Long vowels being regularly shortened before vowels; see OLDENBERG 465 f.

¹¹ Cp. ARNOLD 124.

¹² Op. cit. 120. Before other vowels, *āv*, the Sandhi form of *au*, the alternative dual ending, appears.

¹³ Because the long monophthongs *ī* and *ū* represent IE. *ai* and *au*.

¹⁴ The MS. does not contract either, but on the contrary often lengthens *ā* to *ā*, even where the metre requires contraction. Cp. WACKERNAGEL I, 267 a α, note.

¹⁵ See GRASSMANN, *Wörterbuch* p. VII.

a. In the RV. $\tilde{a}+i$ is once contracted to ai - in *prāisayūr* (I. 120⁵) = *prā isayūi* (Pp.)¹; in the SV. $\tilde{a}+i$ is once contracted to ai - in *śindra* = \tilde{a} *indra* (I. 2. I. 45); and in the AV. and VS. the preposition \tilde{a} contracts with r to \tilde{ar} in *ārti* = \tilde{a} - r - i 'suffering', and *ārchatu* = \tilde{a} - r - $chatu$ ². The last three instances are perhaps survivals of an older contraction. That \tilde{a} is not otherwise contracted with \tilde{i} \tilde{u} r to ai au \tilde{ar} , is doubtless to be accounted for by the previous shortening of \tilde{a} in hiatus³.

b. Occasionally \tilde{a} followed by i remains uncontracted in the written text of the RV.; thus *jyā iyām* (VI. 75³); *pibā imām* (VIII. 17¹); *raṇayā ihā* (VIII. 34¹¹)⁴. When \tilde{a} is followed by r , it is either shortened⁵ or nasalized; e. g. *tātha r-tūh* for *tāthā r-*; *kadām rtacid* (V. 39) = *kadā r-*; *vibhāim rbhūr* (IV. 33⁶) = *vibhā r-*; *vīpanyām* | *rtāsya* (IV. 1¹²) = *vīpanyā rtāsya*.

c. On the other hand, in many instances where the contraction e or o is written, the original simple vowels must be restored with hiatus; e. g. *ēndrāgnī* (I. 108⁴) = \tilde{a} *indrāgnī*; *subhāgoshā* (I. 48⁷) = *subhāgā uṣāh*⁸.

2. Final \tilde{a} contracts with a following e or ai to ai ; and with o or au to au ; e. g. *āibhih* for \tilde{a} *ebhih*. But though the contraction is written, the original vowels must sometimes be restored; e. g. *āiṣu* (I. 61¹⁶) must be read \tilde{a} *esū*.

a. Final \tilde{a} , instead of being contracted with e and o , is in a few instances elided before those diphthongs; thus *talār'evēd* (VII. 33³) = *talāra evēd*; *iv'ēlayah* (X. 91⁴) = *iva ēlayah*; *āvin'evēt* (VII. 99) = *āvinī | evēt*; *yāth'ohiṣe* (VIII. 53) = *yāthā ohṣe*; *ūp'ēṣatu* = *ūpa ēṣatu*. An example of a compound with this elision seems to be *dāsa-ṇi*-¹⁰ = *dāsa-ṇi* 'having ten aids'.

b. Final \tilde{a} , instead of being contracted with e is, in a few instances, nasalized before that diphthong; thus *aminantām evaiḥ*¹¹ (I. 79²) for $-a$ $ē-$; *śāśādānām ēṣi* (I. 123¹⁰) for $-ā$ $ē-$; *upāsthām | ēkā* (I. 35⁶) for $-ā$ $ē-$.

3. When \tilde{a} remains after a final y or s has been dropped, it does not as a rule contract with the following vowel. Nevertheless such contraction is not infrequent in the Samhitās. In some instances it is actually written; thus *sārtavājāu* (III. 32⁶) = Pp. *sārtavādi ājāu*; *vāsāu* (V. 17³) = Pp. *vāi asāu*; and the compound *rājesitam* (VIII. 46²⁸) = Pp. *rājah-īsitam*; in the later Samhitās are found *kṛtyēti* (AV. X. 1¹⁵) = Pp. *kṛtyah iti*; *pīvopavasānanām* (VS. XXI. 43) = Pp. *pīvah-upavasānanām*¹².

In other instances the contraction, though not written, is required by the metre; thus *ta indra* (VII. 21⁹), Pp. *te indra*, must be read as *tendra*; *prthivya antāriṣāt* (AV. IX. 1⁹), Pp. *prthivyāh*, as *prthivyāntāriṣāt*¹³; *goṣṭhā ūpa* (AV. IX. 4²³), Pp. *goṣṭhē ūpa*, as *goṣṭhāpa*.

a. There appear to be several other instances of such written contraction, which are however otherwise explained by the Padapāṭha; thus *rīyōtā* (X. 93¹⁰) = *rāyē utā*,

¹ Several instances of this contraction occur in B and later.

² The TS. extends this contraction to prepositions ending in a : *ūpārchatī*, *avārchatī*; see WHITNEY, APr. III. 47f., TPr. III. 9f. In the post-Vedic language this contraction was extended to all prepositions ending in \tilde{a} .

³ Cp. BENFEY, GGA. 1846, p. 822.

⁴ The Pp. explains *pibā* and *raṇayā* as imperatives (*piba*, *raṇaya*); but the \tilde{a} here may represent $-ās$ of the subjunctive (cp. WACKERNAGEL I, p. 311 mid.). Occasionally \tilde{a} remain uncontracted because the editors regarded them as representing a - e , or \tilde{a} - h , as in *rauta ityā* (VII. 36³) *jmayā ātra* (VII. 39³). Cp. RPr. II. 28f.; BENFEY, SV. xxxf.; WACKERNAGEL I, 267 a β.

⁵ See p. 63, note ¹⁰; \tilde{a} is shortened before r in the AB.; see AUFRECHT's ed. 427.

⁶ *vibhāim* occurs thus three times; see LANMAN 529.

⁷ In opposition to the Mss. MAX MÜLLER, RV². reads *vīpanyām rtāsya* because Sāyaṇa appears to favour that reading.

⁸ See ARNOLD, Vedic Metre 123.

⁹ This is a precursor of the post-Vedic rule by which the \tilde{a} of a preposition before initial e and o of verbs (except *eti* etc. and *edhate* etc.) is elided.

¹⁰ Though the AV. has *pāṇcaudana* = *pāṇca odana*- the elision of a before $-adana$ -often takes place in the Sūtras and later.

¹¹ The old hiatus is here treated as it would be at the end of an internal Pada. The TS. (III. 1, 115) retains the hiatus in the same verse without nasalization; cp. OLDENBERG 469 ff.

¹² See WACKERNAGEL I, 268 b.

¹³ In the Paippalāda recension this contraction is actually written.

Pp. *rāyā utā*; *bhūmyopāri* (x. 753) = *bhūmyāh upāri*, Pp. *bhūmyā upāri*¹. In a few of these the contraction must be removed as contrary to metre; thus *uṣa yāti* (III. 61⁴), Pp. *uṣāh yāti*, which means 'Dawn goes', should be read as *uṣā ā yāti*, as the sense requires 'Dawn comes', and the metre requires an additional syllable; *abhiṣṭipāsi* (II. 20²), Pp. *-pā asi*, should be read as *abhiṣṭipā(h) asi*; *vṛṣabhēva* (VI. 46⁴), Pp. *vṛṣabhā iva*², as *vṛṣabhā(h) iva*.

b. In a very few instances a final *m* is dropped after *a*, which then combines with a following vowel. This contraction is actually written in *durgāhātāt* (IV. 18²) for *durgāham etāt* (but Pp. *durgāhā etāt*)³, and *sāvanedām* (TS. I. 4. 44²) for *sāvanam idām* (Pp. *sāvanā idām*). Occasionally this contraction though not written is required by the metre; thus *rāstrām ihā* (AV.) must be read *rāstrēhā*.

71. Final *ī* and *ū* before dissimilar vowels.—i. The final vowels *ī* and *ū*⁴ before dissimilar initial vowels and before diphthongs are in the Samhitās regularly written as *y* and *v*⁵ respectively; e.g. *prāty āyam* (I. 11⁹) = *prāti āyam*; *ā tv ēā* (I. 5¹) = *ā ti ēā*; *jānitry ajjanat* (x. 134¹) = *jānitri ajjanat*. The evidence of the metre, however, shows that this *y* or *v* nearly always has the syllabic value of *ī* or *u*⁶; e.g. *vy ūṣāh* (I. 92⁴) must be read as *vī uṣāh*: *vidāttheṣv añjān* (I. 92⁵) as *vidāttheṣv añjān*.

a. The final of disyllabic prepositions must, however, frequently be pronounced as a semivowel, especially before augmented forms; e.g. *adhyāsthāh* (I. 49²); *ānv acāriṣam* (I. 23²); also *ānv ihi* (x. 53⁶)⁷.

b. In all the Samhitās the particle *u* following a consonant is written as *v* and pronounced as *u* before a vowel; e.g. *āvēd v indra* (I. 281⁸); but the long form of the same particle occasionally remains unchanged in the RV. even after a consonant; e.g. *ūd ū āyām* (VI. 71⁵); *tām ū akṣṇvan* (x. 88¹⁰).

c. In RV. I—IX there are other instances of monosyllabic and disyllabic words at the end of which *y* and *v* are pronounced; but the only example of a trisyllabic word in which this occurs is *śvayatu in śvayato āpāh* (II. 32⁴). In RV. x there are a few further examples; e.g. *devēṣv ādhi* (x. 121⁸)⁹.

d. The semivowel is regular in the compounds *ṛtv-ij-*, *gāvy-ūti*¹⁰, *sv-āhā*, and *sv-id*¹¹.

2. Unchangeable *ī* and *ū*. a. The dual *ī* and *ū* never change to *y* or *v*; nor is the former ever prosodically shortened, though the latter sometimes is; e.g. *hārī* (—) *ṛtāsyā*; but *sādhū* (—) *asmai* (II. 27¹⁵). The dual *ī* may remain even before *i*; e.g. *hārī iva*, *hārī indra*, *akṣī iva*; but the contraction is written in *upadhīva*, *pradhīva*, *dāmpatīva*, *viṣpātīva*, *nrpātīva* (AV.), *rōdasimē* (VII. 90³) = *rōdasī imē* 'these two worlds'. There are also several passages in which the contraction, though not written, must be read¹².

b. The rare locatives in *ī* and *ū*¹³ (from stems in *ī* and *ū*) are regularly written unchanged in the Samhitā text of the RV., except *vady asyām* (II. 3⁴),

¹ Cp. WACKERNAGEL I, 268 a.

² In instances in which contraction with *iva* seems to take place, the existence of a byform *va* has to be taken into consideration; cp. GRASSMANN, Wörterbuch, column 221; WACKERNAGEL I, 268 a, note.

³ Cp. DELBRÜCK, Verbum 67, end.

⁴ In the RV. *r* is never final, and I doubt whether any example can be quoted from the other Samhitās in which it is followed by an initial vowel.

⁵ The Sandhi which changes a vowel to the semivowel is called *kyāpra* 'gliding', in the Prātiśākhya; cp. RPr. II. 8; III. 7; VII. 5.

⁶ The long vowel being regularly shortened; cp. OLDENBERG 465.

⁷ WACKERNAGEL I, 271 b; OLDENBERG 438, note; ZDMG. 44, 326 note; ARNOLD, Vedic Metre 125.

⁸ The TS. has *uv* for *v*. Elsewhere also

iy and *uv* are sometimes written for *i* and *u*; e.g. *sv-itiā* = *su-itiā* 'accessible'; hence the pronunciation may have been *iy*, *uv*; cp. WACKERNAGEL I, 270 c, 271 a.

⁹ See ARNOLD, Vedic Metre 125.

¹⁰ If the analysis of BR., *gāvi-ūti*, is correct; the Pp. divides *gā-vi-ūti*.

¹¹ See ARNOLD, Vedic Metre 125.

¹² Cp. WACKERNAGEL I, 270 b, note. Here we have probably not contracted forms with *iva*, but the dual *ī + va*, the byform of *iva*.

¹³ The vowels which regularly remain unchanged are called *pragṛhya*, 'separated', by the native phoneticians; see RPr. I. 16 etc.; VPr. I. 92 etc.; Apr. I. 73 etc. They are indicated as such in the Pp. by an appended *iti*. The particle *u* is indicated as *pragṛhya* in the Pp. of RV. and AV. by its nasalized form *ūm* (nasalization being employed to avoid hiatus: see above 66, 1).

where, however, the vowel must be pronounced (— — —). The vowels here (unlike the dual *ī*) seem always to be treated as prosodically short¹.

c. The final *ī* of other cases also occasionally remains unchanged; thus the nominatives *pr̥thivī*, *pr̥thujrāyī*, *saṃrājī* and the instrumental *susāmi* sometimes retain their *ī*, and the inst. *atī* frequently does so².

72. Final *e* and *o*.—1. a. Before *a*. The diphthongs *e* and *o* remain unchanged before an initial *a*. This *a* is often not written in the Saṃhitās³, being dropped in about three-fourths of its occurrences in the RV. and in about two-thirds in the AV.⁴; but the evidence of metre shows that, in 99 instances out of 100 in the RV., and in about 80 in the AV. and the metrical parts of the YV., it is, whether written or not, to be read, and at the same time shortens the preceding diphthong to *ē* or *ō*⁵. In *viśve devāso aptūrah* (I. 3⁸) the *a* is both written and pronounced; in *sūndāve* | 'gne (I. 1⁹) it must be restored: *sūndāve* | *āgne*⁶. The exceptional treatment of *e* in *stāvā ambyām* (VIII. 72⁵), for *stāve ambyām*, indicates that the Sandhi of *e* and *o* before *a* was originally the same as before other vowels⁷. But their unchanged form, as before consonants, gained the day, because the short close *ē*, when coming immediately after them in their character of monophthongs, would have a natural tendency to disappear and thus leave a consonant to follow.

b. Before other vowels. The diphthongs *e* and *o* before any vowels but *ā* would naturally become *ay* and *av*, as being originally = *āi* and *āu*, and as having the form of *ay* and *av* within a word. But *ay* regularly drops the *y*; e. g. *agna ihā* (I. 22¹⁰); *av* on the other hand generally retains the *v*, dropping it before *ū*⁸; e. g. *vāyav ā yāhi* (I. 2¹); but *vāya ukthēbhīr* (I. 2²).

2. Unchangeable *e*. a. The *e* of the dual nom. acc. f. n. of *a*-stems, e. g. *ūbhe* 'both', is regularly uncontracted (*pragr̥hya*), because it consists of *a* + the dual *ī*⁹.

b. Under the influence of this nominal dual *e*, the verbal dual *e*¹⁰ of the 2. 3. present and perfect middle, e. g. *vāhethe* 'ye two bring', *bruvāte* 'they two speak', *ās-āthe* 'ye two have obtained', come to be uncontractable, though the *e* is nearly always prosodically shortened; e. g. *yuñjāthe apāh* (I. 151⁴); but *parimannāthē asmān* (VII. 93⁶).

c. The *e* of the locative *tvē* 'in thee', is uncontractable. Under its influence the other pronominal forms *asmē* 'us', and *yuṣmē* 'you', are also always treated as *pragr̥hya* by the Saṃhitā as well as the Padapāṭha; it is,

¹ Cp. OLDENBERG 456, note; WACKERNAGEL I, 270 b.

² Cp. op. cit. I, 270 b, note. Such forms, in which the absence of contraction is only occasional, are not indicated by *iti* in the Pp.

³ This form of Sandhi is in the Prātiśākhya called *abhinikīta* 'elided'; RPr. II. 13 etc.; VPr. I. 114, 125; APr. III. 54; TPr. II. 8.

⁴ See WHITNEY 135 c.

⁵ Cp. OLDENBERG 435 f., 453 ff., ZDMG. 44, 331 ff.; WACKERNAGEL I, p. 324.

⁶ The few instances (70 out of 4500) of the elision of *a* in the RV. are the fore-runners of the invariable practice of post-Vedic Sandhi.

⁷ Internally the original Sandhi of the compound *gā-agra* must have been *gāe-agra*; cp. WACKERNAGEL I, p. 325, note.

⁸ There are a few survivals of *ay*; e. g. *tāy ā* (MS. I. 1¹) = *tā ā* (TS.); cp. TPr. X. 23; OLDENBERG 447 ff. In the MS., the K., and Mantras occurring in the Mānavasūtras, unaccented *a* for *e* before an accented initial vowel is lengthened; e. g. *ā dadhā iti*.

⁹ See above 71, 2. A dual *e* once appears contracted in *dhiṣṇyemē* (VII. 72³), which, however, should probably be read uncontracted as *dhiṣṇye imē*. The *-eva* which occurs several times (I. 186⁴ etc.) and looks like a contraction of the dual *e* with *iva*, in reality probably stands for the dual *e* + *va*, the byform of *iva*; cp. WACKERNAGEL I, p. 317, note, top.

¹⁰ There was originally no difference between this dual *e* and any other *e* in middle forms, such as that of the dual *-vāhe*, the singular *-te*, and the plural *-ante*.

however, doubtful whether they were so treated in the original text of the RV.¹

3. **Unchangeable *o*.** a. When *o* is the result of combining the final *ā* of particles with *u* (which itself is often unchangeable)², it is *pragṛhya*; thus *ō* (= *ā u*), *dīho* (= *dīha u*), *utō* (= *utā u*), *mō* (= *mā u*).

b. Following this analogy, the vocative in *o* of *u*-stems is sometimes treated as *pragṛhya* in the Saṃhitā of the TS.; e. g. *pīto ā* (TS.v.7.24). It is regularly so treated in the Padapāṭhas of the RV., AV., VS., TS. (but not SV.). Thus in *vāyav ā* (I. 2¹), *vāya ukthēbhīr* (I. 2²), *vāyo tāva* (I. 2³) the vocative is equally given in the Padapāṭha as *vāyo iti*.

73. **The diphthongs *ai* and *au*.**—The diphthongs *ai* and *au* are treated throughout in the same way as *e* and *o* before vowels other than *a*. Thus *ai* is regularly written *ā* (having dropped the *y* of *āy*); e. g. *tāsmā aksī* (I. 116¹⁰); *tāsmā indrāya* (I. 4⁹). On the other hand, *au* is generally written *āv*, but always *ā* before *ñ* in the RV. and VS.; e. g. *tāv ā* (I. 2⁵); *tāv indrāgnī* (I. 108³); but *sujihvā ūpa* (I. 13⁸). In the AV. *ā* appears before *u* in *pādā ucyete* (AV. xix. 6⁵). In the MS. *ā* appears before other vowels also³.

74. **Euphonic combination of consonants.**—The Sandhi of final consonants, generally speaking, starts from the form which they assume in pausā. Thus an aspirate first loses its aspiration; the palatal *c* becomes *k*; *j ś h* become *k* or *t*⁴; and of a group of consonants the first alone remains. Final *n* is, however, to a great extent differently treated from what it is in pausā; and the Sandhi of *s* and *r* is, for the most part, based not on *h*, their form in pausā, but on the original letter.

A final consonant is assimilated⁵ in quality⁶ to the following initial, becoming voiceless before a voiceless consonant, and voiced before a voiced sound⁷; e. g. *tāt satyām* (I. 15) for *tād*; *yāt tvā* (I. 15¹⁰) for *yād*; *haryavāḥ juhvāsyah* (I. 12⁶), through *-vāḥ* for *-vāh*; *gāmad vājebhiḥ* (I. 5³) for *gumat*; *arvāḥ rādhaḥ* (I. 95) for *arvāc* through *arvāh*.

a. A final media before a nasal may become the nasal of its own class. There seems to be no certain instance of this in the RV.; *cakrān nā* (x. 95¹² 13), however, probably stands for *cakrāt nā*, though the Pp. has *cakrān nā*. This assimilation is regular in some compounds; e. g. *śaṇ-ṇavati*-‘96’ for *śaṇ-ṇavati*-. From here it penetrated into internal Sandhi; e. g. *śaṇ-ṇām*.

b. Assimilation not only in quality, but also largely in the place of articulation occurs in the Sandhi of final *m*, of the final dentals⁸ *t n s*, and of final *r* (under the influence of *s*).

75. **Euphonic combination of final *m*.**—1. Before vowels, final *m* remains unchanged; e. g. *aguḥm ze* (I. 1¹). In a very few instances, however, the *m* is dropped, and the vowels then contract. This Sandhi is mostly indicated by the metre only: it is very rarely written⁹, as in *durgāhaitāt*

¹ Cp. OLDENBERG 455, note.

² Cp. above 71, 1 b.

³ See GARBE, GGA. 1882, 117 f.; WACKER-NAGEL I, 274; OLDENBERG, ZDMG. 60, 755—758 (Duale auf *-ī* und *-au*).

⁴ Some compounds, however, preserve survivals of an earlier phase of Sandhi; e. g. *viś-pāti* ‘lord of the house’; *viś-pāti*-N., not *viś-*; *nabh-rāj*-(MS.) ‘cloud-king’, not *nab-rāj*-. Cp. L. V. SCHROEDER, ed. of MS. I, p. xvi.

⁵ Final *t* before vowels becomes *ṭ* in the RV., not *ṭ* as later; e. g. *bāḥ itthā*, for *bāt*.

⁶ Within a word a voiced consonant is not necessary before vowels, semivowels, and nasals.

⁷ Some scholars think that the 3. sing. impv., e. g. *bhāvatu* represents *bhavaat u* for original *bhavad u*, the *t* being retained owing to the influence of the innumerable forms of the 3. sing. with *-i*, *-ī*, *-te*, etc. (cp. WACKER-NAGEL I, 276 b); but this is doubtful; DELBRÜCK, Altindische Syntax 517 ff., thinks it may originally have been *bhāva + ti* (particle); cp. IF. 18, 71.

⁸ An example of a final guttural becoming a dental before a dental occurs in TS. I. 2. 7¹, where *samyāt te* stands for *samyāṭ te*. There are a few other examples in B. passages of the TS.; see WACKER-NAGEL I, 277 b.

⁹ See above 70, 3 b.

(iv. 18²) for *durgāham etāt*, and it is never analysed by the Padapāṭha in this way. It may perhaps have started from the analogy of the doublet *tībhya* beside *tībhyam* 'to thee'¹.

2. Before mutes, final *m* is regularly assimilated², becoming the corresponding nasal, and before *n* similarly becoming *n*. The Mss. and printed texts, however, represent this assimilated *m* by the Anusvāra sign; e. g. *bhadrām karisyāsi* (I. 1⁶) for *bhadrām karisyāsi*; *bhadrām no* (x. 20¹) for *bhadrām no*. This actual change of *m* to *n* before dentals led to some errors in the Pāda text; e. g. *yān ni-pāsi* (iv. 11⁶), analysed as *yāt* instead of *yām*; *āvi-venan tām* (iv. 24⁶), analysed as *āvi-venan* instead of *āvi-venam* (cp. iv. 25³).

3. Before *r ś s s* and *h*³, final *m* becomes Anusvāra (*m̐*); e. g. *hōtāraṃ ratnadhātāmam* (I. 1¹); *vārdhamānaṃ svē* (I. 1⁹); *mitrām huve* (I. 2⁷). From its original use before sibilants and *h*, Anusvāra came to be employed before the semivowel also⁴. A compound like *sam-rāj-* 'overlord' shows that *m* originally remained unchanged in Sandhi before *r*.

4. Before *y / v*, final *m* is assimilated as nasalized *y̐ / v̐*. The TPr.⁶, however, allows Anusvāra beside these, while the APr. even requires Anunāsika before *y* and *v*; and the printed texts regularly use Anusvāra; e. g. *sām yudhi* (I. 8³); *yajñam vaṣṭu* (I. 30¹⁰). Forms like *yamyāmāna-* 'extended' and *āpa-mukta-* 'concealed' show that final *m* originally remained unchanged in Sandhi before *y* and *v*⁵; and forms like *jaganvān*, from *gam-* 'go', point to its having at one time become *n* before *v* in Sandhi.

76. Euphonic combination of final *t*. — 1. Before *l*, final *t*⁶ becomes fully assimilated as *l*; e. g. *āngāt lōmnaḥ* (x. 163⁶) for *āngāt lōmnaḥ*.

2. Before palatals (including *ṣ*)⁷ final *t*⁸ becomes palatal⁸; e. g. *tāc cāksuḥ* (vii. 66¹⁶) for *tād cāksuḥ*; *rohīc chyāvā* (I. 100¹⁶) for *rohīt syāvā*; and in a compound *yātayāj-jana-* 'marshalling men', for *yātayāt-jana-*.

77. Euphonic combination of final *n*. — 1. Before vowels. Final *n*⁹, a. if preceded by a short vowel, is doubled¹⁰; e. g. *dhann dhīm* (ii. 11⁵) for *ḍhan*. The final *n* is here chiefly based on original *ns* or *nt*. Though it is always written double¹¹, the evidence of metre shows that this rule was only partially applied in the RV.¹²

b. If preceded by a long vowel, it becomes within¹³ a Pāda in the RV. *n̐* after *ā*¹⁴, but *n̐r* after *i ū* *r̥*¹⁵; e. g. *sārgān̐ iva*, for *sārgān*; *paridh̐n̐r āti*, for *paridh̐n*; *abhiṣūn̐r iva*, for *abhiṣūn*; *n̐m̐r abhi*, for *n̐n*. This Sandhi was caused by the *n* having originally been followed by *s*¹⁶; e. g. *vīk̐n̐* originally

¹ Cp. WACKERNAGEL I, 283 a, note.

² Op. cit. I, 283, b a.

³ Op. cit. I, 283 d.

⁴ In the post-Vedic language Anusvāra came to be allowed before mutes and nasals also.

⁵ Cp. WACKERNAGEL I, 283 c.

⁶ Representing *th d dh* also, if they occur.

⁷ In the MS. *t* anomalously becomes *n̐*, instead of *c*, before *ṣ*; see L. v. SCHROEDER, ZDMG. 33, 185; ed. of MS. I, p. xxix. On the aspiration of *ṣ* in this Sandhi, see below 80 a.

⁸ Final dentals never come into contact with initial cerebrals in the Samhitās.

⁹ This rule applies to final guttural *n̐* also; e. g. *kid̐n̐n̐ i-* (x. 108³), cp. LANMAN 490; *h̐n̐n̐ ak̐r̐n̐ot* (I. 164²⁸) for *h̐n̐n̐ a-*.

¹⁰ The compound *vīṣaṇ-āśvā-* 'having stallions as steeds', forms an exception.

¹¹ For various explanations of this doubling, see WACKERNAGEL I, 279 a (p. 330).

¹² Cp. OLDENBERG 424 f., 429 ff.

¹³ At the end of a Pāda, *-ān -in -ūn* remain unchanged (as being in pausa) before a vowel. For passages in which *-ān* is unchanged within a Pāda, see below and OLDENBERG 428.

¹⁴ In the MS. and K., *-ān̐* is shortened to *-an̐*; e. g. *asmān̐ asnotu* for *asmān̐*. Cp. v. SCHROEDER, ed. of the MS. I, p. xxix.

¹⁵ *r̥n̐* becomes *r̥n̐r* only once (v. 54¹⁵), remaining unchanged elsewhere because two *r* sounds are avoided in the same syllable (see below 79).

¹⁶ For examples of this Sandhi applied to nominatives in *-ān*, see LANMAN 506 A, note (*māh̐n̐*), 512 (*-v̐n̐*), 514 (*-yān̐*), 517 (*-m̐n̐*); for accusatives, 346.

**vykants*¹; *mahān* for **mahānts*; *ā-yān*, 3. sing. aor. for **ā-yān-st* (1. sing. *ā-yāṁsam*)². The *n* became Anusvāra (or Anunāsika) before this *s*, which was treated in exactly the same way as when it followed an unnasalized vowel (*ās* becoming *ā*, but *īs*, *ūs*, *īs* becoming *īr*, *ūr*, *īr*).

u. The *ān* of the 3. pl. subjunctive (originally *ānt*), however, remains unchanged before vowels within a Pāda, obviously owing to the *-t* which at one time followed. There happen to be only five occurrences of this form under the conditions required: *ā vahān āsū* (I. 84¹⁸); *ghōṣān ūtarā* (III. 33⁸); *sphurān rjipyām* (VI. 67¹¹); *gacchān id* (VIII. 79⁵); *gacchān ūtarā* (X. 10¹⁰)³.

2. Before consonants. Final *n* remains unchanged before all gutturals and labials (including *m*), as well as before voiced dentals (including *n*). It is, however, liable to be changed before the following sounds:

a. Before *p*, final *n*, when etymologically = *ns*, sometimes becomes *ṇh*; thus *nṇh pāhi* (VIII. 84³)⁴; *nṇh pātram* (I. 121¹).

b. Before all palatals that occur it becomes palatal *ñ*; e. g. *ūrdhvāñ carāthāya* (I. 36¹⁴) for *ūrdhvān*; *tāñ jusethām* (V. 51⁶) for *tān*; *vajrīñ chnathihi* (I. 63⁵) for *vajrīn śnathihi*⁵; *devāñ chhikah* (X. 12⁵) for *devān śhikah*.

Before *c*, however, the palatal sibilant is sometimes inserted⁶ in the RV., the *n* then becoming Anusvāra. This insertion occurs only when the sibilant is etymologically justified (that is, in the nom. sing. and acc. pl. masc.) almost exclusively (though not invariably) before *ca* and *cīd*; thus *anuyājāñs ca* (X. 51⁸), *amenāñs cīd* (V. 31²)⁷. In the other Samhitās the inserted sibilant becomes commoner, occurring even where it is not etymologically justified (that is, in the 3. pl. impf., and the voc. and loc. of *n*-stems)⁸.

c. Before dental *t*⁹, final *n* usually remains; but the dental sibilant is sometimes inserted in the RV., the *n* then becoming Anusvāra. This insertion, however, occurs in the RV. only when it is etymologically justified; it is commoner in the other Samhitās¹⁰, where it appears even when not etymologically justified.

d. Before *y r v h*, final *n* as a rule remains unchanged; but *-ān*, *-in*, *-ūn* sometimes become *-āñ*¹¹, *-īñ*, *-ūñ*, as before vowels; e. g. *-annāñ rayivādhah* (VII. 91³) for *-annān*; *dadvāñ vā* (X. 132³) for *dadvān*; *paññm hatam* (I. 184²) for *pañin*; *dīsyāñm yōnau* (I. 63¹) for *dīsyān*.

e. Before *l*, final *n* always becomes nasalized *l̥*¹²; e. g. *jigṛvāl lakṣām* (II. 124⁴).

f. Before the dental sibilant, final *n* remains; but a transitional *t*¹³ may be inserted; e. g. *ahant sāhasā* (I. 80¹⁰) 'he slew with might'; *tān sām* may also be written *tānt sām*¹⁴. In the former example the *t* is organic; from such survivals it spread to cases where it was not justified. A similar insertion may take place before *s*; that is, *vajrīn śnathihi* may become *vajrīñ śnathihi* or *vajrīñ chnathihi* (through *vajrīñ śnathihi* for *vajrīnt śnathihi*)¹⁵.

¹ Cp. Cretic *λύκων*.

² In all the other Samhitās the pause forms *-ān -in -ūn -fn* predominate. In the post-Vedic language they became the only allowable forms.

³ Cp. OLDENBERG 428.

⁴ The MS. (II. 131¹) has *nṇh pāhi*.

⁵ For examples of nominatives with this Sandhi, see LANMAN 506 A, note, 512 (top), 517.

⁶ Op. cit., 506 A, note, and 514.

⁷ Op. cit., 512.

⁸ There are no examples of the inserted sibilant before *ch* in the Samhitās. In the

post-Vedic language a sibilant is invariably inserted after *n* before all voiceless palatals, cerebrals, and dentals.

⁹ Neither *th* nor *t* *th* occur in the Samhitās after final *n*.

¹⁰ Cp. LANMAN 516 A, note.

¹¹ For *dadhanvāñ yāh* of the RV. (IX. 107¹) and SV., the VS. (XIX. 2) has *dadhanvā yāh*.

¹² As *m* does before *l*; see above 75, 4.

¹³ Before *s* a transitional *h* may similarly be inserted after a final *n*; e. g. *pratyāñ sū* may also be written *pratyāñk sū*.

¹⁴ See LANMAN 506 A, note, and 346.

¹⁵ Cp. WACKERNAGEL I, 282, note.

78. Euphonic combination of final *s*. — I. Before voiced sounds.

a. Final *s* after all vowels except *ā*, assumes its voiced form *r* before all vowels and voiced consonants¹; e. g. *ṛṣibhir ūyo* (I. 1²) for *ṛṣibhis*; *agnīr hōta* (I. 1⁵) for *agnis*; *paribhūr dsi* (I. 1⁴) for *paribhūs*; *nītanair utā* (I. 1²) for *nītanais*.

The *s* doubtless became *r* through an older transitional voiced cerebral *ṣ*², as is shown by the Avesta, e. g. in *duṣta-* = *dur-ita-*³.

b. Final *s* after *ā* must originally have become *z* before voiced sounds. But *āz* drops the sibilant before vowels and voiced consonants, while *az* drops it before vowels except *a*⁴, but becomes *o*⁵ before voiced consonants⁶ and *a*; thus *sutā imē* (I. 3⁴) for *sutās*; *viśvā vi* (I. 3¹²), for *viśvās*; *khyā ā* for *khyas* (I. 4³); *no dti* (I. 4³) for *nas*; *indavo vām* (I. 2¹) for *indavas*.

2. Before voiceless consonants. a. Before the palatals *c*, *ch*, *ś* final *s* becomes the palatal sibilant *ś*⁷; e. g. *devās cakṛmā* (x. 37¹²).

b. Before the dental *t*⁸, final *s* following *ā* always remains; e. g. *yās te* (I. 4⁴); *médhīrās tēsām* (I. 11⁷). After *i* *ū*¹⁰, it remains as a rule; e. g. *āpṛibhis tānā* (I. 3⁴). But *s* becomes *ṣ*, which cerebralizes the following *t* to *ṭ*: a. regularly in compounds¹¹ in all the Samhitās; e. g. *dṛṣ-ṭara-* 'insuperable' for *dṛṣ-tara-* (but *rajas-tūr-* 'traversing the air'); β. often in external Sandhi in the RV. This occurs chiefly, and in the independent passages of the other Samhitās¹² only, before pronouns; e. g. *agnīṣ te*; *krātusṭām*; otherwise it occurs occasionally only in the RV.; thus *niṣ-ṭataṣṭhīr* (x. 31⁷); *gobhiṣ ṭarema* (x. 42¹⁰); *nākiṣ ṭaniṣu* (viii. 20¹²)¹³.

c. Before *k kh p ph*, final *s* as a rule becomes Visarjaniya (its pause

¹ When final *s* becomes *r* before *r*, it is treated like an original *r*, being dropped after lengthening the preceding vowel.

² This *ṣ* would be the voiced cerebral corresponding to the voiceless *ś* which appears before voiceless consonants (e. g. in *duṣkha-*).

³ This *ṣ* would account for the Sandhi of some Vedic compounds formed with *duṣ-* 'ill': *dū-dābha-*, *dū-dāś-*, *dū-dhī-*, *dū-nāsa-*, *dū-nāsa-*, beside *dur-niyan-*. It may possibly also account for the forms *svādhitīva* (v. 8⁷), for *svādhitīṣ va* (Pp. *svādhitīr-iva*), and *urī va* (ix. 96¹⁵), where the metre requires *urī va* (Pp. *urī-iva*); the cerebral being dropped after lengthening the preceding vowel.

⁴ In the MS. unaccented *-a* for *-as* is lengthened before an accented vowel; e. g. *tātā indrah*. In TS. ii. 4. 7¹ *ar* for *a* in *jinvār āvīṣ* is merely a bad reading (MS. ii. 47 *jinvā rāvīṣ*); cp. above p. 33, note 13.

⁵ In the compound *ānas-viṣ-* (I. 121⁷) 'having a wain as his abode', *ar* instead of *o* (cp. *ānas-vant-* 'possessed of a wain') is perhaps due to the influence of *vanar-*, beside *vanas-* and *vana-*. On a still more anomalous compound of the same word, *anad-vāh-* 'drawer of a cart', 'bull', cp. WACKERNAGEL I, p. 339, top. The vowel *ā* appears instead of *o* in *pracetā* | *rājan* (I. 24¹⁴) 'O wise king' (*pracetā rājan* in the same verse, TS. i. 5. 113), probably owing to the voc. *pracetā*, as it would have been pronounced at the end of a Pāda in the original text, having been misunderstood as

a voc. in *-tar* (from a stem in *-ṭr*), which would become *-tā* before *r*.

⁶ The starting point of this Sandhi was probably the treatment of *as* before voiced dentals, where the sibilant was dropped and the preceding vowel lengthened to *e* or *o*. The latter finally carried the day, *e* surviving only in *śūre duhitā* (I. 345); cp. BARTHOLOMAE, BB. 15, 1 f.; WACKERNAGEL I, p. 338.

⁷ *Sā cit* does not stand for *sāḥ cit*, but for *sā u cit*.

⁸ If initial cerebral mutes had existed in the Samhitās, final *s* would doubtless have become the cerebral sibilant *ś* before them.

⁹ No example of initial *th* occurs in the Samhitās; but the internal Sandhi of *sthā-* 'stand', in *ti-ṣṭhātī* (for *ti-sṭhā-tī*) shows that initial *th* would have been treated in the same way as *t*.

¹⁰ Final *ṛs* never occurs; *ṛs*, occurring only once in the RV., remains unchanged in *māṭṛs trīn* (I. 164¹⁰).

¹¹ The only exception in the RV. is *cātus-trīṃśat* 'thirty-four', doubtless due to the avoidance of the combination *ṣtr*.

¹² The TS. also has *niṣ ṭap-* 'heat'. On the usage of the SV., see BENFEY, SV. p. XLIII; on that of the AV., see WHITNEY, APR. II. 84.

¹³ Owing to the far more numerous occurrences of *śs* before *t*, combined with the disinclination to change the following initial, the retention of *s* after *ṛ* gradually gained ground and finally prevailed in the post-Vedic language, even in compounds.

form), or Jihvāmūliya (*h*) before the gutturals and Upadhmāniya (*h*) before the labials; e. g. *Indraḥ pāñca* (I. 79). But *ās* remains and *īs ūs ṛs* become *īs ūs ṛs*¹: *a*. regularly in compounds in all the Samhitās; e. g. *paras-pā-* 'far-protecting'; *haviṣ-pā-* 'drinking the offering'; *duṣ-kṛt-* 'evil-doing'; *duṣ-pā-* 'evil-footed'. The general rule, however, applies in the following compounds: *purāḥ-prasravana-* 'streaming forth'; *chāndaḥ-pakṣa-* (AV.) 'borne on the wings of desire'; *śrīyaḥ-keta-* (AV.) 'striving after superiority'; *sadyaḥ-kri-* (AV.) 'bought on the same day'; *bahiḥ-paridhi* (TS.) 'outside the enclosure'; *itih-prādāna-* (TS.) 'offering from hence (= this world)'.²

The repeated (or *āmrelita*) compounds also follow the general rule, doubtless from a desire to change the repeated word as little as possible; thus *pūraḥ-pūro* 'each first'; *parāḥ-paraḥ* 'always without' (AV.); *pāruṣaḥ-pāruṣa* (VS.) 'from every knot'; *pūruṣaḥ-puruṣo* (TS.) 'every man'; *pāruḥ-paruḥ* (TS.) 'joint by joint', but *pāruṣ-parur* also in RV. AV. TS.

β. Often in external Sandhi in the RV.²; e. g. *dīvās pāri* (x. 45¹) 'from the sky'; *pātnivatas kṛdhi* (I. 14¹) 'make them possessed of wives'; *dyāus pitā* (IV. 1¹⁰) 'Father Heaven'.

d. Before mutes immediately followed by *s* or *ś*, final *s* regularly becomes Visarjaniya; e. g. *śatīkratuḥ tsīrat* (VIII. 1¹¹); *ubhayataḥ-kṣṇir* (TS.) 'two-edged'. Occasionally the sibilant disappears, as in *ādha kṣārantir* (VII. 34²)³.

e. i. Before a simple sibilant final *s* is either assimilated or becomes Visarjaniya; e. g. *raś śivātamo* or *raḥ śivātamo* (x. 9¹); *dāvās śaḥ* or *dāvīḥ śaḥ* (x. 128⁵); *naś sapātā* or *naḥ sapātā* (x. 128⁹). Assimilation is undoubtedly the original Sandhi⁴ and is required by some of the Prātisākhya⁵; but the Mss. usually employ Visarjaniya, and European editions regularly follow this practice⁶.

a. The sibilant disappears in the compounds *barhi-śād-* 'sitting on the sacrificial litter'; *dyāu-saṁśīta-* (AV.) 'sky-sharpened'; and, after lengthening the preceding *a*, *ayī-śayā rajā-śayā harā-śayā* (TS. I. 2. 11² = MS. I. 27) for *ayās-, harās-*.

2. Before a sibilant immediately followed by a voiceless mute, a final sibilant is dropped; e. g. *mandibhi śśmebhir* (I. 9³) for *mandbhis*; *mītha-spīdhya* (I. 166⁹) for *mīthas-*; *du-śrut-* 'ill praise' for *duṣ-*⁷. The omission is required by the Prātisākhya of the RV., VS., TS., and is the practice of all the Mss. of the MS.

3. Before a sibilant immediately followed by a nasal or semivowel, a final sibilant is optionally dropped; thus *kṛta śrāvah* (VI. 58³), beside which (though the Pp. reads *kṛta*) the MS. reads *kṛtaḥ śrāvah*⁸; *nī-svarām* (VII. 1¹) for *nīs-svarām* 'noiseless' (Pp., however, *nī-svarām*).

79. Euphonic combination of final *r*.—As *h* is the pause form of both *r* and *s*, a certain amount of mutual contamination appears in their Sandhi; *r*, however, suffers much more in this respect than *s*. Since both *s* and *r* when preceded by *i ū* have the same natural Sandhi, it is in a few

¹ This treatment of final *s* before voiceless gutturals and labials, which is parallel to that before *t*, was doubtless the original form of sentence Sandhi.

² *adā pito* (I. 187⁷) is probably only an apparent exception, as *adā* = *āda u*, not *ādas* (Pp. *addh*); the Paippalāda recension of the AV., however, has *ādas pito*, for *adās*.

³ Though the Pp. reads *ādha*, the PB. in quoting the verse has *ādhaḥ*; see OLDENBERG 369, note 1.

⁴ Cp. WHITNEY on APr. II. 40.

⁵ Cp. WACKERNAGEL I, p. 342, top.

⁶ In *pāriḥ śīcāta* (x. 107¹), *itī* probably = *itā u* (Pp. *pāri itāḥ*).

⁷ The omission was doubtless due to the fact that it made no difference to the pronunciation. Hence probably the wrong analysis of *isastit* by the Pp. as *iṣaḥ-stūt*, instead of *iṣa-stūt*, as in *iṣa-vant-* (cp. BR.).

⁸ Cp. BOLLESEN, ZDMG. 45, 24; FISCHER, Vedische Studien I, 13.

instances uncertain which was the original sound. Thus it is somewhat doubtful whether the *-uḥ* of the abl. gen. sing. of *r*-stems and of the 3. pl. act. of past tenses represents original *us* or *ur*. In the verbal form, the *r* in the corresponding middle termination of the perfect, *-re*, seems to decide in favour of *ur*¹.

i. a. Before vowels and voiced consonants (except *r* itself) *r* remains not only when preceded by *ī ũ*², but by *ā* also³; e. g. *gír | iṣā* (I. 117¹); *pūr devatrā* (VII. 52¹); *prātār agnīh* (V. 18¹); *pūnar naḥ* (X. 57⁵); *svār druho* (II. 35⁶)⁴.

b. Before *r*, *r* disappears, after lengthening a preceding vowel; e. g. *pūnā rūpāni* (AV. I. 24⁴). In a few instances, however, *o* appears instead of *ā* (= *ar*), under the influence of *-aḥ* as the pause form of neuters in *-as*; thus *ūdho romaśam* (VIII. 31⁹), for *ūdḥā*; and the compound *aho-rātrā* 'day and night', for *ahā*.

2. Before voiceless consonants final *r* is as a rule treated like *s*.

a. Before the gutturals *k kh* and the labials *p ph*, it becomes *ḥ* under the influence of the pause form; e. g. *pūnaḥ kalḥ* (X. 39⁸); *pūnaḥ pātīm* (X. 85³⁹); *pūnaḥ-punar* (I. 92¹⁰). But that the *r* originally remained before these consonants is shown by its survival in the compounds *pūr-pati*-, *svār-pati*-, *vār-kāryā*-, *ahār-pati*- (VS.). But even here the pause form was gradually introduced; e. g. *svāḥ-pati*- (SV.); it supplanted the *r* of *antār* throughout; e. g. *antaḥ-pēya* 'drinking up'; *antaḥ-kośā* (AV.) 'inside of a store-room'; *antaḥ-parśavyā* (VS.) 'flesh between the ribs'; *antaḥ-pātrā* (AV.) 'interior of a vessel'; and because the pause form of *r* and *s* was identical, the Sandhi of *s* came to be applied here even in the RV.; thus *āntas-patha* 'being on the way' (for *āntar*-); *cātus-kaparda* 'having four braids', *cātus-pād* 'four-footed' (for *cātur*-).

b. Before the palatals *c ch*, final *r* invariably (like *s*) becomes the palatal sibilant *ś*; e. g. *pūś ca* (I. 189²) for *pūr ca*. This applies almost always even in compounds; e. g. *cātus-cātvarīṃśat* (VS.) 'forty-four'. There are only two examples of the *r* being retained even here: *svār-caḥśas* 'brilliant as light', *svār-canaś* 'lovely as light'.

c. Before dental *t*, final *r* is without exception treated like *s*; e. g. *gīs tribarhīśi* (I. 181⁸) for *gír*; *cātus-trīṃśat* 'thirty-four' for *cātur*-. The retention of *r* before *t* in *āvar tāmaḥ* (I. 92⁴) is only apparently an exception, as this really stands for *āvart tāmaḥ*⁵.

d. Before sibilants, final *r* appears in its pause form as Visarjanīya in sentence Sandhi, e. g. *pūnaḥ śam* (II. 38⁴). In compounds, however, it

¹ Cp. WACKERNAGEL I, 284 note (p. 335).

² A list of root-stems in *-ir* and *-ur* will be found in GRASSMANN'S Wörterbuch 1693—1694, columns 3—4.

³ *r* is original in *dāṛ* 'door'; *vār* 'protector'; *vār* 'water'; *āhar* 'day'; *uśār* 'dawn'; *ūdhar* 'udder'; *vādhar* 'weapon'; *vanar* 'wood'; *svār* 'light'; *antār* 'within'; *avār* 'down'; *pūnar* 'again'; *prātār* 'early'; the voc. of *r*-stems, e. g. *bhrātār*; the 2. 3. sing. of past tenses from roots in *-r*, e. g. *āvar*, from *vr* 'cover'.

⁴ *āha evā* (VI. 48⁷) for *āhar evā* is due to *āhaḥ*, the pause form of *āhar*, being treated like that of a neuter in *-as*, *āhas*. In *akṣā indur* (IX. 983) for *akṣār indur* (Pp. *akṣār*), the editors of the Saṃhitā misunderstood *akṣāḥ*,

as the form would originally have been pronounced at the end of an internal Pāda. *ūdho* for *ūdhar*, which appears before *a* and *m*, is due to the influence of neuters in *as*, the pause form of which, *-aḥ*, would be the same as of those in *-ar*. The form *avā*, for *avār* 'down', which appears before *d* (*avā divāḥ* V. 40⁶, etc.), but before *m*, *avār mahāḥ*, I. 133⁶), is due to the influence of *pāro divāḥ* and *pāro divā* (for *pāras*), cp. RPr. I. 32. *āvo* before *a*, *d*, *m*, explained by BENFEY (SV. XL and 176) as standing for *āvar* is probably from *vas* 'shine' (cp. WACKERNAGEL I, p. 335, top).

⁵ Cp. above 62, 1.

frequently remains; thus *vanar-sād-* and *vanar-sād-* 'sitting in the wood'; *dhūr-sād-* 'being on the yoke'; *svār-sā-* 'winning light'; *svār-sāti-* 'acquisition of light'; *dhūr-sāh-* (VS.) 'bearing the yoke'. This indicates that it originally remained before sibilants in sentence Sandhi also.

80. Initial aspiration.—The palatal sibilant *ś* and the breathing *h*, when initial, may under certain conditions be changed to aspirates.

a. After a final *c*, initial *ś* may become, and in practice always does become, *ch*; e. g. *yāc chaknāvāma* (X. 2³) for *yād śaknāvāma*. The same change occasionally takes place after *t*; thus *vīpāt chutudrī* (III. 33¹), for *tutudrī*; *turāśāt chuśmī* (V. 40¹) for *śuśmī*.

b. After a final voiced mute, initial *h* may be and usually is changed to the aspirate of that mute; e. g. *tād dhī* (I. 126²) for *tād hī*; *sīdad dhōtā* (X. 12⁴) for *sīdad* (= *sīdat*) *hōtā*; *āvāt dhavyāni* (X. 16¹²) for *havyāni*.

81. Sandhi of compounds.—The euphonic combination at the junction of the members of compounds is on the whole subject to the rules prevailing in external Sandhi or between words in a sentence. Thus the evidence of metre shows that contracted vowels are often even in compounds to be read with hiatus, when the initial vowel of the second member is in a heavy syllable; e. g. *yuktī-asva-* 'having yoked horses', *devī-iddha-* 'kindled by the gods', *āccha-ukti-* 'invitation'. Many archaisms of Sandhi are, however, preserved in compounds which have either disappeared from or are obsolescent in the sentence.

1. An earlier stage of Sandhi has been preserved by compounds alone in the following instances:

a. Several old phonetic combinations appear in single words: *dvi-bārha-jman-* 'having a double course' for *dvi-bārhaj-jman-* (= **dvi-bārhad-* from *bārḥ-as*, with *-ad* for *-as* before the voiced palatal)²; *barhi-sād-* 'sitting on the sacrificial litter' (from *barhis-* for *barhiś-sād-*); *viś-pāti-* 'lord of the house' and *viś-pātnī-* 'mistress of the house' (with *ś* retained instead of *t*)³, *sam-rāj-* 'sovereign ruler' (with *m* preserved before *r*)⁴.

b. In a group of compounds with *dus-* 'ill' as first member, the combinations *dū-d* = *duḥ-d* and *dū-n* = *duḥ-n* appear instead of *dur-d* and *dur-n*: *dū-dūbha-* 'hard to deceive', *dū-dhī-* 'malevolent', *dū-nāsa-* 'hard to attain', *dū-nāsa-* 'hard to attain' and 'hard to destroy', *dū-dās-* (AV.) 'not worshipping'. But *dur-*, the form which would be required by external Sandhi, is already commoner in the RV.; e. g. *dur-dṛśika-* 'looking bad', *dur-dhūr-ttu-* 'hard to restrain', *dur-nāman-* 'having a bad name', *dur-nāsa-* (AV.) 'hard to attain'.

c. Final *r* in the first member is preserved in the RV. before voiceless sounds⁵; thus *vār-kāryā-* 'producing water', *svār-cakṣas-* 'brilliant as light', *pūr-pati-* 'lord of the stronghold', *svār-pati-* 'lord of heaven', *dhūr-sād-*⁶ 'being on the yoke'.

d. Radical stems ending in *-ir* and *-ur* mostly lengthen their vowel before consonants (as within words), e. g. *dhūr-sād-* 'being on the yoke', *dhūr-sāh-* (VS.) 'bearing the yoke', *pūr-pati-* 'lord of the stronghold', *pūr-bhīd-* 'breaking down forts', *pūr-bhīdya-* n. 'destruction of forts', *pūr-yāna-*⁷ 'leading to the fort'.

¹ See BENFEY, Göttingische Abhandlungen 15, 105 ff.; WACKERNAGEL 2¹, 125—139.

² Cp. above 44 a, 3.

³ Later *vīś-pati-* (TB. II. 5. 7⁴), and even in the RV. *pād-bīsa-* 'fetter' from *paś-* 'bind'.

⁴ Otherwise *Anusvāra*, as in *sam-rājantam*.

⁵ While in external Sandhi it would become *Visarjaniya* or a sibilant.

⁶ External Sandhi gradually encroaches here in the later Samhitās, as in *svār-pati-* (SV.). On *punah-* for *punar-* in *punah-sarā-*, *āntas-* for *antar-* in *āntas-patha-*, and *antaḥ-* in *antaḥ-pēya-* see WACKERNAGEL 2¹, 126⁷, note, and above 79, 2 a.

⁷ But *gir* retains the short vowel in *gir-vaṇas-* 'fond of praise', *gir-vāhas-* 'praised in

e. As first member of a compound *dyu*- 'heaven' appears as *div*- before vowels¹ (while *yu* would in external Sandhi become *yv*), as *dīv-iṣṭi*- 'striving for heaven', *div-īt*- 'going to heaven'.

2. Compounds in the Samhitās preserve many euphonic archaisms which, while still existing in external Sandhi, disappear from the sentence in later periods of the language though still partially surviving in compounds.

a. A final consonant disappears before the same consonant when the latter is the initial of a group: *upá(s)-stha*- 'lap', *ná(k)-ksatra*- 'star', *hr(d)-dyotá*- (AV.), an internal disease, *hr(d)-dyótana* (AV.) 'breaking the heart'².

b. A final sibilant disappears before a mute followed by a sibilant, as in *divá-ksa*- 'heavenly' ('ruling over heaven', *div-ás*, gen.)³.

c. A sibilant as initial of the second member is retained; thus *ścandra*- 'bright' in *puru-ścandrā*- 'much-shining' and many other compounds, but almost invariably *candrā*- as an independent word⁴.

d. A final *s* in the first member or an initial *s* in the second is cerebralized; e.g. *duṣ-ṭára*- 'invincible', *niṣ-ṭákvart*- (AV.) 'running away', *duṣ-svápnya*- 'evil dream'.

e. An original *n* in the second member is cerebralized after a *r r ṣ* with the necessary phonetic restrictions (47) *a*. In derivatives from verbs compounded with prepositions containing *r*, initial, medial, or final *n* of the root is almost invariably cerebralized in the Samhitās; thus *nir-nīṣ*- 'bright garment', *pari-hṇuta*- (AV.) 'denied' (*√hnu*-), *pari-náh*- 'enclosure', *pary-ā-naddha*- (AV.) 'tied up', *pra-nī*- and *pra-netī*- 'leader', *prá-nīti*- 'guidance', *prānā*- 'breath', *prānana*- and *prānātha*- (VS.) 'respiration' (*an*- 'breathe'). The cerebralization appears even in suffixes, as *pra-yāna*- 'advance'⁵.

β. In other compounds *n* greatly predominates when the second member is a verbal noun; e.g. *grāma-nī*- 'chief of a village', *dur-gāni* 'dangers'; *ny-pāna*- 'giving drink to men', *pīti-yāna*- 'trodden by the fathers', *pūr-yāna*- (AV.) 'leading to the fort', *rakṣo-hān*- 'demon-slaying', *vītra-hān*- 'Vītra-slaying'. The cerebralization fluctuates in *yāvan*: thus *prātar-yāvan*- 'going out early', *nīṣa-pra-yāvan*- 'going with stallions', but *puro-yāvan*- 'going in front', *Subhira-yāvan*- 'going in a radiant chariot'; also in *purīṣa-vāhana*- (VS.) and *purīṣa-vāhana*- (TS. K.) 'removing rubbish'. Cerebralization never takes place in *-ghn*-, the weak form of *-han*- 'killing'; nor in *akṣā-nāh*- 'tied to the axle', *kravya-vāhana*-⁶ 'conveying corpses', *carma-mnā*- 'tanner', *yusmā-nīta*- 'led by you'.

γ. The cerebralization takes place somewhat less regularly when the second member is an ordinary (non-verbal) noun; e.g. *urū-nasā*- 'broad-nosed', *tri-navā*- (VS.) 'consisting of three times nine parts', *tri-nāman*- (AV.)⁷ 'having three names', *dru-ghaṇā*- 'mallet', *nī-mānas*- 'friendly to men', *purī-nāman*- 'many-named', *pūrvāhṇā*- 'forenoon', *prá-napāt*- 'great-grandson'. There is

song'. The long vowel in *án-āṣir-dā*- 'not fulfilling expectation', *āṣir-dā*- and *āṣir-dāyā*- 'fulfilment of a benediction' is due to analogy, as *ā-śis*- is derived from the root *śis*-.

¹ *dyu*- remains before consonants: *dyu-ksā*-, *dyu-gā-t*-, *dyū-bhaktā*-.

² Also in external Sandhi *tā dyām* (AV. IV. 19^b) for *tād dyām*.

³ Also in external Sandhi *ādha kṣārantīr* (VII. 34²), cp. above 78, 2 d.

⁴ Divergence from external Sandhi is sometimes not archaic but due to innovation;

as *go*- 'cow' instead of *gav*- before vowels, e.g. *gā-agra*- 'headed by cows'; cp. WACKERNAGEL 21, p. 129 e. Another kind of innovation in compounds is due to haplology; cp. WACKERNAGEL I, 241 a β; 21, p. 128 bottom.

⁵ There are a few exceptions: *pari-pāna*- 'drink', *pary-uhyāmāna*- 'being led home' (*√vah*-), *prā-pīna*- (VS.) 'distended'.

⁶ Like *kravya-vāhana*- 'conveying oblations'.

⁷ The later Samhitās always have *n* after *tri*-, while the RV. always has *n*; as *tri-*

fluctuation when *dus-* 'ill' assumes the later Sandhi form of *dur-*, as *dur-nāman-* 'having a bad name', *dur-hanu-* 'having ugly jaws', but *dur-niyantu-* 'hard to restrain'; also in *vārdhrā-nasā-* (TS.) 'rhinoceros' and *vārdhri-nasā-* (VS.) 'having streaks on the nose'; *śrī-maṇas-* (TS.) and *śrī-manas-* (VS.) 'well-disposed'.

But *n* often remains in this type of compound: initially in *kyā-nīla-* 'whose home is splendour', *candrā-nirñij-* 'having a brilliant garment', *varṣā-nirñij-* 'clothed with rain', *tresā-nṛmṇa-* 'of brilliant power', *dirghā-nītha-*, N. of a man, *pīnar-nava-* 'again renewed', *babhrī-nikāṣa-* (VS.) 'looking brownish', *vṛṣa-nābhi-* 'having a mighty nave'; medially in *īśi-manas-*² 'inspired', *indragñi* 'Indra and Agni', *kṣatra-vāni-* (AV.) 'addicted to military rule', *brāhma-vani-* (VS.) 'well disposed to the priesthood', *catur-anika-* 'four-faced', *try-anikā-* 'three-faced', *jyōtir-anika-*³ 'having a shining face', *citrā-bhṛnu-* 'having bright lustre', *dhruvā-yoni-* (VS.) 'having a fixed abode', *prā-mānas-* (AV.) 'careful', *hīri-manyu-sīyaka-*⁴ (RV. x) 'stimulating the mettle of the bays'.

f. The final vowel of the first member is often lengthened. This frequently occurs before *v-*; e. g. *annā-vṛdh-* 'prospering by food', *prati-vartā-* (AV.) 'returning into itself', *prā-vṛṣ-*⁵ 'rainy season'. It is often due to the rhythmic tendency (which also prevails in the sentence) to lengthen a vowel before a single consonant between two short syllables; e. g. *ahī-śilva-*, N. of a demon (from *ahi-*), *urū-nasā-* 'broad-nosed', *ptā-sāh-* (VS.) 'maintaining the sacred law', *pavā-nasā-* (AV.) 'having a nose like a spearhead', *naghā-riṣā-*⁶ (AV.) N. of a plant, *rathā-sāh-* 'able to draw the car'. Lengthening of a vowel between other than two short syllables is less common, being probably due to imitation of compounds in which the long vowel is produced by the normal rhythm; e. g. *dhanvā-sāh-* 'skilled in archery' and *vibhṛvā-sāh-* 'overcoming the rich' like *rathā-sāh-*; *sahāsrā-magha-* 'having a thousand gifts' like *satā-magha-* 'having a hundred gifts'. The interchange of short and long is entirely regulated by the rhythmic principle in *sanā-* 'of old' and almost entirely in *tuvi-* 'much'; e. g. *sanā-jīr-* 'long since aged' and *sāna-śruta-* 'famous of old', *tuvi-magha-* 'very rich' and *tuvi-bādha-* 'killing many'. The final vowel of prepositions is particularly often lengthened in the later Saṃhitās without reference to rhythm, especially before nouns ending in *-a* with long radical vowel, e. g. *nī-viā-* (AV.) 'liturgical invitation', *abhi-moda-miā-* (AV.) 'excessively joyful', *nī-nāhā-* (AV.) 'girth', *prati-bodhā-* (AV.) 'vigilance', *vi-barhā-* (AV.) 'scattering'. Sometimes the final vowel is left unlengthened between two short syllables; e. g. *rayi-pāti-* 'lord of wealth', *ghṛta-duh-as* (voc. pl.) 'yielding ghee'⁸.

g. On the other hand, final *ā* and *ī* of the first member are often shortened before a group of consonants or a long syllable; e. g. *amīva-cātana-* (AV.) 'driving away disease' and *amīva-hān-* 'destroying disease' (*āmīvā-*); *ūrṇa-mradas-* 'soft as wool' (*ūrṇā-*) and **ūrṇa-vābhi-* 'spinning wool', 'spider', in the patronymic *aurṇavābhā-*; *kaksya-prā-* 'filling out the girth' (*kaksyā-*);

nākā- 'third heaven', *tri-nābhi-* 'having three naves'.

¹ The AV. here always has the cerebral, as *dur-nīhita-* 'badly kept'.

² But *nṛ-māyas-* 'friendly to men' and *vṛṣa-maṇas-* 'manly-spirited'.

³ But *purvā-nika-* 'having many faces'.

⁴ But *vṛṣa-manyu-* (RV. i) 'vigorous-minded'.

⁵ Cp. WACKERNAGEL I, 42.

⁶ Beside *nagha-mārā-* (AV.) N. of a plant.

⁷ Cp. also *prā-sāh-* and *pra-sāh-* 'victorious'. The long vowel in the former is probably historic, = IE. *prō*.

⁸ The vowel is originally long, in *aṣṭā-* 'eight', probably also in *acchā-* 'to' and *viśvā-* 'all', and may be differently explained in *ā-deva-* 'hostile to the gods', *ā-rupita-* (IV. 57) meaning, and *ā-sat-*; see WACKERNAGEL 2ⁱ, p. 131, note.

senā-jit- (VS.) 'vanquishing armies' (*śnā-*); *gāuri-vīti-* N. of a seer (from *gauri-*), *prthivi-śhā-* 'standing on the earth'; even before a short syllable in *prthivi-śād-* (AV.) and *prthivi-śād-* (VS.) 'sitting on the earth' (*prthivī-*), *sārasvati-kṛta-* (VS.) 'made by Sarasvatī'¹.

82. Extension of external to internal Sandhi. — The rules of sentence Sandhi as applied between members of a compound are often found to affect the internal form of words.

a. **Nominal** (chiefly secondary) suffixes with initial consonants are frequently treated like the second member of a compound; e. g. beside *duvas-yū-* 'worshipping', appears *duvo-yū-*². This influence extends even to radical finals before primary suffixes; e. g. *ān-na-* 'food' for *ād-na-*; *ṣaṇ-nām* for *ṣaṇ-nām*, from *śās-* 'six'; *nāmo-bhis*, from *nāmas-* 'obedience', with *o* for *ad* (as in *uśād-bhis* from *uśās-* 'dawn')³; *haviḥ-ṣu*⁴ for *haviṣ-ṣu*, from *havis-* 'oblation'; *jigī-vāms-* for *jigī-vāms-* 'having conquered', with radical final lengthened as in sentence Sandhi.

b. In the verb the influence of sentence Sandhi is seen in reduplicated forms. Thus parallel with the lengthening of final syllables in the sentence, the final radical vowel is made long before the ending *-hi* in *didīhi* beside the more usual *didhi*, from *dī-* 'shine'. The rhythmical lengthening in the reduplicated aorist is probably due to a similar influence.

III. ACCENT.

ROTH, Nirukta LVII—LXXII: Ueber die Elemente des indischen Accenten nach den Prātiśākhya Sūtren. — BENFEY, Vollständige Grammatik p. 9—13. — WHITNEY, 'On the nature and designation of the accent in Sanskrit', Transactions of the American Philological Association, 1869—70; Oriental and Linguistic Studies 2, 318 ff.; Sanskrit Grammar³, p. 28—33; see also General Index, s. v. 'Accent'. — HAUG, Ueber das Wesen und den Werth des vedischen Accents, München 1873 (cp. WEBER, Indische Streifen 3, 335 ff.; WHITNEY, JAOS. 10, IX ff., CIII f.). — WACKERNAGEL, Altindische Grammatik I, 243 ff. — Cp. also HIRT, Der indogermanische Akzent, Strassburg 1895, and Akzentstudien in IF. VI—IX; BRUGMANN, Kurze vergleichende Grammatik I (Strassburg 1902), p. 52—66.

Besides the Prātiśākhyas several other native authorities refer to the accent. Pāṇini and his commentators give an account of it; all the Sūtras of Pāṇini relating to accentuation are collected in a chapter of the Siddhānta-kaumudī called *vaidika-svara-prakriyā* 'section on the Vedic accent'. The accent is further dealt with in the Bhāṣikasūtra, in the Pratiñāsūtra, in the Śikṣās, and as regards the position of the accent in individual words, in the Uṇādisūtras and especially in the Pīṭisūtras.

83. General character of the Vedic accent. — In Vedic literature sacred texts only, primarily all the Samhitās⁵ have been handed down in an accented form. Of all other sacred texts, only those to which a special importance was attached, have preserved the accent. These are the Taittirīya Brāhmaṇa (together with its Āraṇyaka) and the Śatapatha Brāhmaṇa (including the Bṛhadāraṇyaka Upaniṣad). There is, however, evidence to show that the Pañcaviṃśa Brāhmaṇa⁶ and other Brāhmaṇas were at one time accented⁷.

¹ On the relation of this shortening to the lengthening in the same position, and its probable explanation, see WACKERNAGEL 2¹, p. 135 (56 g.).

² Hence the Padapāṭha treats a nominal stem which takes a suffix with initial consonant like the first member of a compound, separating it from the suffix by Avagraha; e. g. *duvaḥ-syūh* for *duvo-yūh*; *adriṣvaḥ* for *adriṣvaḥ*, voc., 'armed with a bolt'; *ūtībhīh* for *ūtībhīh* 'with aids'.

³ See above 44 a, 3.

⁴ See 57, 1.

⁵ The Mss. of the Kāthaka are so defective as regards accentuation that L. v. SCHROEDER found it possible to print parts only of his edition of the text (vol. I, 1900) with accents.

⁶ WEBER, Indische Studien 10, 421; cp. MAX MÜLLER, ASL. 348; BURNELL, Sāmavidhāna Brāhmaṇa p. VI. The Mantra parts of the Aitareya-Āraṇyaka are accented (KEITH's ed. p. 10).

⁷ The Suparṇādhyaṃya, an artificially archaic

The Sūtras, though not themselves accented, occasionally accent the Mantras which they quote.

The **Vedic accent**, like that of ancient Greece, was of an essentially **musical** nature. This is indicated by the fact that the accent exercises no influence on the rhythm of versification. The phoneticians of the Prātiśākhya, in describing it, speak only of its pitch, which is also indicated by the name of the chief tone, *ud-atta* 'raised', 'high'¹. But that the Vedic accent was accompanied by some stress², is shown by certain phonetic changes which cannot otherwise be explained³.

In the Vedic accent **three degrees of pitch** may be distinguished: the high, properly represented by the *udatta*, the middle by the *svarita* ('sounded'), and the low by the *an-udatta* ('not raised'). That the **Udatta** originally denoted the **highest pitch** in the oldest form of the Vedic language, is shown by the evidence of Comparative Philology, and especially of Greek which, as far as its peculiar laws of accent will admit, has the acute on the same syllable as in the Vedic language has the Udatta (e. g. *Δίῳς* : *divís*; *ἐπτά* : *saptá*; *ὀκτώ* : *ashtáu*). This conclusion is also supported by the method of marking the Udatta in the Sāmaveda, the Maitrāyaṇī Samhitā, and the Kāthaka. In the R̥gveda, however, the Udatta has a middle pitch, lower than that of the Svarita, as is shown both by the way in which it is marked and by the account given of it in the Prātiśākhya. This must be an innovation, though an old one.

The **Svarita** is a **falling accent** of a dependent nature, marking the transition from an accented to a toneless syllable. It regularly follows an Udatta, to the rise of which its fall corresponds in pitch. It assumes an independent appearance when the preceding Udatta is lost in consequence of the vowel that bears the Udatta being changed to a semivowel in Sandhi. It is described in Pāṇini 1. 2³⁴ as a combination of Udatta and Anudatta, which means that it falls from the high pitch of the acute to the low pitch of unaccented syllables. According to the RV. Prātiśākhya and the TS. Prātiśākhya, however, the first part of the Svarita sounds higher than the Udatta. This means that, instead of falling immediately from the high pitch of the preceding Udatta, it first rises somewhat before falling to low pitch⁵. It would thus have something of the nature of a circumflex in the RV.; only the rise in pitch above the highest level of the Udatta is but slight (corresponding to the initial rise of the Udatta from Anudattatara to Anudatta level), while the fall corresponds to the total rise of the Udatta⁶. The **low tone** of the syllables preceding an accented syllable (with Udatta or Svarita) is called *an-udatta* 'not raised' in the Prātiśākhya⁷. When it follows a Svarita it is called the *pracaya*⁸ (*svara*), or 'accumulated pitch' (as several such unaccented syllables often occur in succession) which continues at the low level reached by the preceding Svarita till the syllable immediately

poem composed in the style of the Vedic hymns, is also accented, but with many mistakes; see GRUBE's edition in Indische Studien, vol. XIV.

¹ Cp. HAUG, op. cit. 19.

² The Vedic accent, like the Greek, was, after the beginning of our era, changed to a stress accent which, however, unlike the modern Greek stress accent, did not remain on the original syllable, but is regulated by the quantity of the last two or three syllables, much as in Latin; cp. HAUG 99, end.

³ See WACKERNAGEL 1, 218 and cp. OSTHOFF, Morphologische Untersuchungen 4, 73.

⁴ In agreement with VPr. 1. 126; APr. 1. 17; cp. HAUG 73.

⁵ See OLDENBERG, Prolegomena 483 f.

⁶ According to Pāṇini's account the Svarita does not rise above Udatta pitch before falling; see OLDENBERG, loc. cit.

⁷ See RPr. III. 1; cp. HAUG 91.

⁸ HAUG 92 f.

preceding the next accent¹. The latter syllable, called *sanna-tara* 'lower' or *anudāta-tara*² 'more lowered', sinks somewhat below this monotone.

84. Methods of marking the accent.—The accent is marked in the Vedic texts in four different ways.

i. The system of the R̥gveda is followed also by the Atharvaveda³, the Taittirīya Saṃhitā (along with its Brāhmaṇa) and, with only slight deviations in the treatment of the Svarita, by the Vājasaneyi Saṃhitā. This system is peculiar in not marking the principal accent at all. The explanation is doubtless to be found in the fact that the pitch of the Udātta is in the RV. intermediate between that of the other two tones. Hence the preceding Anudātta, as having low pitch, is marked by a horizontal stroke **below** the syllable, while the following Svarita, as rising to a higher pitch, is marked by a vertical stroke **above** the syllable⁴; e.g. अग्निना *agninā* = *agnīnā*. The presence of successive Udāttas at the beginning of a hemistich is recognizable by the absence of all marks till the Svarita which follows the last of them, or the Anudātta which follows the last of them and precedes the next accented syllable; thus तावा यातम् *tāv ā yātam* = *tāv ā yātam*; तवत तत सत्यम् = *tāvat tat satyam*. On the other hand, all the unaccented syllables at the beginning of a hemistich are marked; e.g. वैश्वानरम् = *vaiśvānarām* = *vaiśvānarām*. But all the syllables following a Svarita remain unmarked till the one immediately preceding the next Udātta or Svarita; e.g. इमं मे गङ्गे यमुने सरस्वति स्तुति *imam me gaṅge yamune sarasvati śtutir* = *imam me gaṅge yamune sarasvati śtutir*⁵.

a. The hemistich being treated as the unit with regard to accentuation⁶, the marking of the Anudātta and of the Svarita is not limited to the word containing the Udātta which those accents precede and follow respectively⁷. Hence the final syllable of one word may be marked with an Anudātta as preceding an Udātta of the next initial syllable; or the initial syllable of one word may be marked with the Svarita following the Udātta at the end of the preceding word; e.g. पूर्वभिर्ऋषिभिर् *pūrvēbhīr ṛṣibhīr* = *pūrvēbhīr ṛṣibhīr*; यज्ञमध्वरम् *yajñam adhvaram* = *yajñam adhvaram*. But if an initial syllable after a final Udātta precedes an accented syllable, it loses the enclitic Svarita and must be marked as Anudātta; e.g. देवमत्विजम् *devam ṛtvijam* = *devam ṛtvijam*.

b. If an independent Svarita⁸ precedes an Udātta, it is marked with the numeral १ (1) when its vowel is short, and with ३ (3) when it is long, the figures receiving both the sign of the Svarita and that of the Anudātta⁹ which precedes an Udātta; e.g. अप्स्व १ न्तर = *apsv āntār*; रायो ३ वनिः = *rāyō 'vāniḥ*. The phenomenon is described by the phoneticians with the words *kamṣa*

¹ See OLDENBERG, Prolegomena 485, end.
² *Sanna-tara*, APr. I. 43; *anudāta-tara* in Kāśikā vṛtti on Pāṇini I. 210.

³ The Mss. of the AV., however, show considerable variations; see WHITNEY's Translation p. CXXI ff.

⁴ In the Kashmir Ms. of the RV. the Udātta and the independent Svarita only are marked, the former by a vertical stroke above the accented syllable, the latter by a hook (◡) above the accented syllable; see SCHEFFTELOWITZ, Die Apokryphen des R̥gveda 48 ff.

⁵ Cp. HAUG, op. cit. 92 f.

⁶ From the point of view of the sentence accent the Pāda is the unit; thus a verb or vocative is always accented at its beginning.

⁷ In the Padapāṭha, on the other hand, each word receives its natural accent only, so that where the one text has a Svarita, the other may have an Anudātta; e.g. in I. 13 the Saṃhitā has *rayim ānavat*, the Pāda *rayim ānavat* (the latter word being unaccented has the Anudātta marked under each syllable).

⁸ Examples of independent Svarita are *svār* for *śār*; *kṛā* for *kṛā*; *vīryam* for *vīryam*. 'Independent' Svarita in the above rule is intended to include that which results from change to a semivowel (*ksaipra*), from contraction (*prāṣṭigā*) and from elision of a (*abhinihita*).

⁹ The long vowel before the ३ receives the Anudātta stroke as well.

'quaver', *vikampita*, and the verb *pra-kamp-*. In the TS. it appears only when the second syllable as well as the first has the Svarita, and the figure 2, as well as 1 and 3, is here used.

2. In the system of the *Maitrāyaṇī Saṃhitā*¹ and of the *Kāthaka*², the *Udātta* is marked by a vertical stroke above (which seems to indicate that this accent was here pronounced with the highest pitch); e. g. अग्निना = *agninā*. The two *Saṃhitās*, however, diverge in their method of indicating the Svarita. The MS. marks the independent Svarita by a curve below the accented syllable, e. g. वीर्यम् *vīryam*; but the dependent Svarita by a horizontal stroke in the middle or three vertical strokes above the accented syllable. The *Kāthaka*, on the other hand, marks the independent Svarita by a curve below (if an unaccented syllable follows), e. g. वीर्यं बध्नाति *vīryam badhnāti*; or by a hook below (if an accented syllable follows) e. g. वीर्यं व्याचष्टे *vīryam vyācaṣṭe*; but the dependent Svarita by a dot below the accented syllable³. Both these *Saṃhitās* mark the *Anudāttatara* in the ordinary way by a stroke below the syllable. In L. V. SCHROEDER's editions, however, the *Udātta* and the independent Svarita only are marked. When the text of any of the *Saṃhitās* is transliterated in Roman characters, it is the regular practice to omit any indication of the dependent Svarita and of the *Anudātta* as unnecessary.

3. In the system of the *Sāmaveda*, the figures 1 2 3 are written above the accented syllables to represent three degrees of pitch. Here 1 always stands for the highest pitch (*Udātta*), and 3 always for the lowest (*Anudātta*), and 2 generally for the middle pitch (*Svarita*); e. g. ^{3 1 2} *barhiṣi* = RV. *barhiṣi* (*barhiṣi*). But 2 also represents the *Udātta* when the latter is not followed by a Svarita (that is when the *Udātta* syllable is final in the hemistich or when an *Anudāttatara* preceding another accented syllable follows); e. g. ^{3 2} *girā* = RV. *girā* (*girā*); ^{3 2 3} *yajñānām* ^{2 3 1 2} *hotā viśveṣām* = RV. *yajñānām hotā viśveṣām* (*yajñānām hōtā viśveṣām*). If there are two successive *Udāttas*, the second is not marked, but 2r is written over the following Svarita; e. g. ^{3 1} *dviṣo martyasya* = RV. *dviṣo martyasya* (*dviṣo mārtyasya*). If in such case there is no room for 2r, the first *Udātta* has 2u written over

it instead; e. g. ^{3 2u} *ṣa sya pītaye* = RV. *ṣa sya pītaye* (*ṣā syā pītaye*). The independent Svarita (as well as the dependent one which follows two successive *Udāttas*) is marked with 2r; and the *Anudātta* which precedes it, with 3k; e. g. ^{3k 2r} *tanvā*. Syllables which follow a Svarita and in which the pitch remains unchanged, are left unmarked; e. g. ^{3 1 2} *dūtām* ^{3 1 2} *vṛṇīmahe* ^{3 1 2} *hotāram* = RV. *dūtām vṛṇīmahe hōtāram*⁴.

4. Though the *Brāhmaṇas* do not come within the scope of this work, the system of accentuation in the *Satapatha Brāhmaṇa* cannot be passed over here, as it must be treated in connexion with the other systems of the Vedic period. It is historically important as forming a transition to the post-Vedic period, when the accent assumed a different character⁵. The system of the SB. in various respects differs considerably from the three described above.

¹ See HAUG 27—32; L. V. SCHROEDER, Introduction to his edition I, p. XXIX—XXXIV; ZDMG. 33, 186 ff.

² Cp. L. V. SCHROEDER, Introduction to his edition, 2, p. X—XI.

³ On some peculiarities of the VS. in marking the Svarita, see HAUG 32—35.

⁴ For further details see HAUG 35—42.

⁵ Cp. LEUMANN, KZ. 31, 50 (mid.).

a. Its chief peculiarity is that it marks only the main accent, the Udātta. This is done by means of a horizontal stroke below the accented syllable; e. g. *पुत्रः* *pitrusaḥ*. If there are two or more successive Udāttas, only the last is marked; e. g. *agnir hi vai dhūr atha* = *agnir hi vai dhūr ātha*. When, however, an Udātta is thrown back as the result of Sandhi, an immediately preceding Udātta is also marked; e. g. *so 'gnim evābhīkṣamānaḥ* = *só 'gnīm evābhīkṣamānaḥ*, where *evābhī-* stands for *evābhī-* = *evā abhi-*. Two successive syllables are also sometimes marked when a compound receives a secondary Udātta; e. g. *sprhayad-varnaḥ*, for *sprhayād-varnaḥ*.

b. An independent Svarita is thrown back on the preceding syllable in the form of an Udātta; e. g. *manuṣyeṣu*, that is, *manuṣyeṣu* for *manuṣyeṣu*. The Svarita resulting from change to a semivowel (*ḥsaiṣra*), from contraction (*praśliṣṭa*), or elision of *a* (*abhinihita*), is similarly treated; e. g. *katham nu imam*, that is, *katham nu imām* for *katham nu imām*; *evaitad*, that is, *evaitād* from *evā dād*; *tē 'rcantaḥ*, that is, *tē 'rcantaḥ* for *tē ārcantaḥ*.

When, however, the prepositions *ā* and *prā*, and final *ā* in the first member of a compound, combine with an unaccented vowel, the contracted syllable retains the Udātta; e. g. *īhi* (= *ā ihi*); *prāha* (= *prā āha*); *citrā-ti-* (= *citrā-ūti-*) 'bestowing wondrous gifts'.

c. Before a pause an accented syllable may lose its Udātta or receive a reduced accent marked with three dots, if the initial syllable after the pause has an Udātta or independent Svarita; e. g. *sa bhāgah | samsthite*, for *sā bhāgah | samsthite*. The penultimate syllable may also be thus reduced; e. g. *juhōti || ātha*, for *juhōti || ātha*. This may occur even when the following initial syllable is unaccented; e. g. *nāpsu || āpa*, for *nāpsu || āpā*.

d. Reduplicated forms or long compounds accented on the first syllable or prior member, sometimes receive a secondary accent near the end of the word; e. g. *bālbāliti*, that is *bālbāliti* for *bālbāliti*; *eka-catvāriṃśat*, that is, *eka-catvāriṃśat* for *eka-catvāriṃśat*. Sometimes, in such case, the primary accent itself is lost; e. g. *eka-saptatīḥ* beside *eka-saptatīḥ*. Somewhat analogous to this double accentuation of compounds is the frequent accentuation of both verbal prefix and verb at the same time; e. g. *abhi gopayād* (cp. 109). Finally, the accent occasionally appears on a syllable different from that on which it usually rests. The irregularities mentioned here (d) are much commoner in Books x—xiii than in the earlier Books; they are commonest of all in xiv¹.

85. Normal accentuation of words.—As a general rule, every Vedic word is both accented and has one main accent only. The Udātta is the only main accent in the original text of the R̥gveda. It is generally found on the syllable which, according to the evidence of Comparative Philology², bore it in the Indo-European period³. Sometimes, however, the Udātta is secondary, being a substitute for the independent Svarita (itself the result of an original Udātta). Thus there is already a tendency in the RV. to change a final Svarita into a final Udātta: the vocative *dyāus* (= *dīaus*) 'O Heaven', appears as *dyāus* (VIII. 89¹²); *aryā-* (= *arīa-*) 'kind', occurring only once (I. 123¹), otherwise and very frequently appears as *aryā-*; thus, too, *śvān-* 'dog', was probably at one time *śvān-* for *śhān-* (Gk. *κύων*), which would explain the

¹ For further details, see HAUG, 43—48; LEUMANN, Die accentuation des Čatapatha-Brahmana, KZ. 31, 22—51; cp. also WACKER-NAGEL I, 252; Bhāṣikavṛtti, ed. by KIEL-HORN IS. 10, 397 ff.

² Cp. BRUGMANN, KG. 45, 1.

³ Under the influence of analogy the

Vedic Udātta shifted, in a few instances, to other syllables in the Brāhmanas and in Pāṇini's system; thus *saptā*, ŚB. and C. *sāpta*, *aṣṭau*, C. *aṣṭau*; AV. VS. ŚB. *tilā-* 'sesamum', C. *tila-*; *sīdati* 'sit', C. also *sīdati*; AV. *gāhvara-* 'deep', C. *gahvarā-*.

abnormal accentuation *śīnas* etc. instead of the regular accentuation **śunds* etc. prevailing in monosyllabic stems (93). Or the final Svarita is thrown back as an Udātta on the preceding syllable: thus *mitrya-* 'friendly', beside *mitryā-*¹.

In some Vedic words, however, the only accent which is written is the 'independent' Svarita, by the native phoneticians called the 'genuine' (*jātya*)² or also the 'invariable' (*nītya*). Always following a *y* or *v*, it is, however, just as much due to a preceding Udātta (lost by the change of *i* and *ū* to *y* and *v*), as the dependent Svarita is; e. g. *kvā* (= *kūā*) 'where?'; *svār* (= *śūr*, TS. *śīvar*) 'light'; *rathyām* (= *rathīām*, from *rathī-* 'charioteer'); *tanvām* (= *tanūām* from *tanū-* 'body'); *ok-yā-* (= *ok-lā-*) 'belonging to home'; *vasav-yā-* (= *vasav-lā-*) 'wealthy'. In reading the RV. the original vowel with its Udātta must be restored except in a very few late passages³.

a. Double accent. Contrary to the general rule that a word has a single accent only, a certain class of infinitives and a special type of compounds have a double accent⁴. The infinitives in *-tavai*, of which more than a dozen examples occur, accent both the first and the last syllable; e. g. *ē-tavāi* 'to go', *āpa-bhartavāi* 'to take away'. The Udātta on the final syllable is probably to be explained as a secondary accent like that of the ŚB. in intensives and compounds (*bālbāliti*, *eka-catvāriṃśāt*, cp. 84, 4 d), where an accent at the beginning of a word is counterbalanced by another at the end.

A good many compounds of a syntactical type, in which both members are duals in form or in which the first member is nearly always a genitive in form, accent both members; e. g. *mitrā-varuṇā* 'Mitra and Varuṇa', *bīhas-pāti-* 'Lord of prayer'⁵.

b. Lack of accent. Contrary to the general rule that every word is accented, some words never have an accent, while others lose their accent under special conditions.

1. The following are invariably enclitic:

a. pronouns: *tva-* 'another'; *sama-* 'some'; *ena-* 'he', 'she'⁶; *me*, D. G., 'of or to me'; *mā*, A., 'me'; *nau*, du. A. D. G., 'us two', etc.; *nas*, A. D. G., 'us', etc.; *te*, D. G., 'of or to thee'; *tvā*, A., 'thee'; *vām*, A. D. G., 'ye two', etc.; *vas*, A. D. G., 'you', etc.; *īm*, *sīm* 'him', 'her', 'it', 'them', etc.; *kis* 'some one' in *nā-kis*, *mā-kis* 'no one'; *kīm* in *ā-kīm* 'from', *nā-kīm*, *mā-kīm* 'never'.

β. particles: *ca* 'and'; *u* 'on the other hand'; *vā* 'or'; *iva* 'like', 'as it were'; *kaṃ* 'indeed' (after *nū*, *śū*, *hī*); *gha*, *ha* 'just' (emphasizing); *cik* 'at all'; *bhala* 'indeed'; *sama-ha* 'somehow'; *sma* 'just', 'indeed' (almost invariably with the present tense); *svīd* 'probably'.

2. The following classes of forms or individual words are subject to loss of accent according to their position or function in the sentence:

a. vocatives, unless beginning the sentence or Pāda.

β. finite verbs, in principal clauses, unless beginning the sentence or Pāda.

γ. all oblique cases formed from the demonstrative pronoun *a-*, when used merely to replace a preceding substantive, and not occurring at the beginning of a sentence or Pāda; e. g. *asya jānimāni* 'his (i. e. Agni's) births' (but *asyā uśāsah* 'of that Dawn').

¹ Cp. the accentuation of the ŚB., 84, 4 b. In Pāṇini's system of accentuation this tendency went still further; thus V. *vīryā-* (= *vīriā-*), becomes in C. *vīrya-*; and the gerundive in *-tavāi* (= *-taviā*) appears in C. as *-tavya* also.

² RPr. III. 4, VPr. I. 111 f.; cp. HAUG 75.

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³ Cp. BENFEY, Gött. Abhandlungen 27, 31 ff.

⁴ In the Brāhmaṇas also the particle *vāvā-*

⁵ See below, on the accentuation of compounds, 91.

⁶ The A. sing. f. occurs once (VIII. 619) accented at the beginning of a Pāda as *enām*.

ḍ. *yáthā* 'as', when used in the sense of *iva* 'like', 'as it were', at the end of a Pāda; e. g. *tāyávo yathā* (I. 50²) 'like thieves'.

ē. *ná* 'not', when followed by *hi* 'for', the two particles being treated as one word; e. g. *nahí tvā ... invatah* (I. 10⁸) 'for the two do not restrain thee'; similarly when combined with the particle *nú* 'now': *ná-nú* 'certainly not'.

1. Accentuation of Nominal Stems.

86. A. In primary derivation no general law for the accentuation of nominal suffixes can be stated; but there is a tendency, when *-a*, *-ana*, *-as*, *-an*, *-man* are added, to accent the root in action nouns, and the suffix in agent nouns; and in nouns formed with *-as* and *-man* difference of gender is to some extent accompanied by difference of accent.

1. Root stems when reduplicated or compounded with prepositions as a rule retain the accent on the radical syllable; e. g. *juhā-* 'tongue' and 'ladle', *yav-yíd-* 'eager to fight'; *pra-nē-* 'guiding constantly'. In stems formed with intensive reduplication, however, the reduplicative syllable is sometimes accented; thus *jīgū-* 'singing aloud', *vānivan-* 'desiring', *dāridra-* (VS.) 'roving'. The prefix is accented in *āva-sā-* 'deliverance', *āpa-stu-* 'invocation', *pāri-jri-* 'running round'².

2. When the suffix *-a* is added, the root is accented in action nouns, but the suffix in agent nouns; e. g. *véd-a-* 'knowledge', *śisādh-a-* 'perforation'; but *cod-ā-* 'instigator', *cacar-ā-* 'moveable'³. When there is a verbal prefix, the final syllable is as a rule accented; e. g. *saṃ-gam-ā-* m. 'coming together'. In a few of these compounds, however, the root is accented, as *ut-pāt-a-* (AV.) 'portent', *ā-srēs-a-* (AV.) 'plague'; and in some others (mostly agent nouns) the prefix: *ā-bhag-a-* 'sharing', *prāti-veś-a-* 'neighbour', *vy-ḥs-a-* (AV.) 'burning', *sām-kās-a-* (AV.) 'appearance'.

3. The suffix *-ata* is always accented on the final syllable; e. g. *dars-átā-* 'visible', *pac-átā-* 'cooked', *yaj-átā-* 'to be adored'.

4. Of the participial suffixes *-at* and *-ant* the former is never accented when the sense is verbal; e. g. *dād-at-* 'giving', *dāś-at-* 'worshipping'. A few old participles, however, which have become substantives, have shifted the accent to the suffix: *vah-āt-* 'stream', *vegh-āt-* (AV. VS.) 'barren cow', *vāgh-āt-* 'sacrificer', *sraṇ-āt-* 'stream', *śaśc-āt-* 'pursuer'. The suffix *-ant* is accented in the present participle of the second (450) and sixth (429) classes and of the denominative (562), e. g. *ad-ant-*, *tud-ant-*, *aghāy-ant-*; in the future (537), e. g. *dāsy-ant-* (AV.); in the root aorist, e. g. *bhid-ant-* and sometimes in the *a*-aorist, e. g. *vṛdh-ant-*; also in the old present participles which have become adjectives, *ṛh-ant-* 'weak', *brh-ant-* 'great', and (with lengthened vowel) *mah-ant-* 'great'.

5. The suffix *-an* is generally accented; e. g. *ukṣ-ān-* m. 'bull', *ud-ān-* n. 'water'. The radical syllable is, however, not infrequently accented; e. g. *rāj-an-* m. 'king', *ūd-an-* n. 'udder'.

6. Stems formed with *-ana* predominantly accent the root; e. g. *kār-ana-* n. 'act', *cód-ana-* (AV.) 'impelling'. The final syllable is, however, accented fairly often; e. g. *kar-ānā-* 'active', *kroś-ānā-* 'yelling', *kṣay-ānā-* (VS.) 'habitable', *tvār-ānā-* (AV.) 'hastening', *roc-ānā-* 'shining' (AV.), n. 'light', *svap-ānā-* (VS.) 'sleepy'. The penultimate is also accented in several words: the substantives

¹ The ŚB., however, accents both particles; cp. LEUMANN, KZ. 31, 22.

² Cp. WHITNEY 1147 g.

³ Cp. WHITNEY 1148; LINDNER p. 34.

kir-āna- m. 'dust', *kṛp-āna-* n. 'misery' (but *kṛp-ānā-* 'miserable' AV.), *dams-āna-* n. 'great deed', *vṛj-āna-* n. 'enclosure', *veś-āna-* n. 'service'; and the adjectives *tur-āna-* 'hastening', *doh-āna-* 'milking', *bhand-āna-* (VS. TS.) 'rejoicing', *man-āna-* 'considerate', *mand-āna-* 'joyful', *sakṣ-āna-* 'overcoming'. When the stem is compounded with a verbal prefix, the root is nearly always accented; e. g. *saṃ-gāmana-* 'gathering together'; but the final syllable is accented in *vi-caṣṣaṇā-* 'conspicuous', *upari-śayanā-* (AV.) 'couch'.

7. The suffix *-anā*, whether forming the feminine of adjectives in *-ana* or f. action nouns, is always accented either on the penultimate or the final syllable; e. g. *tur-ānā-* 'speeding', *spand-anā-* (AV.) 'kicking'; *arh-ānā-* 'merit', *jar-anā-* 'old age'. The word *pīṭ-anā-* 'fight' is irregularly accented on the radical syllable.

8. The suffix *-ani* is always accented, either on the final or the penultimate syllable; e. g. *dyot-anī-* 'brilliance'; *aś-āni-* 'missile'.

9. The suffix *-anī* being the feminine form of action and agent nouns in *-ana*, is similarly accented; e. g. *pś-anī-* (AV.) 'beautiful' (*pś-āna-*). The accent is, however, sometimes shifted to the final syllable; e. g. *tap-anī-* 'heat' (*tāp-ana-*).

10. Stems formed with the suffix *-as* accent the root if they are action nouns, but the suffix if they are agent nouns; e. g. *āp-as-* n. 'work', but *ap-ās-* 'active'. There are also some masc. substantives with the accent on the suffix; e. g. *rakṣ-ās-* m. beside *rākṣ-as-* n. 'demon'.

11. The suffix *-ā*, forming action nouns from roots and secondary conjugation stems, is invariably¹ accented; e. g. *nind-ā-* (AV.) 'blame'; *jigīṣ-ā-* 'desire to win'; *gamay-ā-* (AV¹) 'causing to go'; *aśvay-ā-* 'desire for horses'.

12. The suffix *-āna*, forming middle participles, is normally accented on the final syllable; e. g. *ad-ānā-* 'eating'. Reduplicated stems, however, regularly accent the first syllable; e. g. *ddd-āna-* 'giving', *jōhuv-āna-* 'invoking'. A few others accent the root; e. g. *cit-āna-* (AV¹) 'shining', *dyūt-āna-* (RV¹) 'beaming' (beside the usual *dyūt-ānā-*)². There are also a few adjectives and substantives ending in *-āna* in which the primary character of the suffix or the derivation of the word is doubtful. These also accent the first syllable; e. g. *vāsav-āna-* 'possessing wealth', *pārs-āna-* m. 'abyss'.

13. No general rule can be stated regarding the suffix *-i*, either the suffix or the root being accented with about equal frequency; e. g. *āj-i-* 'race', *grāh-i-* 'seizure'. Action nouns used as infinitives, however, regularly accent the suffix; e. g. *ārś-dye* 'to see'. Reduplicated derivatives tend to accent the initial syllable; e. g. *cākr-i-* 'active'; while stems compounded with a preposition usually accent the final syllable; e. g. *parā-dad-i-* 'delivering over'.

14. Stems formed with the superlative suffix *-iṣṭha* regularly accent the root; e. g. *yāj-iṣṭha-* 'sacrificing best'. The only exceptions are *jyēṣṭha-* when meaning 'eldest' (but *jyēṣṭha-* 'greatest') and *kan-iṣṭha-* 'youngest' (but *kān-iṣṭha-* 'smallest', TS. B). When the stem is compounded with a preposition the latter is accented; e. g. *āgam-iṣṭha-* 'coming best'.

15. The suffix *-is* is nearly always accented; e. g. *arc-is-* 'flame'. The exceptions are *ām-is-* 'raw flesh', *jyōt-is-* 'light', and *vyāth-is-* 'course'(?).

16. The few action and agent nouns formed with the suffix *-ī*, are accented either on the root or the suffix; e. g. *deh-ī-* 'rampart', *śac-ī-* 'power'.

¹ If *jāṅghā-* 'leg' is formed with this suffix, it is the only exception.

² See LINDNER p. 54, top.

³ See below, Nominal stem formation, under *-āna-* (130).

17. Stems formed with the comparative suffix *-īyāms* invariably accent the root; e. g. *jīv-īyāms-* 'swifter'. When the stem is compounded with a preposition the latter is accented; e. g. *prāti-cyav-īyāms-* 'pressing closer against'.

18. The suffix *-u* is usually accented; e. g. *ur-ū-* 'wide', *pād-ū-* m. 'foot'. The radical syllable is, however, not infrequently accented; e. g. *tik-u-* 'speeding', *ds-u-* m. 'life'. The suffix is regularly accented in adjectives formed from desiderative, causative, and denominative stems; e. g. *dīps-ū-* 'wishing to harm', *bhāvay-ū-* 'cherishing', *aghāy-ū-* 'malignant'.

19. Substantives formed with the suffix *-us* regularly accent the root (excepting *jan-ūs-* 'birth'); e. g. *dhān-us-* 'bow'. But a few adjectives which are never used as substantives accent the suffix; e. g. *jay-ūs-* 'victorious', but *tāp-us-* both 'hot' and 'heat'.

20. The suffix *-ū* forming independent feminine substantives is regularly accented; as *cam-ū-* 'dish', *vadh-ū-* 'bride'.

21. When the suffix *-ta* forms past passive participles it is invariably accented; e. g. *jā-tā-* 'born', *raḁs-i-tā-* 'protected'. But a few ordinary nouns formed with this suffix accent the radical syllable: *ē-ta-* 'variegated'; m.: *gīr-ta-* 'car-seat', *mār-ta-* 'mortal', *vā-ta-* 'wind', *hās-ta-* 'hand'; n.: *ds-ta-* 'home', *nāk-ta-* 'night'.

22. Stems formed with the suffix *-tar* generally accent the root when the meaning is participial, but the suffix when it is purely nominal; e. g. *dā-tar-* 'giving' (with acc.), but *dā-tār-* 'giver'.

23. Stems formed with the suffix *-ti* accent the root more frequently than the suffix; e. g. *īṣ-ṭi-* 'offering', *ḁṣ-ṭi-* (AV.) 'destruction', *dhū-ṭi-* m. 'shaker', but *īṣ-ṭi-* 'desire', *ḁṣ-ṭi-* 'abode', *jñā-ṭi-* m. 'relative', *rā-ṭi-* 'gift'. Reduplicated derivatives seem to have accented either the first syllable or the suffix; e. g. *dīdhi-ṭi-* 'devotion' and *carkṛ-ṭi-* 'fame'. When these stems are compounded with prepositions, the latter are nearly always accented; e. g. *ā-hu-ṭi-* 'offering'; the only exceptions are *ā-sak-ṭi-* 'pursuit', *ā-su-ṭi-* 'brew' and 'enlivening', and *abhi-ṣ-ṭi-* m. 'helper' beside *abhi-ṣ-ṭi-* f. 'help'.

24. Derivatives formed with the suffix *-tu*, with some half dozen exceptions, accent the root (invariably when they are used as infinitives); e. g. *tān-tu-* 'thread', but *ak-tū-* 'ray'.

25. The suffix *-tnu* is always accented; e. g. *ha-tnū-* 'deadly', *jigha-tnū-* 'harming'.

26. Derivatives formed with the suffix *-tra* generally accent the root; e. g. *mān-tra-* 'prayer', but *ḁṣa-trā-* 'dominion'.

27. Gerundives formed with the suffix *-tva* regularly accent the root; e. g. *kār-tva-* 'to be made', *vāk-tva-* 'to be said', *bhāv-i-tva-* 'future'.

28. Derivatives formed with the suffix *-tha* generally accent the latter; e. g. *uk-thā-* n. 'saying'. Sometimes, however, the root is accented; e. g. *ār-tha-* 'goal'. When the suffix is added with the connecting vowel *-a-*, the latter is generally accented; e. g. *uc-ā-tha-* n. 'praise'.

29. The suffix *-na* when forming past passive participles is invariably accented; e. g. *bhin-nā-* 'split'. When forming ordinary nouns, whether adjectives or masc. substantives, it is usually accented; e. g. *r-nā-* 'guilty', *ghr-nā-* m. 'heat'; but a few masculines accent the root, as *kār-na-* 'ear', *vār-na-* 'colour', *svāp-na-* 'sleep'. Neuters (except *śu-nā-* 'welfare') and feminines (*-nā*) accent the root; e. g. *ān-na-*¹ 'food', *tī-na-* 'grass', *tīṣ-nā-* 'thirst'.

¹ Originally a past participle of *ad-* 'eat'.

30. Derivatives formed with *-ni* accent either the root or the suffix; e. g. *yó-ni*- m. 'receptacle', but *ag-ní*- m. 'fire'.

31. The suffix *-nu* is almost invariably accented; e. g. *vag-nú*- 'sound'. An exception is *vis-nu*-¹, N. of god.

32. Derivatives formed with the suffix *-ma* accent the suffix more than twice as often as the root; e. g. *tig-má*- 'sharp', *ghar-má*- 'heat', *dhu-má*- 'smoke', but *ú-ma*- 'friend', *só-ma*- 'Soma'.

33. Derivatives formed with *-man* regularly accent the root in neuter substantives; e. g. *kár-man*- 'action', *ján-man*- 'birth', *ná-man*- 'name'. There are, however, several masculine agent nouns which accent the suffix; e. g. *dar-mán*- 'breaker'. In several instances the accent varies in the same word according to the gender and meaning; e. g. *bráh-man*- n. 'prayer', *brah-mán*- m. 'one who prays'; *sád-man*- n. 'seat', *sád-mán*- m. 'sitter'. These stems when compounded with prepositions nearly always accent the latter; e. g. *prá-bharman*- n. 'presentation'.

34. The participial suffix *-māna* is never accented except in the anomalous perfect participle *sasr-māná*- (RV¹.) = *sasr-āná*- 'speeding'. The accent of these derivatives is regularly on the same syllable as in the tense-stem to which the suffix is added; e. g. *yája-māna*- 'sacrificing', *icchá-māna*- 'desiring', *idhád-māna*- 'being kindled', *yaksyád-māna*- 'about to sacrifice'.

35. Gerundives formed with the suffix *-ya* invariably accent the root; e. g. *háv-ya*- 'to be invoked'.

36. The suffix *-ra* is usually accented; e. g. *ak-rá*- m. 'banner', *rud-rá*-, m. N. of a god, *abh-rá*- n. 'cloud'. The root is, however, accented in a good many words; e. g. *gídh-ra*- 'greedy', *áj-ra*- m. 'field', *ind-ra*-, N. of a god, *ág-ra*- n. 'point'.

37. Derivatives formed with the suffix *-ri* accent the root oftener than the suffix; e. g. *bhú-ri*- 'abundant', but also *sū-ri*- m. 'patron'.

38. Derivatives formed with the suffix *-va* accent the suffix rather oftener than the root; e. g. *rk-vú*- 'praising', but also *íbh-va*- 'skilful'.

39. The root is regularly accented in derivatives formed with the suffix *-van*; e. g. *kí-t-van*- 'active', *pát-van*- 'flying', *yáj-van*- 'sacrificing'. This is the case even when the stem is compounded with a preposition; e. g. *vi-míḡ-van*- (AV.) 'cleansing'.

40. The suffixes *-vana*, *-vanu*, *-vani* are always accented, the first two on the final, the last on the initial syllable; e. g. *vag-vaná*- 'talkative', *vag-vanú*- m. 'noise', *bhur-váni*- 'restless'.

41. Derivatives formed with the suffix *-vara* chiefly accent the final syllable when they are masc. nouns, but the root when they are neuter substantives; e. g. *i-t-vari*- 'going', *is-vará*- (AV.) 'able', but *kár-vara*- n. 'deed', *gáh-vara*- (AV.) n. 'thicket'. The suffix appears with *l* instead of *r* in the adjective *vid-valá*- 'cunning'.

42. The suffix *-vāms* of the perfect participle is always accented, even in the reduced form *-us* appearing in the weak cases; e. g. *cakr-vāms*- and *cakr-ús*- 'having made'.

43. Derivatives formed with the suffix *-vi* from the simple root accent the radical syllable, but the first syllable of the reduplicated root; thus *ghíḡs-vi*- 'lively', but *jágy-vi*- 'watchful'.

¹ This word may, however, be differently derived; possibly *vi-snu*- 'der in die Weite strebende', according to UHLENBECK, Kurzgefasstes etymologisches Wörterbuch der

altindischen Sprache, Amsterdam 1898; cp. BLOOMFIELD, AJPh. 17, 427 f., 'crossing the back (of the world)'.

44. Derivatives formed with the suffix *-sa* sometimes accent the root, sometimes the suffix; e. g. *gīt-sa* 'adroit', *ūt-sa* m. 'fountain', but *prk-śa* 'dappled', *ghraṃ-śa* m. 'sun's heat'.

45. The suffix *-snu* is always accented; e. g. *jī-snuh* 'victorious', *vr̥dh-snuh* 'joyful', *car-i-snuh* 'wandering', *ni-sat-snuh* 'sitting down', *tṛpay-i-snuh* 'tormenting', *abhi-śocay-i-snuh* (AV.) 'causing torments'.

B. In secondary derivation five groups of stems may be distinguished with regard to accentuation: a. those which accent the suffix, being formed with *-āyand*, *-āyī*, *-āyā*, *-in*, *-iya*, *-ina*, *-iya*, *-enī*, *-bja*, *-id*, *-tav-yā*, *-tvā*, *-tvā-tā*, *-tvand*, *-mā*, *-māya*, *-mān*, *-mud*, *-yān*, *-vā*, *-vāt*, *-vālī*, *-vān*; b. those in which the suffix is not accented, being formed with *-taya*, *-lara*, *-tī*, *-tāt*, *-tāti*, *-tya*, *-vya*; c. those in which only the first syllable is accented, being formed with *-i* and *-nī*; d. those in which either the first or the last syllable is accented, being formed by means of Vr̥ddhi with the suffixes *-eya*, *-a* or *-na* (the last two also without Vr̥ddhi); e. those in which the accent is sometimes on the suffix, and sometimes on one or other syllable of the primitive stem, being formed with the suffixes *-ā*, *-ānī*, *-ima*, *-ī*, *-ka*, *-tana* or *-tānā*, *-tama*, *-tha*, *-bha*, *-mant*, *-ya*, *-ra*, *-la*, *-van*, *-vant*, *-vaya*, *-śa*. The following is a detailed account of the accent in derivatives formed with the above secondary suffixes in their alphabetical order.

1. Stems formed with the suffix *-a* and Vr̥ddhi of the first syllable from primitive stems ending in *-a* are predominantly accented on the final syllable. This is, however, mostly the case when the primitive is accented on any syllable other than the last; e. g. *amitrā* 'hostile' from *amitra* 'foe', *nārāśamsā* 'belonging to Nārāśamsa', *śaucadrathā*, patronymic from *śuciā-ratha* 'having a shining car', *pāvamānā* 'relating to the clear-flowing (*pāvamāna*-) Soma'. In several instances, however, the primitive stem is also oxytone, e. g. *kauśikā* 'belonging to Kuśikā'. On the other hand, stems formed with Vr̥ddhi sometimes accent the first syllable, when the primitive is otherwise accented; e. g. *mādhyaṃdīna* 'belonging to midday' (*madhyām-dīna*-), *sūbhagān* 'luck' from *su-bhāga* 'lucky', *vādhr̥yāśva* 'descendant of Vadhryāśvā'. The derivative *dīvodāsa* 'belonging to Divodāsa' is, however, formed from a stem similarly accented (*dīvo-dāsa*-).

A similar rule prevails in the accentuation of stems derived from other primitives by means of the suffix *-a* and Vr̥ddhi of the first syllable; e. g. *āyasā* 'made of metal' (*āyas*-), *saumanasā* 'benevolence' from *su-mānas* 'well-disposed'; also sometimes from stems similarly accented, as *paidvā* 'belonging to Pedū'. On the other hand, the first syllable is accented in derivatives from primitives mostly accented on the last; e. g. *pārthivā* 'earthly' from *pr̥thivī* 'earth', *māghonā* 'belonging to the bountiful one' (*maghāvan*-); but sometimes also from stems similarly accented, as *nāhusā* 'neighbouring' from *nāhus* 'neighbour'. The accentuation is similar when the secondary *-a* is added without Vr̥ddhi; e. g. *parusā* 'knotty' from *pārus* 'knot', but *haritā* 'fallow' from *harit*.

2. The suffix *-ā* forming feminines to masculines in *-a* retains the accent on the same syllable as in the masculine; e. g. *pr̥iyā* beside *pr̥iyā* 'dear'.

3. Stems formed with the somewhat rare suffix *-ānī* accent one of the last three syllables; e. g. *indrānī* 'wife of Indra', *mudgalānī* 'wife of Mūdgalā', *purukūtsānī* 'wife of Purukūtsa', *uśindrānī* 'queen of the Uśīnaras'.

4. The only example of the patronymic suffix *-āyana* in the RV. *kāṇv-āyana* 'descendant of Kaṇva' is unaccented (occurring in the voc. only); the final syllable seems to have been accented judging by *dāks-āyand*.

(VS. AV.) 'son of Dakṣa', and the fem. *rāmāyaṇī* (AV.) 'daughter of the Black one'. The derivative *ukṣanyāyana-*, N. of a man, is unique both in accentuation and absence of Vṛddhi.

5. The suffix *-āyī* occurs accented on the first syllable only in *agnī-āyī* 'wife of Agni'; *vṛṣākapa-āyī* (RV.) 'wife of Vṛṣākapi', occurring in the voc. only, is unaccented.

6. The suffix *-āyya-* forming gerundival adjectives is always accented on its first syllable; e. g. *pan-āyya-* 'to be admired'.

7. Derivatives formed with the suffix *-i* and Vṛddhi, being almost exclusively patronymics, always accent the first syllable; thus *āgniveśi-* 'son of Agniveśa', *pāurukutsi-* 'descendant of Purukútsa', *prātardan-i-* 'descendant of Pratardana', *prāhrād-i-* (AV.) 'son of Prahrāda', *samvāraṇi-* 'descendant of Samvāraṇa'. Similarly formed and accented is *sārath-i-* 'charioteer' (from *sa-rātha-m* 'on the same chariot'). Two other words, formed without Vṛddhi, take the secondary *-i*: *tāpus-i-* 'burning' (*tāpus-* 'heat') and, accented on the final syllable, *śucant-i-*, N. of a man.

8. The very frequent suffix *-in* forming possessive adjectives is always accented; e. g. *āśv-in-* 'possessing horses', *dhan-in-* 'wealthy'; *manīṣ-in-* 'wise'; *abhimāt-in-* 'insidious'. The adjective *śāk-in-* 'powerful' occurs once accented on the first syllable: *śāk-i* (I. 51⁸); the accentuation of this form and of the two nominatives (each occurring once) *hr-i* 'violent' and *sār-i* 'speeding' is perhaps due to error.

9. The accentuation of the suffix *-ima*, which is attached to three stems in *-tra-* and to one in *-ra*, varies: *khanitr-ima-* 'made by digging', *kṛtr-ima-* 'artificial', *pūtr-ima-* (AV.) 'purified'; *agr-imā-* 'foremost'.

10. The suffix *-iya* is regularly accented either on its first or its second syllable; e. g. *abhr-īya-* and *abhr-iyā-* 'derived from the clouds' (*abhrā-*), *kṣatr-īya-* 'having authority' (*kṣatrā-*), *amitr-īya-* 'inimical' (*amitra-* 'foe'); *agr-iyā-* 'foremost', *indr-iyā-* 'belonging to Indra'. The only exceptions are *ṛtv-īya-* (AV.) 'being in season' (*ṛtik-*), beside *ṛtv-īya-*, and *śrūtr-īya-* (AV.) 'learned' (*śrūtra-* 'learning').

11. Derivatives with the feminine suffix *-ī* commonly accent the same syllable as the corresponding masculines (except oxytones); e. g. *bhūvant-ī* 'being', m. *bhūvant-*. But the feminine in *-ī* from masculines in *-a* that are not accented on the final syllable usually accents the *-ī* (and follows the radical *i*-declension); e. g. *rath-ī* 'charioteer' (m. f.) from *rātha-* 'chariot'. The *-ī* is also accented when it forms the fem. of masc. oxytones in *-u*, e. g. *prthvī-ī* 'broad' (*prthvī-*); in *-ant*, e. g. *usāt-ī* 'desiring' (*usānt-*); in *-tār*, e. g. *avit-ī* 'protectress' (*avitār-*); in *-āñc* taking Samprasāraṇa, e. g. *pratic-ī* 'facing' (*pratyāñc-*). The fem. in *-ī* from masc. oxytones in *-a* sometimes retains the accent on the suffix, e. g. *devī-* 'goddess' (*devā-* 'god'), but more usually throws it back on the first syllable, e. g. *aruṣ-ī* 'ruddy' (*aruṣā-*).

12. The suffix *-ina* is generally accented on its first syllable, rarely on its last; e. g. *apāc-īna-* 'western', *samvatsar-īna-* 'annual'; *pratic-īnā-* 'turned towards'. The suffix is unaccented only in *māh-īna-* (RV.) 'mine'.

13. The suffix *-īya* is always accented on its first syllable; e. g. *ārjikh-īya-* a kind of Soma vessel, *āhavan-īya-* (AV.) 'sacrificial fire', *grāhamedh-īya-* 'relating to the domestic sacrifice', *parvat-īya-* (AV.) 'mountainous'. Similarly in the ordinals *dvit-īya-* 'second', *trīti-īya-* 'third', *tur-īya-* 'fourth'.

14. The suffix *-ena* is accented on the final in its only occurrence in the feminine form *sāmidh-enī-* 'relating to fuel' (*sāmidh-*).

15. The suffix *-enya*, nearly always forming gerundives, regularly accents

its first syllable; e. g. *ārś-ēnya-* 'worthy to be seen'. The only exception is *vār-ēnya-* 'desirable'. Similarly accented are the ordinary adjectives *vīr-ēnya-* 'manly' (*vīrd-*) and *kīrt-ēnya-* 'famous' (*kīrti-* 'fame').

16. Derivatives formed with the suffix *-eya* and *Ṽddhi* accent the final syllable when they have a patronymic sense, but otherwise the first; e. g. *ārś-cyā-* 'descendant of a seer' (*ārśi-*), but *pūrus-eya-* 'relating to man' (*pūrusa-*). The analogy of the gerundive from roots ending in *-z*, which is formed with *-eya* (e. g. *dāya-* 'to be given'), is followed by *didṛkṣ-ēya-* 'worth seeing' (*didṛkṣā-*) and *sabh-ēya-* 'fit for an assembly' (*sabhā-*).

17. Derivatives formed with *-ka* are variously accented. Those which have a diminutive sense regularly accent the suffix; e. g. *arḥha-kā-* 'small', *kanīna-kā-*¹ 'youth', *kumāra-kā-* 'little boy'. Otherwise the accent sometimes remains on the same syllable as in the primitive; e. g. *dāta-ka-* 'making an end' (*dāta-*), *yusmā-ka-* 'your' (*yusmā-*); or it shifts to the suffix, e. g. *anya-kā-* 'other' (*anyā-*), *sana-kā-* 'old' (*sāna-*); or to the first syllable, e. g. *rūpa-ka-* (AV.) 'having an assumed form' (*rūpā-* 'form').

18. The rare suffix *-ta* is regularly accented: *eka-tā-* (VS.) 'First', *devi-tā-* 'Second', *tri-tā-* 'Third' as Proper Names, *ava-tā-* 'well', *muhūr-tā-* 'moment'.

19. Derivatives formed with the suffix *-tana* or its syncopated form *-tna* are variously accented: *nā-tana-* and *nā-tna-* 'present', *sanā-tīna-* (AV.) and *sand-tna-* (AV.) 'lasting', *pra-tūt-* 'ancient'.

20. The suffix *-tama* when forming superlatives is hardly ever accented², the primitive nearly always retaining its original accent; e. g. *taud-s-tama-*³ 'very strong'. But when it forms ordinals the final syllable is accented; e. g. *sata-tamā-* 'hundredth'.

21. A few adjectives formed with *-taya* from numerals meaning 'consisting of so many parts', accent the primitive: *cātus-taya-* (AV.) 'fourfold', *dīśa-taya-* 'tenfold'.

22. The suffix *-tara* forming comparatives is hardly ever accented, the primitive retaining its original accent; e. g. *rathī-tara-* 'better car-fighter'. An exception is *vṛtra-tāra-* 'a worse *Vṛtra*'.

23. Derivatives formed with *-tā* regularly accentuate the syllable preceding the suffix; e. g. *a-gō-tā-* 'want of cows', *devd-tā-* 'divinity', *puruṣd-tā-* 'human nature'. The only exception is *a-vīra-tā-* 'want of sons'.

24. Derivatives formed with *-tāti* and *-tāt* have the same accentuation as those formed with *-tā*; e. g. *a-riṣṭā-tāti-* 'security', *devd-tāti-* 'divinity', *sām-tāti-* 'good fortune'. The accent is exceptional in *dāta-tāti-* 'home' and *dikṣa-tāti-* (AV.) 'cleverness'.

25. The suffix *-tya*, forming nouns from particles, is never accented: *āpa-tya-* n. 'offspring', *amā-tya-* 'companion', *āvis-tya-* 'manifest', *nī-tya-* 'own', *nīṣ-tya-* 'foreign', *sānu-tya-* 'secret'. When attached to the substantive *ap-* 'water' it is, however, accented: *ap-tyā-* and *āp-tyā-* 'watery'.

26. The suffix *-tva* is invariably accented; e. g. *amṛta-tvā-* 'immortality', *patī-tvā-* 'matrimony'.

27. The very rare suffix *-tva-tā* is accented on its first syllable: *iṣita-tvātā-* 'excitement', *puruṣa-tvātā-* 'human nature'.

28. The suffix *-tvana* is always accented on its final syllable; e. g. *kavi-tvand-* 'wisdom', *patī-tvand-* 'matrimony', *sakhī-tvand-* 'friendship'.

¹ Accented *kanīnaka-* in the VS. The fem. in the RV. is *kanīnakā-* but in the AV. *kanīnikā-*.

² Except *puru-tāma-* 'very many' and *ut-*

tamā- 'highest', *śaśvat-tamā-* 'most frequent' (with the ordinal accent).

³ It is shifted in *mṛḍayāt-tama-* 'showing great compassion' (*mṛḍayāt-*). Cp. below §9.

29. The suffix *-tha*, forming ordinals from a few numerals and adjectives of a cognate sense from pronominal stems, is nearly always accented: thus *catur-thá*- (AV.) 'fourth', *ṣaṣ-thá*- (AV. VS.) 'sixth', *kati-thá*- 'the how-maniest'; but *sapti-tha*- 'seventh'.

30. The rare derivatives formed with the suffix *-na* are accented either on the first or the last syllable: *strī-ṇa*- 'feminine' (*strī*- 'woman'), *vīṣu-ṇa*- 'various'; but *purā-ṇá*-¹ 'ancient', *samā-ṇá*- 'like'.

31. With the suffix *-bha*² are formed the names of a few animals with one exception accented on the final syllable: *ṛṣa-bhá*- and *vṛṣa-bhá*- 'bull', *gārda-bhá*- 'ass', *sara-bhá*- (AV. VS.) 'fabulous eight-legged animal', *rāsa-bha*- 'ass'. This suffix also occurs once in the adjective *sthūla-bhá*- (AV.) 'big'.

32. The suffix *-ma* is regularly accented, whether forming superlatives; e. g. *adha-má*- 'lowest', *madhya-mi*- 'middle-most', or ordinals; e. g. *aṣṭa-má*- 'eighth'. An exception is *anta-ma*-³ 'next'.

33. Derivatives formed with the suffix *-mant* retain the accent of the primitive, unless the latter is oxytone, when the accent in the great majority of instances (about three-fourths) is thrown forward on the suffix; e. g. *śradh-mant*- (AV.) 'rich in herbs', *asāni-mant*- 'bearing the thunderbolt'; but *agni-mánt*- 'having fire' (*agni*-).

34. The suffix *-maya* is always accented on the first syllable; e. g. *ayas-máya*- 'made of metal', *go-máya*- 'consisting of cows', *śaka-máya*- 'arising from excrement'.

35. The suffix *-min* is accented (like *-in*) in the only two derivatives formed with it: *iṣ-mín*- 'impetuous', and *ṛg-mín*- 'jubilant with praise' (*ṛc*-).

36. The rare suffix *-mna* is always accented: *dyu-mná*- 'brightness', *nṛ-mná*- 'manliness', *nī-mná*- 'depth', *su-mná*- 'welfare'.

37. Derivatives formed with the suffix *-ya* and *Vṛddhi* accent the initial or the final syllable with the same shift as appears in those formed with *-a*: the initial, when the primitive is accented on the final (or sometimes a medial) syllable, but the final, when the primitive is accented on the initial (or sometimes a medial syllable); e. g. *dāiv-ya*- 'divine' (*devá*- 'god'), *ārtviṣ-ya*- 'office of priest' (*ṛtvīḥ*-), *gārhapat-ya*- 'position of a householder' (*grhá-pati*-); but *āditi-yá*- 'son of Aditi', *prajāpat-yá*- (AV.) 'relating to Prajāpati'. In a very few instances the accent remains unchanged, as *ādhipat-ya*- 'lordship' (*ādhi-pati*- 'lord'), *pāums-ya*- 'manliness' (*pāms*- 'man'), *vāis-ya*- 'man of the third caste' (*vīs*- 'settler'), *śrāisṭh-ya*- (AV.) 'superiority' (*śrēṣṭha*- 'best'); while in several instances it shifts from the final syllable to the suffix (instead of to the initial syllable); e. g. *kāv-yá*- 'descendant of Kavi' (but *kāv-ya*- 'endowed with the qualities of a sage', *kavi*-).

a. In derivatives formed without *Vṛddhi* the accentuation is to some extent similar; thus a final accent shifts to the first syllable; e. g. in *pitr-ya*- 'belonging to the fathers' (*pitr*-), *pratījan-ya*- 'adverse' (*prati-janā*- 'adversary' AV.); or from the first to the last; e. g. *grām-yi*- 'belonging to the village' (*grāma*-); or it remains on the first syllable; e. g. *āv-ya*- 'belonging to sheep' (*āvi*-), *gāv-ya*- 'derived from cows' (*gā*-); or it shifts from the final syllable to the suffix (instead of the first syllable); e. g. *kāv-yá*- 'wise' (*kavi*-). But here the accent may also remain on or be shifted to a medial syllable; e. g. *svarāj-ya*- 'autocracy' (*svarāj*- 'sovereign'), *viśvādev-ya*- 'belonging to all gods' (*viśvā-deva*-); *hiranyá-ya*- 'golden' (*hiranya*- 'gold'), *avyá-ya*- 'derived from sheep' (beside *avya-ya*-), *gavyá-ya*- 'derived from cows' (beside *gavya*-).

¹ Cp. BB. 28, 318, bottom.

² Cp. PRELLWITZ, BB. 22, 74—114, on animal names in *-bha*.

³ But *antamēdhi* (I. 1655).

But a peculiarity of the derivatives formed without *Vṛddhi* is that the majority of them have the Svarita accent on the suffix; e. g. *rājan-yā-* 'belonging to the royal class' (*rājan-*); *doṣaṇ-yā-* 'relating to the arm' (*doṣān-*); *vāyav-yā-* 'belonging to Wind' (*vāyā-*); *-duṇḍubh-yā-* (VS.) 'relating to a drum' (*duṇḍubhi-*); *budhn-yā-* 'belonging to the bottom' (*budhñā-*). The suffix thus accented also appears in the gerundive in *-tav-yā-* (twice found in the AV.) formed from an infinitive stem in *-tu* (585, 4).

38. The rare suffix *-yā-* is (like *-in-*) always accented: *ātātā-yā-* (VS.) 'having one's bow drawn', *dhaurā-yā-* (VS.) 'bearing a bow', *marā-yā-*, N. of a man, *sykāt-yā-* (VS.) 'having a spear', *śradhā-yā-* (VS.) 'owning the Svadhā'.

39. Derivatives formed with *-ra* having a comparative sense (chiefly from prepositions) accent the initial syllable: *adha-ra-* 'lower', *āpa-ra-* 'later', *dva-ra-* 'lower', *ūpa-ra-* 'lower', *anta-ra-* 'near' (*anta-* 'end'). Other nouns formed with the suffix are chiefly accented on the final syllable; e. g. *a-śrī-rā-* 'ugly', *dhūm-rā-* (VS.) 'dusky' (*dhūmā-* 'smoke'), *pāṃsu-rā-* 'dusty', *rath-i-rā-* 'riding in a chariot'; but sometimes otherwise; thus *āgnīdh-ra-* 'belonging to the fire-kindler' (*agnīdh-*), *mādh-i-ra-* 'wise', *karmā-ra-* 'smith'.

40. Derivatives formed with *-la* nearly always accent the suffix; e. g. *a-ślī-lā-* (AV.) 'ugly', *jīva-lā-* (AV.) 'lively', *bahu-lī-* 'abundant', *madhu-lā-* 'sweet'; but *tīlvi-la-* 'fertile', *śleṣa-la-* (AV.) 'slimy', *śiśū-la-* 'little child'.

41. The suffix *-va* is regularly accented: *arpa-vā-* 'billowy', *keśa-vā-* (AV.) 'hairy', *añji-vā-* (AV.) 'slippery', *śanti-vā-* (AV.) 'friendly', *śradhī-vā-* 'credible'.

42. The fem. substantives formed from adverbs or prepositions with the suffix *-vāt* always accent the final syllable: *arvā-vāt-* 'proximity', *ā-vāt-* (AV.) 'proximity', *ud-vāt-* 'height', *nī-vāt-* 'depth', *parā-vāt-* 'distance', *pra-vāt-* 'height', *saṃ-vāt-* 'region'.

43. Derivatives formed with the suffix *-van* may have the accent on any syllable; e. g. *āthar-van-* 'fire-priest', *indhan-van-* 'possessed of fuel', *īghā-van-* 'violent', *rūti-van-* 'regular', *maghā-van-* 'bountiful'; *arātī-vān-* 'hostile', *śruṣṭī-vān-* 'obedient'.

44. Derivatives formed with *-vant* generally retain the original accent except in oxytone stems (if not ending in *a* or *ā*), which as a rule throw it on the suffix; e. g. *keśa-vant-* 'hairy', *putrā-vant-* (VS.) 'having a son', *prajā-vant-* 'having offspring', *dyāvāprthivī-vant-* 'connected with heaven and earth'; but *agni-vānt-* 'having fire' (*agnī-*), *āsan-vānt* (AV.) 'having a mouth'. The accent is anomalously shifted in *kṛśāntī-vant-* 'decorated with pearls' (*kṛśāna-*) and *viśvā-vānt-* 'central' (*viśva-*) 'in both directions'.

45. The very rare derivatives formed with the suffix *-vaya* accent either the suffix or the primitive: *dru-vāya-* (AV.) 'wooden dish' and *cātur-vaya-* 'fourfold'.

46. Derivatives formed with the rare suffix *-vala* accent their final syllable: *kṛṣṭ-valā-* 'peasant', *naḍ-valī-* (VS.) 'reed bed'.

47. The suffix *-vīn* is always accented; e. g. *namas-vīn-* 'reverential', *yaśas-vīn-* (AV.) 'beautiful', *medhā-vīn-* (AV.) 'wise', *dhṛṣad-vīn-* 'bold'.

48. The very rare names of relationship formed with the suffix *-vya* accent the first syllable: *bhrātṛ-vya-* (AV.) 'nephew'.

49. A few adjectives and substantives formed with the suffix *-śa* accent either the final or, less often, the first or second syllable: *arva-śā-* or

* This word may, however, be derived from *antār-* 'within', with BR. and WHITNEY 1209 i.

irva-sa 'hasting', *eta-sa* or *ēta-sa* 'variegated', *babhu-sa* (VS. MS.) 'brownish', *roma-sa* 'hairy', *yuva-sa* 'youthful', *aṅku-sa* 'hook', *turvā-sa*, N. of a man. Perhaps also *kāśma-sa* (AV.) 'stupefaction'(?), and *kalā-sa* 'jar'.

2. Accentuation of Compounds.

AUFRECHT, *De accentu compositorum Sanscriticorum*, Bonn 1847. — GARBE, KZ. 23, 470f. — REUTER, *Die altindischen nominalcomposita, ihrer betonung nach untersucht*, KZ. 31, 157–232; 485–612. — WACKERNAGEL, *Altindische Grammatik* 2, p. 40–43, etc.

87. The rule as to the accentuation of compounds, stated in the most general way, is that iteratives, possessives, and governing compounds place the accent on the first member; determinatives and regularly formed copulatives (with one accent) on the last member and to a large extent on its final syllable. Speaking generally the accent of a compound is that of one of its members. But some words always change their accent when compounded; thus *viśva* 'all' regularly becomes *viśvā*, and in the later *Saṃhitās* *sārva* 'all' sometimes becomes *sarvā*. Other words when compounded change their accent in certain combinations only; thus some paroxytones become oxytone, as *pūrvā* 'prior' in *pūrvā-citti* 'foreboding', *pūrvā-pīti* 'precedence in drinking', *pūrvā-hūti* 'first invocation'; *nēma* 'one' in *nemā-dhiti* 'separation'; *médhā* 'sacrifice' in *medhā-pati* 'lord of sacrifice', and *medhā-sāti* 'receiving the oblation'; *vṛṣan* in *vṛṣā-kapi*, N. of a monkey; on the other hand some oxytones throw back the accent, as *khāḍi* 'bracelet' in *khāḍi-hasta* 'having hands adorned with bracelets'; *grīvā* 'neck' in *tuvi-grīva* 'powerful-necked'; *vīrā* 'hero' in *puru-vīra* 'possessed of many men' and *su-vīra* 'heroic'; *dhūmā* 'smoke' in *saka-dhūma* (AV.) 'smoke of cowdung'.

An adjective compound may shift the accent from one member to the other if it becomes a substantive or a Proper Name; thus *a-kṣāra* 'imperishable', *ā-kṣarā* 'speech'; *sū-kṛta* 'well done', *su-kṛtī* n. 'good deed'; *ā-rāya* 'niggardly', *a-rāya*, N. of a demon.

88. In iteratives, which may consist of repeated nouns, pronouns, adverbs, prepositions, or particles, the first member alone is accented, the two words being separated by Avagraha in the Pada text, like the members of other compounds. Examples are: *āhar-ahar jāyate māsi-māsi* (x. 52³) 'day after day he is born, month after month'; *yād-yad yāmi tād ā bhara* (VIII. 61⁶) 'bring to me whatever I ask'; *yāthā-yathā matāyaḥ śānti nṛṇām* (x. 111¹) 'as are the desires of men in each case'; *adyādya śrāḥ-sva indra trāsva parā ca naḥ* (VIII. 61¹⁷) 'on each to-day, on each to-morrow protect us, Indra, and in the future'. The prepositions which appear as iteratives are *ūpa*, *pārā*, *prā*, *sām*; e. g. *prā-pra pūṣṇas tuviṣṇāśya śasyate mahitvām* (I. 138¹) 'forth and again the greatness of the mighty Pūṣan is praised'. The only verbal iterative occurring is *piba-piba* (II. 11¹¹)² 'drink again and again'.

89. Governing compounds always accent the first member when it is a verbal noun³, as *trasd-dasyu* 'terrifying the foe', N. of a man. When the first member is a present or aorist participle, its final syllable is invariably accented, whatever the original accentuation may have been, e. g. *vidd-vasu* 'winning wealth', *tarād-dveṣas* 'overcoming (*tīrat*-) foes'.

¹ In a few instances the repeated words are not treated as a compound and are both accented, as *nū nū* 'now, now', *ihā ihā* (AV.) 'here, here', *sām sām* (AV.).

² Otherwise a repeated verbal form is not treated as an iterative, e. g. *stuhī stuhī* (VIII. 130⁹).

³ Except *śikṣā-narā* 'helping men'.

a. When the first member is a preposition, the accentuation is much the same as in possessives: either the first member is accented on its proper syllable, as *abhi-dyu-* 'directed to heaven'; or the last member on the final syllable, but only when it ends in the compositional suffix *-a*, or when as a simple word it is not accented on the final syllable; e.g. *adhas-pad-á-* 'being under the feet', *anu-kāma-* 'according to wish' (*kāma-*). The accentuation of *api-prāna-* (f. *-ī-*) 'accompanying the breath' is quite exceptional.

90. A. Possessive compounds (Bahuvrīhis) normally accent the first member on the same syllable as the simple word, e.g. *rāja-putra-* 'having kings as sons' (but *rāja-putrá-* 'son of a king'). Other examples are: *án-abhimlāta-varna-* 'whose colour is not dimmed', *iddhāgni-* 'whose fire is kindled', *indra-īyestha-* 'having Indra as chief', *indra-sakhi-* 'having Indra as a friend', *ghṛtā-prṣṭha-* 'butter-backed', *riśad-vatsa-* 'having a bright calf', *sahasra-pad-* 'thousand-footed'¹. Similarly when the first member is a preposition, an ordinary adverb, or *sahá-* and (chiefly in the later Vedas) *sa-* in the sense of 'accompanied by'; e.g. *nir-hasta-* (AV.) 'handless', *prá-mahas-* 'having pre-eminent might', *vī-grīva-* 'wrynecked', *viśvato-mukha-* 'facing in all directions', *sahá-vatsa-* 'accompanied by her calf', *sá-kāma-* ('accompanied by' =) 'fulfilling desires' (VS.), *sá-cetas-* 'intelligent'².

a. The original accent of the first member is sometimes changed. 1. The adjective *vikva-* 'all' always, and (owing to its influence) *sárva-* 'all' sometimes in the later Samhitās, shift their accent to the final syllable; e.g. *viśvā-peśas-* 'having all adornment', *sarvā-janman-*³ (AV.), *sarvā-buddha-vāla-* (VS.) 'having a completely white tail', *sarvāyus-* (VS.) 'having all life'⁴. — 2. Present participles in several instances shift the accent to their final syllable; e.g. *krāndā-iṣṭi-* 'having roaring (*krāndat-*) speed', *dravād-āśva-* 'having swift (*dravat-*)⁵ steeds'. Other participles with this shift of accent are *arcāt-* and *bhāndāt-* 'shining', *rapśāt-* 'swelling', *svandāt-* 'resounding'. — 3. There are also a few miscellaneous examples of shift of accent in the first member: *abhiṣṭi-dyumna-* 'abounding in aid', *jyoti-ratha-* 'whose car is light' (*jyōtis-*), *dadrśānā-pavi-* 'whose felly is visible' (*dadrśāna-*), *avakolba-* (AV.) 'surrounded with Avakā plants' (*āvakā-*); *cātur-aṅga-* 'four-membered' (*cātūr-*), *khādī-hasta-* 'having hands adorned with bracelets' (*khādī-*).

B. About one eighth of the total number of Bahuvrīhis accent the second member, and in the majority of instances on the final syllable.

a. This accentuation is common when the first member is a dissyllabic adjective ending in *i* or *u*. It is invariable in the RV. after the very frequent *purī-* 'much' and the less frequent *krāhī-* 'shortened', *bahī-* 'much', *śīti-* 'white'; e.g. *puru-putrá-* 'having many sons', *puru-vāra-* 'having many treasures', *krāhu-kārṇa-* 'having short ears', *bahv-anná-*⁶ 'having much food' (*ánna-*), *śīti-pád-* 'white-footed'. Examples of this accentuation after other adjectives ending in *i* and *u* are: *āśu-héśas-* 'having swift steeds', *uru-kṣāya-* 'having a wide abode', *rju-krātu-* 'whose works are right', *tuvi-dyumná-* 'having great glory', *tr̥su-cyāvas-* 'moving greedily', *pr̥thu-pákṣas-* 'broad-flanked', *vibhu-krātu-* 'having great strength', *vīṣu-pāṇi-* 'strong-hoofed', *hiri-śiprá-* 'golden-cheeked'⁷. In the later Samhitās there is an increasing tendency to follow

¹ When another adjective or an adverb precedes the first member, it has the accent; e.g. *eka-śīti-pad-* (VS. TS.) 'having one foot white'; cp. WACKERNAGEL 21, p. 291.

² There are, however, a few exceptions in which the final member is accented, as *vi-sikhá-* 'hairless' (but *vi-sikha-* AV.), *puro-rathá-* 'whose car is foremost', *sa-práthas-* 'extensive', *sāṅgá-* (AV.) 'together with the limbs'.

³ This is the only example (occurring beside *viśvā-janman-*) of this shift of accent in

sárva- in the AV., where *sárva-* as first member is common.

⁴ *sárva-* shows this shift of accent in the RV. in the adverb *sarvā-tas* 'from all sides' and in the derivative *sarvā-tīti-* 'totality'.

⁵ Here the accent may be affected by that of the adverb *dravāt* 'swiftly'.

⁶ After *bahv-* the final syllable is always accented, even in the later Samhitās.

⁷ Both accentuations occur in *pr̥thu-budhna-* and *pr̥thi-budhna-* 'broad-based'.

the general rule; e. g. *purā-nāman-* (AV.) 'many-named', *śīti-kakud-* 'having a white hump', and *śīti-bhasad-* 'having white buttocks' (TS. v. 6. 14¹).

b. Bahuvrīhis beginning with *dvi-* and *tri-* generally accent the second member; e. g. *dvi-pād-* 'two-footed', *dvi-dhāra-* 'forming two streams', *tri-dāntu-* 'having three webs', *tri-nābhi-* 'having three naves', *tri-vandhurā-* 'three-seated'². The only exceptions to this rule in the RV. are *dvi-sayas-* 'having three twofold night', *try-āmbaka-* 'having three mothers' and *try-āśir-* 'having three products of milk'. The later Sāpṛthās accent *dvi-* and *tri-* in new Bahuvrīhis as often as not. In a few possessives beginning with other numerals the second member is accented on the last syllable, e. g. *catur-akṣa-* 'four-eyed'³.

c. Possessives beginning with the negative prefix *a-* or *an-* almost invariably accent the final syllable irrespectively of the original accent of the second member (doubtless in order to distinguish them clearly from determinatives); e. g. *a-dānt-* 'toothless', *a-phalā-* 'unfruitful' (*phāla-*), *a-balā-* 'not possessing strength' (*bāla-*). A very few accent the penultimate; *a-bhrātṛ-*⁴ (AV.) 'brotherless', *a-vīra-* 'childless', *a-śeśas-* 'without offspring'. On the other hand a good many (though only a small proportion of the whole) accent the prefix (like determinatives), especially when the second member is a noun formed with the suffix *-ti*; e. g.⁵ *ā-gu-* 'kineless', *ā-jñās-* 'kinless', *ā-dyu-* 'not burning', *an-āpi-* 'kinless', *ā-prajas-* (AV.) 'childless', *ā-mṛtyu-* 'deathless', *ā-hri-* 'bold', *ā-kṣiti-* 'imperishable'⁶.

d. Possessives beginning with *dus-*⁷ 'ill' or *su-* 'well' regularly accent the second member, usually on the original syllable; e. g. *dus-mānman-* 'ill disposed', *su-bhāga-* 'well endowed'. There is, however, a tendency to throw the accent forward on the final syllable; e. g. *su-āṅguri-* 'fair-fingered' (*āṅgūri-*), *su-phalā-* (AV.) 'fruitful', *su-bāndhi-* (AV.)⁸ 'closely related'. On the other hand, the accent is in a few instances shifted from the final to the penultimate syllable, as *su-vīra-* 'rich in heroes' (*vīrā-*), and *su-gāndhi-* 'sweet-smelling' beside *su-gandhi-* (from *gandhā-* 'smell')⁹.

gr. Determinatives as a rule accent the last member, and pre-vaillingly on the final syllable.

A. 1. In the descriptive type, that is, those in which a substantive is described by an adjective or an appositional substantive (Karmadhāraya) and those in which a verbal noun is described by an adverbial word, the accent is on the final syllable; e. g. *kṛṣṇa-śakunā-* (AV.) 'black bird', *mahā-dhand-* 'great spoil', *ajñāta-yakṣmā-* 'unknown disease', *yāvayat-sakhā-* 'a protecting friend', *rāja-yakṣmā-* ('king' =) 'royal disease'¹⁰, *sūrya-śvit-* 'sun-bright'; *pura-ctf-* 'going before', *prathama-jā-* 'first-born', *prātara-yuj-*¹¹ 'early yoked', *svayam-bhū-* 'self-existent', *dus-kṛt-* 'acting wickedly', *su-pṛa-tūr-*¹² 'victorious', *a-ghārin-* (AV.) 'not anointing', *a-cit-* 'senseless', *a-jarayit-*¹³ 'not aging', *a-jūr-* 'unaging'.

¹ But *aśvā-vandhura-* 'having eight car-seats'.

² Cp. WHITNEY 1300 c.

³ But in the RV. with the usual accentuation *a-bhrātṛ-*.

⁴ For many other examples see WACKER-NAGEL 2¹, 114 note (p. 293).

⁵ The only possessive of this kind in which the second member ends in *-ti* and accents the final syllable seems to be *a-gavyūti-* 'pastureless'.

⁶ The only exception in the case of *dus-* is *dus-āśir-* 'ill-mixed'.

⁷ The RV. retains the original accent, *su-phāla-*, *su-bāndhu-*.

⁸ For other examples see WACKERNAGEL 2¹, p. 294, bottom.

⁹ Op. cit. 2¹, p. 295 7, note.

¹⁰ Exceptions, when the first member is a noun, are all compounds formed with *viśva-* 'all', as *viśvā-mānuṣa-* 'every man', also *madhyām-dina-* 'midday', *vṛṣā-kapi-* 'male ape', in all of which the original accent of the first member is shifted.

¹¹ *ādhrī-gu-* 'irresistible' and *sadhū-stha-* 'standing together', are exceptions.

¹² *sv-ā-vṛj-* 'easy to acquire' is an exception.

¹³ But *ā-maviṣṇu-* 'immoveable'.

a-yoddhī- 'not fighting', *a-rājīn-* 'not shining', *a-pra-mys-yā-*¹ 'indestructible', *a-budh-yā-* 'not to be wakened', *an-aty-ud-yā-* (AV.) 'unspeakable', *an-ādhyā-yā-* 'unassailable', *an-āmayi-inū-* 'not making ill'.

a. When, however, the second member ends in *-van*, *-man* or *-i*, or has the form of a gerundive used as a neuter substantive, the penultimate (radical) syllable is accented; e. g. *raghu-pātvan-* 'swift-flying', *puro-yāvan-*² 'going in front'; *su-tārman-* 'crossing well', *vīlu-pātman-* 'flying mightily', *raghu-yāman-* 'going swiftly', *su-vāhman-* 'driving well', *dur-gbhī-* 'hard to hold', *ṛju-vāni* 'striving forward', *tuvi-svāni-* 'roaring mightily', *pūrva-pāyya-* and *pūrva-pēya-* n. 'precedence in drinking', *saha-śēyya-* n. 'act of lying together', *amutra-bhāya-*³ (VS.) n. 'state of being in the other world'.

2. The first member is, however, accented under certain conditions.

a. It is generally accented if it is an adverbial word and the last member is a past participle in *-ta* or *-na*⁴ or a verbal noun in *-ti*; e. g. *dāmsu-jūta-* 'speeding wondrously', *dūr-hita-* 'faring ill', *sāna-śrūta-*⁵ 'famed from of old'; *puri-hiti-* 'priestly ministration', *sadhā-stuti-* 'joint praise'.—b. The privative particle *a-* or *an-* when compounded with a participle⁶, adjective, or substantive is nearly always accented; e. g. *ān-adant-*⁷ 'not eating', *d-ditsant-* 'not wishing to give', *d-manyamāna-* 'not thinking', *d-himsāna-* 'not injuring', *d-vidvāms-* 'not knowing', *d-kṛta-*⁸ 'not done'; *d-kr-a-*⁹ 'inactive', *d-susv-i-* 'not pressing Soma', *d-tandra-* 'unwearied', *d-kumāra-*¹⁰ 'not a child'; *d-citti-* 'thoughtlessness'. The particle is regularly accented when it negatives a compound; e. g. *d-dus-kṛt-* 'not doing ill', *ān-aśva-dā-* 'not giving a horse', *d-pāścād-daghvan-* 'not remaining behind'; *d-punar-diyamāna-*¹¹ (AV.) 'not being given back', *ān-agni-dagdhā-* 'not burnt with fire', *ān-abhi-śasta-*¹² 'blameless'.

B. 1. Dependent determinatives as a rule accent the second member and that mostly on the last syllable, even if the simple word is not an oxytone.

a. When the second member is a root¹³, a verbal noun in *-a*, an ordinary substantive (without verbal sense), or an adjective ending in *-in*¹⁴, the final

¹ This is the regular accent of the gerundive with the negative prefix, which is, however, accented in some half dozen instances: *ā-gohya-*, *ā-jesya-*, *ā-dabhya-*, *ā-nedya-*, *ā-yabhya-* (AV.) and *ā-ghnya-* beside *ā-ghnyā-*. Two of these compounds in the AV. retain the Svarita of the simple gerundive: *an-ativyādhyā-* and *an-ādhyāsyā-*.

² *satyā-madvan-* 'truly rejoicing' is an exception.

³ *sadhā-stutya-* n. 'joint praise', is an exception.

⁴ Here the adverb is treated like a preposition compounded with a past participle.

⁵ There are a good many exceptions in which the original accent of the past participle remains on the final syllable; e. g. *tuvi-jātā-* 'mightily born', *dus-kṛtā-* 'ill done', *su-jātā-* (beside *sū-jātā-*). This is the regular accentuation when the first member is *puru-*; e. g. *puru-śūtā-* 'much praised'.

⁶ Not, however, when the second member is a gerundive, a root, or a noun with verbal meaning ending in *-yu*, *-nu*, *-smu*, *-in*, *-tr-*; see examples above (A 1).

⁷ But *a-sācānt-* beside *ā-sācānt-* 'not ceasing', *a-odānt-* (v. 44²) and as substan-

tives *a-rundhat-i-* (AV.) a name, and *a-jārant-i-* (VS.) 'unaging'.

⁸ Exceptions are *a-citta-*, *a-dṛṣṭa-*, *a-mṛta-*, *a-yūta-* n. 'myriad' but (AV.) *ā-yūta-* 'undisturbed', *a-tūrta-* (beside *ā-tūrta-*), *a-bhinna-* (AV.) beside *ā-bhinna-*.

⁹ There are also some verbal derivatives in *-a* which accent the second member; e. g. *a-kṣār-a-* 'imperishable', *a-jār-a-* 'unaging', *a-dābh-a-* 'not deceiving', *a-trp-ā-* 'dissatisfied', *a-vadh-ā-* 'inviolable', *a-vṛdh-ā-* 'not furthering', *an-āvṛsk-ā-* (AV.) 'not falling off'; cp. WHITNEY 1283—88.

¹⁰ There are also several ordinary nouns which are accented as second member; e. g. *a-citrā-* 'colourless', *a-mitra-* 'enemy', *a-vīra-* 'unmanly'.

¹¹ But *a-ni-pādyamāna-* (AV.) 'not going to rest' where RV. has *ā-ni-padyamāna-*.

¹² But *an-ā-śastā-* (RV.) 'not praised', *a-pṛa-śastā-* beside *ā-pṛa-śasta-* 'not praised'.

¹³ There are a few exceptions when derivation from a root is not clear, as in *ā-dhi-* 'plant'; otherwise *-dhi* from *dhā-* 'put' is regularly accented; e. g. *iṣu-dhi* 'quiver'.

¹⁴ This suffix being invariably accented in the simple word (86 B. 8).

syllable is regularly accented; e. g. *gotra-bhīd-* 'opening the cowpens', *ghṛtā-vṛdh-* 'delighting in ghee', *divi-spṛś-* 'touching the sky', *patan-gā-* 'going by flight', 'flying', *varuna-dhrīd-* 'deceiving Varuna'; *agnim-indh-ā-*¹ 'fire-kindling', *hasta-grābh-ā-* 'hand-grasping', *purāṇ-dar-ā-* 'fort-destroying'; *uda-meghā-* 'shower of water', *go-śaphā-* (VS.) 'cow's hoof', *jīva-lokā-* 'world of the living', *indra-senā-* 'Indra's missile' (*śnā-*), *kṛṣṇājīnā-* (AV. TS.) 'hide (*ajina-*) of the black antelope', *deva-kośā-*² (AV.) 'cask (*kōśa-*) of the gods', *deva-mānī-*³ 'abode (*māna-*) of the gods'; *uktha-śaṃs-in-* 'uttering praise', *bhadra-vād-in-* 'uttering auspicious cries'.

a. The word *pāti-* 'lord' follows this rule in only a few compounds occurring in the later Samhitās; thus in the AV.: *apsarā-pāti-* 'lord of the Apsarases', *vṛāja-pāti-* 'lord of a troop' (*vṛājā-pāti-*, RV.); in the VS.: *amhasas-pāti-* 'lord of perplexity', *upa-pāti-* 'paramour', *edidhiṣṭh-pāti-* 'husband of a younger sister', *nadī-pāti-* 'lord of rivers'; in the MS.: *ahar-pāti-* 'lord of day', *cit-pāti-* 'lord of thought', *vāk-pāti-* 'lord of speech'. In a few determinatives *pāti-* retains its own accent as second member, as *nṛ-pāti-* 'lord of men', *rayi-pāti-* 'lord of wealth', *viś-pāti-* 'lord of the tribe', also the f. in *vasu-pātnī-* 'mistress of wealth', *viś-pātnī-*⁴ 'mistress of the tribe'; in the VS. *ahar-pāti-*, *cit-pāti-*, *vāk-pāti-*; in the AV. *ṛtu-pāti-* 'lord of proper seasons', *paśu-pāti-* 'lord of animals' (VS.), *puṣṭi-pāti-* 'lord of welfare', *bhūta-pāti-* 'lord of beings', *sthā-pāti-*⁵ 'governor'. In compounds with *pāti-*, however, the first member is usually accented, there being 22 cases in the RV., besides 10 with *patnī-*; e. g. *grhā-pāti-* 'lord of the house', *gō-pāti-* 'lord of kine', *paśu-pāti-* 'lord of creatures', *medhā-pāti-*⁶ 'lord of animal sacrifice' (*mēdha-*), *vasu-pāti-* 'lord of wealth', *vāja-pāti-* 'lord of booty', *svār-pāti-*⁷ 'lord of light'; *grhā-pātnī-* 'mistress of the house', *devā-pātnī-* 'wife of a god', *vāja-pātnī-* 'queen of booty'. In the AV., of 15 new masculines ending in *-pāti-* more than half accent the first member as do all the 8 new ones ending in *patnī-*; e. g. *ālithi-pāti-* 'entertainer of a guest'. In the other Samhitās also occur: *ksātrā-pāti-* (VS.) 'lord of dominions', *bhūva-pāti-* (VS.) 'lord of the atmosphere', *bhūvana-pāti-* (VS. TS.) 'lord of beings', *bhūt-pāti-* (TS.) 'lord of the world', *saṃveśā-pāti-* (VS.) 'lord of rest', *viṣṇu-patnī-* (VS. TS.) 'Viṣṇu's wife'⁸.

b. Determinatives which have as their second member verbal nouns in *-ana*⁹, adjectives in *-i* and *-van*, as well as action nouns in *-ya*, regularly accent the radical syllable of the second member; e. g. *deva-mād-ana-* 'exhilarating the gods', *keśa-vārdh-ana-*¹⁰ 'causing the hair to grow'; *pathi-rāks-i-* 'protecting the road'; *soma-pā-van-* 'somadriking', *talpa-śī-van-* 'lying on the couch', *prātar-i-t-van-*¹¹ 'coming early'; *ahi-hāt-ya-* 'slaughter of the dragon', *deva-hūt-ya-* 'invocation of the gods', *mantra-śrī-t-ya-* n. 'listening to counsel', *vṛtra-tār-ya-*¹² 'conquest of Vṛtra'.

2. Dependent determinatives, however, which have as their second member past passive participles in *-ta* and *-na* or action nouns in *-ti* accent

¹ *dūgha-* retains its original accent, as *madhu-dūgha-* 'yielding mead', *kāma-dūgha-* (AV. VS.) 'yielding desires'. A few others have the original accent of the first member: *marūd-vṛdha-* 'delighting in the Maruts', *divi-cara-* (AV.) 'moving in the sky', *sūtī-kara-* 'active at the Soma offering'. Cp. WHITNEY 1278.

² A few accent the penultimate syllable of the final member with shift of the original accent, as *go dhūma-* (VS.) 'wheat', *saka-dhūma-* (AV.), *yama-rājya-* (AV. VS.) 'Yama's sway' (*rājya-*); cp. WACKERNAGEL 2¹, p. 268, top, note.

³ But *deva-yāna-* 'going to the gods'.

⁴ Also the Karmadhāraya *sa-pātnī-* 'cowife' and the Bahuvrīhi *su-pātnī-* 'having a good husband'.

⁵ Cp. BLOOMFIELD, SBE. 42, 319.

⁶ In K. *mēdha-pāti-*.

⁷ *svā-pāti-* 'one's own lord' is a Karma-dhāraya; as a Bahuvrīhi it is accented *sva-pāti-* (AV.) 'having an own consort'.

⁸ On doubly accented compounds with *-pāti-* see below (3).

⁹ Just as when such nouns are compounded with prepositions.

¹⁰ The very few apparent exceptions to this rule are due to these words losing their verbal character; e. g. *yama-sādanā-* (AV.) 'Yama's realm'.

¹¹ In *mātarī-śvan-* and *mātarī bhvan-* the suffix is probably *-an*; here the original accent of the first member (if it is the loc. *mātrī*) has shifted, perhaps owing to the influence of words like *prātarī-śvan-*.

¹² An exception is *sadhā-stu-t-ya-* 'joint praise'. A few feminines in *-yā*, which are closely allied to these neuters in *-ya*, retain their accent on the final syllable, as *deva-*

the first member (like a preposition); e. g. *indra-prasūta*- 'incited by Indra', *devā-hita*- 'ordained by the gods', *hāsta-yata*- 'guided by the hand'; *devā-hūti*-² 'invocation of the gods', *dhāna-sāti*-³ 'winning of wealth'.

3. Double accentuation. A certain number of determinative compounds, syntactical in origin, which have a genitive case-form in the first member, and nearly always *-pāti*- in the second, are doubly accented. Such are *bṛhas-pāti*- and *brāhmaṇas-pāti*-⁴ 'lord of prayer', *gnās-pāti*- 'husband of a divine woman' (with the anomalous fem. *gnās-pātnī*- 'divine wife'), *jās-pāti*-⁵ 'head of a family'. The compound *sādas-pāti*- 'lord of the seat' (*sādas*-) probably stands by haplology for **sādasas-pāti*-, but *vāna-s-pāti*-⁶ 'lord of the wood' perhaps, and *rātha-s-pāti*- 'lord of the car' (*rātha*-) probably, owe their *s* to the analogy of *bṛhas-pāti*-⁷. Though without case-ending in the first member, *śāci-pāti*- 'lord of might' follows the analogy of the above compounds. Other doubly accented compounds with case-form in the first member but not ending in *-pāti*- are *śūnaḥ-śēpa*- 'Dog's tail', N. of a man; *dasyave-vyāka*- 'Wolf to the Dasyu', N. of a man; *apām-nāpāt*- 'son of waters', the analogy of which is followed by *tānū-nāpāt*- 'son of himself' (*tāni*-) though it is without case-ending in the first member; *nārā-śāmsa*-⁸ 'Praise of men' (for **nārām-śāmsa*-), the analogy of which is followed by *nī-śāmsa*-. The name *nābhā-nēdiṣṭha*- seems to contain an old locative in the first member, while the uninflected stem appears in *ās-pātra*- (TS. II. 5. 9³) 'vessel for the mouth'.

92. 1. The regular class of copulatives, which have only one accent, places the acute on the final syllable⁹ irrespective of the accent of the uncompounded word. In the plural occur: *ajāvdyah* m. 'goats and sheep', *ukthārka* n. 'praises and songs', *ahorātrāṇi* 'days and nights'; in the dual: *r̥k-samē* n. 'song and chant', *satyānr̥tē* n. 'truth and untruth', *sāśanānaśamē* n. 'what eats and does not eat'; in the singular: *nīlalohitām* n. 'blue and red'¹⁰, *iṣṭā-pūrtām*¹¹ n. 'what is sacrificed and presented', *keśa-śmaśrī*- (AV.) n. 'hair and beard', *añjanābhyañjanām* (AV.) n. 'salve and ointment', *kaśipu-barhaṇām* (AV.) n. 'mat and pillow', *kṛtākṛtām* (AV.) n. 'what is done and undone', *cittākūtām* (AV.) n. 'thought and desire', *bhadra-pāpām* (AV.) 'good and evil', *bhūta-bhavyām* (AV.) n. 'past and future', n. pl. *priyāpriyāni* (AV.) 'things

yaj-yā- 'worship of the gods', beside *deva-yaj-ya*-, *jāta-vid-yā*- 'knowledge of things', *muṣṭi-hat-yā*- 'hand to hand fight'.

² There are, however, a good many exceptions in which the final syllable is accented (as in prepositional determinatives), e. g. *agni-taptā*- 'glowing with fire', *agni-dagdā*- 'burnt by fire'.

³ The original accent of the first member is shifted in *nemā-dhiti*- 'putting opposite' 'fight', *vand-dhiti*- 'layer of wood', *medhā-sāti*- 'receiving of the oblation'.

⁴ When the verbal sense is lost in the second member, the general rule of final accentuation applies; e. g. *deva-sumati*- 'favour of the gods', *deva-heti*- (AV.) 'weapon of the gods'. This analogy is followed by *sarva-jyāni*- (AV.) 'loss of one's all'.

⁵ Though *brāhmaṇas-pāti*- is not treated as a compound in the Pada text, it is so treated in the Dvandva *indrā-brāhmaṇas-pāti* (II. 24¹²).

⁶ Thus accented in Book VII, but *jās-pāti*, in Book I. The latter is the only Tatpuruṣa in the RV. in which double accentuation does not take place when *-pāti*- is preceded

by *s*. The only other instance in the RV. of a Tatpuruṣa with case-ending in the first member and yet singly accented is *divo-dāsa*-, N. of a king. Elsewhere occur *apsu-yogā*- (AV.) 'connecting power in water', *amhasas-pāti*- (VS.), perhaps *mātūr-bhrātrā*- (MS. I. 6¹²) 'mother's brother' (the Mss. read *mātūr-bhrātrā*-).

⁷ In *vānas-pāti*- the first member may be the gen. sing. of *van*- 'wood' (gen. pl. *van-ām*); but in *rātha-s-pāti*- the *s* must be inorganic; cp. GARBE, KZ. 23, 490; RICHTER, IF. 19, 17; BARTHOLOMAE, BB. 15, 15 note²; WACKERNAGEL 2¹, p. 247.

⁸ The only new instance of double accentuation of a compound with *-pāti*- after the RV. seems to be *nīns-pāti*- (MS.); cp. WACKERNAGEL 2¹, p. 248 d.

⁹ Cp. Foy, JAOS. 16, CLXXII-IV.

¹⁰ The two or three exceptions which occur in the AV. and VS. are doubtless due to wrong readings.

¹¹ The adjectives being used as substantives.

¹² In the VS. used in the dual also.

agreeable and disagreeable'; and as adjectives *tāmra-dhūmrā-* (AV.) 'tawny and dark', *dakṣiṇa-savyā-* (AV.) 'right and left', *saptamāṣṭamā-* (AV.) 'seventh and eighth'.

a. The very few adverbial copulatives which occur accent the first member: *āhar-divi* 'day by day', *sāyam-prātar* (AV.) 'at even and at morn'.

2. The class of *Devatā-dvandvas*, each member of which is dual in form, and which in the RV. is about thrice as frequent as the regular class, retains the accent of simple words in each member of the compound¹: thus *agnī-viṣṇū* (AV.), *agnī-somā*, *indrā-pūṣṇā*, *indrā-bhṛiṣpṭī*², *indrā-vāruṇā*, *indrā-viṣṇū*, *indrā-sīmā*, *usāsā-nāktā* 'Dawn and Night', *dyaṁ-ksāmā* 'heaven and earth', *dyaṁ-prthivī*, *dyaṁ-bhīmī*, *naktoṣāsā*, *parjanya-vātā*, *prthivī-dyaṁvā*, *mitrā-vāruṇā*, *sūryā-māsā*. A few others are formed in the same way from substantives which are not the names of deities: *krātu-dikṣau* (VS.) 'understanding and will', *turvaśā-yadu* (iv. 30¹⁷) 'Turvaśa and Yadu', *dhūnti-cumuri* 'Dhuni and Cumuri', *mātā-pitṛā* (iv. 67) 'mother and father'.

a. A certain number of these compounds have been assimilated to the regular class of copulatives by giving up the accent of the first member: *indrāgni*, *indrā-pūṣṇā*, *somā-pūṣṇā*, *vātā-parjanya*, *sūryā-candramāsā*, *bhavarudrāu* (AV.), *bhavar-sarvāu* (AV.)³; one has been completely assimilated by giving up also the dual form in the first member: *indra-vāyā*.

a. There occurs once a secondary adjective copulative accented on both members, being formed from an adverbial Dvandva: *āhar-divā-* (VS.) 'daily' (*āhar-divi* 'day by day').

3. Accent in Declension.

93. The vocative, when accented at all (85, 2) invariably has the acute on the first syllable; e. g. *pitar*, N. *pitā* 'father'; *dēva*, N. *devi-s* 'god'. The regularly accented vocative of *dyaṁ-* (*dyaṁ-*) 'heaven' is *dyaṁ-s*⁴, that is *dīaus*, but the nominative form *dyaṁs* is also used in its stead.

a. Otherwise, in the *a*-declension (f. -ā) the accent always remains on the same syllable; e. g. N. *devā-s*, G. *devā-sya*, pl. *devā-nām*. This rule is also followed by monosyllabic pronominal stems in -a; e. g. from *ma-*: I. *māy-ā* 'by me', D. *mā-hyam*, L. *māy-i*; from *tī-* 'that', G. sing. *tī-sya*, pl. G. *tī-ṣām*, I. *tī-bhis*⁵.

a. An exception to this rule is formed by the plural cardinal stems ending in -a. They regularly accent that vowel before endings with initial consonant, and throw the acute on the ending of the genitive; e. g. *pāṇca* 'five': I. *pañcā-bhis*, G. *pañcānām*; *aṣṭā* 'eight', however, shifts the accent to the endings generally, thus I. *aṣṭā-bhis*, D. *aṣṭā-bhyas* (TS.).

94. When the final syllable of the stem is accented, the acute (except in the *ā*-declension) is liable to shift to the endings in the weak cases.

i. This is the rule in monosyllabic stems; e. g. *ntu-* 'ship': A. *nāv-am*, but I. *nāv-ā*, pl. I. *nau-bhis*, L. *nau-ṣi*; *dānt-* m. 'tooth': I. *dat-ā*, pl. A. *dat-ās*⁶, I. *dad-bhis*.

¹ The double accent is retained even in the derivatives *mitrā-vāruṇa-vant-* 'accompanied by Mitra and Varuna', and *dyaṁvā-prthivī-vant-* (AV.) 'accompanied by heaven and earth'.

² Retaining the double accent of the second member.

³ In the AV. the number of *Devatā-dvandvas* is only about half that in the RV. (though the total number of *Dvandvas* is more than double); about one-half of these,

again, have only one accent, which as in the regular class is on the final syllable.

⁴ Retaining the ncm. -s, instead of **dīaus* (Gk. Ζεῦ).

⁵ An exception is the pronoun *a-* 'this', which is treated like a monosyllabic stem, e. g. G. *a-syā*, pl. m. *e-ṣām*, f. *ā-sām*; a few times, however, the accentuation *ā-smai*, *ā-sya*, *ā-bhis* occurs; cp. WHITNEY 502 b.

⁶ The accusative plural is treated as a weak case and accented on the ending in

a. Exceptions to this rule are the rare monosyllabic stems in *-ā*, which retain the accent on the stem; e. g. *gnā*- 'woman': pl. I. *gnā-bhis*, L. *gnā-su*. Individual exceptions are *gō*- 'cow'; *dyō*- 'sky'; e. g. I. *gāv-ā*, pl. G. *gāv-ām*, I. *gō-bhis*; L. *dyāv-i*, pl. I. *dyāv-bhis*. Similarly *nī*- 'man': D. *nār-e*, pl. I. *nī-bhis*, L. *nī-su*, but G. *nār-ām* and *nī-nām*; *kṣām*- 'earth'; L. *kṣām-i*; *tān*- 'succession': I. *tān-ā* (and *tan-ā*), D. *tān-e*; *rān*- 'joy': *rān-e*, pl. L. *rān-su*; *vān*- 'wood': pl. L. *vām-su* (but G. *van-ām*); *vīp*- 'rod': G. *vīp-as*; *stī*- 'star': pl. I. *stī-bhis*; *svār*- 'light': G. *sūr-as* (but D. *sūr-ē*); also the infinitives *bāh*-e 'to press', *vāh*-e 'to convey'. In some words the irregular accentuation is due to their having originally been dissyllables; such are *drū*- 'wood', *snū*- 'summit', *svān*- 'dog', *yūn*- weak stem of *yīvan*- 'young'; e. g. I. *drū-nā*; pl. L. *snū-su*; I. *sūn-ā*, pl. *svā-bhis*; I. *yūn-ā*¹.

2. When the accented vowel of the final syllable in polysyllabic stems disappears either by syncope or by changing to a semivowel, the acute is thrown on endings with initial vowel in the weak cases; thus from *māhimān*- 'greatness', I. *māhimn-ā*; from *mūrdhān*- 'head', D. *mūrdhn-ē*; from *agnī*- 'fire', G. du. *agny-ōs*; from *dhenū*- 'cow', I. sing. *dhenv-ā*; from *vadhū*- 'bride', D. *vadhv-ā* (AV.); from *pitr̥*- 'father', I. *pitr̥-ā*.

a. Polysyllabic stems in *-i*, *-ū*, *-ṛ*, and in the RV. usually those in *-i*, throw the acute on the ending of the G. pl. also, even though the vowel retains its syllabic character in this case; e. g. *agnī-nām*, *dhenū-nām*, *dātṛ-nām*; *bahvī-nām*².

3. Present participles in *-āt* and *-ant* throw the acute on the endings with initial vowel in the weak cases; e. g. from *tud-ant*- 'striking': I. sing. *tud-at-ā* (but *tud-ād-bhis*). This rule is also followed by the old participles *mah-āt*- 'great' and *bṛh-āt*- 'large', e. g. *mahat-ā* (but *mahād-bhis*)³.

4. In the RV. derivatives formed with accented *-āñc* throw the acute on endings with initial vowel in the weak cases when contraction to *ī* and *ū* appears in the final syllable; thus from *praty-āñc*- 'turned towards', I. sing. *pratic-ā* (but L. pl. *pratyāk-su*); from *anv-āñc*- 'following'; G. *anūc-ās* (but from *prāñc*- L. sing. *prāc-i*). The other Samhitās, however, generally retain the accent on the stem⁴.

4. Verbal Accent.

95. As regards personal endings, those of the singular active in all tenses and moods are always unaccented except the 2. imperative *-dhi* or *-hi*. Others may be accented; if dissyllabic, they have the acute on the first syllable, as *-anti*, *-māhi*.

When the tense stem ends in *-a* in the present, in the future, in the unaugmented imperfect and aorist, and throughout the subjunctive, the accent is never on the ending, as it remains on the same syllable of the stem throughout.

96. All tenses formed with the **augment** invariably accent the latter, if the verb is accented at all (85, 2β); e. g. impf. *ā-bhara-t*, plupf. *ā-jagan*, aor. *ā-bhū-t*, conditional *ā-bharisya-t*. If the augment is dropped, the accentuation is as follows. In the **imperfect** the acute is on the same syllable as in the present; e. g. *bhāra-t*, pres. *bhāra-ti*. The **pluperfect**, if regularly

hardly more than one third of the stems occurring; see WHITNEY 390 a; cp. LANMAN 494, 499, 504 top, 505.

¹ When a monosyllable becomes the final member of a compound, it loses its monosyllabic accent; e. g. *su-dhi*- 'wise', G. pl. *su-dhinām*. On the other hand *pr̥iṣ*- 'pressing on' though a compound (*pra-iṣ*-) is accented like monosyllables in the I. sing. *preṣ-ā*.

² This regularly takes place in the G. of

the plural cardinals in *-a*: as *pāñca* 'five', *pāñcā-nām*, *dāśa* 'ten', *daśā-nām*.

³ The accent is, however, not shifted in the old participle *vāghāt*- m. 'worshipper'; nor in the two forms *a-codāt-e* 'not urging' (from *cōd-ant*-) and *rathirāyāt-ām* 'speeding'; cp. LANMAN p. 505-6 (top).

⁴ Thus the f. stem *pratic-i* (AV.), but RV. *pratic-i* (once in the A. *praticim*).

formed, accents the root, as 3. sing. *cākān* (*√kan-*), 3. sing. *rārān* (*√ran-*), 1. sing. *cikētam* (*√cit-*); when formed with thematic *-a*, it accents that vowel, as 3. pl. *cakrpa-nta*. The aorist if formed with *-sa*, accents that syllable, e. g. 3. pl. *dhuk-sā-n*, *dhuk-sā-nta* (from *duh-* 'milk'); if formed with *-s*, it accents the root, as may be inferred from 1. sing. *vām-s-i* (from *van-* 'win'), the only accented example occurring; if formed with *-is-*, it accents the root, e. g. 1. sing. *sāms-is-am*¹. If formed from the root, it accents the radical vowel in the singular active, but the endings elsewhere, as 3. sing. *vārē* (*√vrf-*), but 2. sing. mid. *nut-thās* (*√nud-*). If formed from the root with thematic *-a*, it usually follows the analogy of the present *ā*-class, e. g. *ruhā-m*, *bhujā-t*, *vidā-t*, *budhā-nta*; in several instances, however, it accents the root, as *āra-nta* (*r-* 'go'); *sāra-t* (*sr-* 'flow'); *sāda-tam* (*sad-* 'sit'); *sāna-t* (*san-* 'gain') but opt. *sanēma*; *vōca-t* (*vac-* 'speak') but opt. *vocēyam*. The reduplicated aorist usually accents the reduplicative syllable, as 2. sing. *dīdharas*, *nīmaśas*, 3. sing. *pīparat*, *sīśvap*, *jījanat*, pl. *jījanan*; but sometimes the root, as 2. sing. *śīśrāthas*, 3. sing. *pīparat*, *śīśnāthat*. Passive aorists accent the root, e. g. *dhā-y-i*, *śrāv-i*, *ved-i*, *jān-i*, *pād-i*, *sād-i*.

97. Present system.—1. Throughout the present system of the *a*-conjugation the accent remains on the same syllable of the stem in all moods; on the radical syllable in verbs of the first and fourth classes; e. g. *bhāva-ti* from *bhū-* 'be', *nāh-ya-ti* from *nah-* 'bind'; on the thematic *-a* in the sixth class; e. g. *tudā-ti* from *tud-* 'strike'.

2. In the second or graded conjugation, the singular indicative active, the whole of the subjunctive, and the 3. sing. imperative active² accent the stem, while all other forms accent the endings³. In the strong forms the radical syllable is accented in the second class; generally the reduplicative syllable, but sometimes the root, in the third class; the suffix in the fifth, eighth, seventh, and ninth; e. g. 3. sing. ind. *ās-ti*, subj. *ās-a-ti*, impv. *ās-tu*, from *as-* 'be', 2nd cl.; 3. sing. ind. *bī-bharti* from *bhr-* 'bear', 3rd cl.; 3. sing. ind. *kr-nō-ti*, subj. *kr-nāv-a-t*, 2. pl. impv. *kr-nō-ta*, and *kr-nō-tana* from *kr-* 'make', 5th cl.; 3. sing. subj. *man-āv-a-te* from *man-* 'think', 8th cl.; 1. sing. ind. *yu-nā-j-mi*, 3. sing. subj. *yu-nā-j-a-t* from *yuj-* 'join', 7th cl.; 3. sing. ind. *grbh-nā-ti*, 2. sing. subj. *grbh-nā-s* from *grabh-* 'seize', 9th cl.; but 2. sing. impv. *ad-dhi*, 3. pl. opt. *ad-yīr* from *ad-* 'eat', 2nd cl.; 1. pl. ind. *bi-bhr-māsi*; 1. sing. ind. mid. *kr-nv-ē*, 2. sing. impv. *kr-nu-hi*; 1. pl. opt. *van-u-yāma*, 3. pl. impv. *van-v-āntu* from *van-* 'win', 8th cl.; 3. sing. mid. *yūik-tē*, 2. sing. impv. mid. *yūik-svā*; 1. pl. ind. *gr-nī-māsi*, 2. sing. impv. *gr-nī-hi* from *gr-* 'praise', 9th cl.

a. Irregularities. In the second or root class, several verbs accent the radical syllable throughout⁴: *ś-* 'lie' does so besides taking *Guṇa*; e. g. 1. sing. *śāy-e*, 2. sing. *śē-se* etc.⁵ Occasional accentuation of the root in weak forms appears in 2. sing. impv. *jān-i-svā*⁶ (*√jan-*), *māt-svā* (*√mad-*), *yāk-svā* (*√yaj-*), *sāk-svā* and *sāk-svā* (*√sah-*), *śāh-a-t*, subj. (*śāh-* 'thrive'), 3. pl. impv. *svāp-antu* (AV.), and *śvās-antu* (AV.)⁷. A few roots of the third class accent the root instead of the reduplicative syllable in the strong forms. These are *ci-* 'note', *mad-* 'exhilarate', *yu-* 'separate', *hu-* 'sacrifice'; e. g. 2. sing. *ci-kē-si* (AV.); 3. sing. subj. *ma-mād-a-t*, 3. sing. impv. *ma-māt-tu*; 3. sing. subj. *yu-yāv-a-t*, 2. pl. impv. *yu-yō-tana*; 3. sing. *ju-hō-ti*. Occasional forms thus accented are 2. sing. *iy-ār-si* (RV.) from

¹ Of the *śis*-aorist no accented forms occur.

² The 2. pl. impv. active often accents the stem, which is then strong, as *ē-ta*, *ē-tana* from *i-* 'go'; this is sometimes also the case with the 2. du. in *-tam*.

³ The final syllable of the ending of the 3. pl. middle is regularly accented in several verbs, as *ri-hatē*, *duh-atē*; see WHITNEY 613, 685, 699; DELBRÜCK, Verbum 73.

⁴ These are *ās-* 'sit', *īd-* 'praise', *iv-* 'set in motion', *īś-* 'rule', *cakṣ-* 'see', *takṣ-* 'fashion', *brā-* 'protect', *nīms-* 'kiss', *vas-* 'clothe', *sū-* 'bring forth'.

⁵ See WHITNEY 628 and 629.

⁶ Op. cit. 631 a.

⁷ Op. cit. 630.

ṛ- 'go', 2. sing. mid. *dhāt-se* from *dhā-* 'put', and *bi-bhār-ti* (RV. AV.) beside the usual *bi-bhar-ti*. Both types, when the ending begins with a vowel, throw the accent back on the reduplicative syllable; e. g. 3. pl. *jūhv-ati* and *bibhr-ati*, but 2. pl. *jūhu-thā* and *bibhr-thā*. The subjunctive here, as usual, follows the accentuation of the strong indicative; its stem from the same two roots would be *jūhvo-a-* and *bibhar-a-*. In the optative middle the accent is thrown back on the reduplicative syllable because the modal affix begins with a vowel; e. g. 1. sing. *dādhi-ya* etc. beside 1. sing. act. *dadh-yām* etc.¹ The RV., however, once has *dadhī-ta* beside *dādhi-ta* (3 times). In the imperative, endings with initial consonant are accented in the weak forms, otherwise the reduplicative syllable; e. g. 2. sing. *de-hi*, 2. du. *dat-tām*, but 3. mid. pl. *jihatām*. The strong 3. sing. impv. act. follows the strong ind., e. g. *dādhatu*, *pīpartu*; the 2. pl. is often strong; e. g. *jūhōta*, *dādhatā*. The participle regularly accents the reduplicative syllable; e. g. *jūhv-at*, *jūhva-āna*, except only *pīpānā-* (*pā-* 'drink'). — In the seventh class the root *hims-* 'injure' (originally perhaps a desiderative of *han-* 'strike') accents the radical syllable in weak forms, as 3. sing. *hims-te*, pl. *hims-anti*, part. *hims-āna-*. — In the fifth and eighth classes the RV. has several instances of irregular accentuation of the final syllable in the 3. pl. mid.: *kr-ṇv-ati*, *cy-ṇv-ati*, *spṛ-ṇv-ati*; *tan-v-ati*, *man-v-ati*. — In the ninth class the irregular accentuation of the 3. pl. mid. occurs in *pu-n-a-tē* and *ri-n-ati* (*ri-* 'flow'). The ending *-āna*, which is here added in the 2. sing. impv. act. to a few roots with final consonant, is accented on the last syllable: *grh-ānā*, *badh-ānā* (AV.), *stabh-ānā* (AV.).

98. The perfect. — The singular indicative active and the whole subjunctive² accent the radical syllable; all other forms of the indicative, as well as the whole imperative and optative accent the endings; e. g. ind. 3. sing. *cakr-a*, pl. *cakr-ir*, 1. pl. mid. *cakṛ-māhe*; subj. sing. 2. *paprāth-a-s*, *pīprāy-a-s*; 3. *jabhār-a-t*, *pīprāy-a-t*, *mumóc-a-t*; *dadhārs-a-ti*, *vavārt-a-ti*; pl. 1. *cākān-āma*, *sūsādv-āma*, 3. *paprāth-a-n*; opt. sing. 1. *vavārt-yām*, 2. *sūsādv-yās*, 3. *tutuj-yāt*, du. 2. *sūsādv-yātam*; pl. 3. *vavārt-yūr*; mid. sing. 2. *vāvrdh-ti-thās*, 3. *śīsr-tā* (*śri-* 'resort'); impv. sing. 2. *pīpr-hi*, *mumug-dhi* (√ *muc-*), du. 2. *jajas-tām*; mid. sing. 2. *dadhī-śvā*³. The participle, both active and middle, accents the suffix; e. g. *cakṛ-vāms*; *cakṛ-ānā*.

99. The aorist. — The accentuation of the unaugmented forms of the indicative has already been stated (96). With regard to that of the moods, the following notes may be added.

1. The root aorist accents the radical syllable in the subjunctive; e. g. sing. 2. *kār-a-s*, 3. *kār-a-t*, du. 3. *śrāv-a-tas*, pl. 3. *gām-a-nti*, mid. sing. 3. *bhōj-a-te*; in the injunctive, the radical syllable in the singular, but the ending elsewhere; e. g. sing. 1. *nām-s-i*, pl. 3. *dabh-ir*, mid. sing. 2. *mr-thās*; in the optative, the endings throughout; e. g. act. sing. 1. *aś-yām*, 2. *bhū-yās*, mid. pl. 1. *aś-imāhi*; in the imperative, the root in the 3. sing. act., but the ending elsewhere; e. g. sing. 3. *śrō-tu*, but 2. *kr-dhi*, du. 2. *ga-tām*, pl. 2. *bhū-tā*⁴, mid. sing. 2. *kr-śvā*; in the participle, the suffix is accented in the active, e. g. *bhid-ant*, and generally in the middle, e. g. *budh-ānā*, but in several instances the root; e. g. *dyūt-āna*.

2. In the *a*-aorist the accentuation follows that of the unaugmented indicative; thus the subjunctive sing. 3. *vidāt*; the injunctive sing. 1. *dārśa-m*, *ruhā-m*, 3. *ruhā-t*, *vidāt*, *sāna-t*, pl. 3. *vidā-nta*; optative, sing. 1. *vidēyam*, *sanēyam*, pl. 1. *sakēma*, *sanēma* and *sānema*; the imperative, sing. 2. *sāna*, *sāra*, du. 2. *ruhā-tam*, *sāda-tam*, pl. 2. *khyā-ta*. The participle usually accents the thematic *-a*, but sometimes the root; e. g. *trpā-nt*, but *sāda-nt*; *guhā-māna*, but *dāsa-māna*.

¹ Cp. WHITNEY 645 a, 668 a, 669.

² When the primary endings are added, the reduplicative syllable is almost always accented; e. g. *jūjyāsi*; some others, which take secondary endings, but do not strengthen the root, also accent the reduplicative syllable, as *dādhyanta*; see below 490.

³ A few forms accent and strengthen the radical syllable, du. 2. *mumóc-a-tam*, pl. 2. *mumóc-a-ta*, mid. sing. 2. *pīprāy-a-sva*.

⁴ But the root is strong and accented in several forms, *kār-ta* etc., of the 2. pl. imperative.

3. In the reduplicated aorist the only accented form in the subjunctive seems to be *vócātī*; in the injunctive, either the reduplicative syllable or the root is accented; e. g. sing. 2. *nīnaś-as*, *śīśrādhas*, 3. *pīparat* and *pīpdrat*; in the optative, the thematic vowel or the ending; e. g. pl. 1. *vócēma*, *cucyuvī-māhi*; in the imperative, the thematic vowel or the ending; e. g. du. 2. *jigr-tām*, pl. *jigr-tā*, *susūdd-ta* (AV.).

4. The *s*-aorist accents the root in the subjunctive; e. g. *dār-s-a-t* (*dr*- 'split'), *yák-s-a-t* (*yaj*- 'sacrifice'), du. 2. *pār-s-a-thas* (*pr*- 'take across'); the root in the injunctive as far as can be judged from the extremely few accented forms, as mid. sing. 1. *vām-s-i* (*van*- 'win'); the ending¹ in the optative, as mid. sing. 1. *bhak-s-ī-yā* (*√bhaj*-), pl. *dhuk-s-ī-māhi* (*duh*- 'milk'); in the imperative no accented forms occur; the participle accents the root in the active, as *dák-s-ant-* (*dah*- 'burn'), but in the irregularly formed middle² nearly always the suffix, as *arc-a-s-ānd-*, but *dh-a-s-āna-* (527).

5. The *is*-aorist accents the root in the subjunctive; e. g. sing. 3. *bódh-is-a-t*; the root in the injunctive, e. g. sing. 2. *máth-īs*, but once the ending in pl. 3. *tār-is-ūr* (AV.); the ending in the optative; e. g. sing. 1. *edh-is-īyā* (AV.); the ending in the imperative; e. g. sing. 2. *av-īd-qihi*, du. 2. *av-is-tām*.

6. In the *sis*-aorist no accented forms occur except one in the imperative, where the ending has the acute, du. 2. *yā-sis-tām*.

7. The *sa*-aorist accents that syllable in the injunctive, as pl. 3. *dhuk-sā-nta* (but once sing. 3. *dhūk-sa-ta*), and in the imperative, as sing. 2. *dhuk-sā-sza* (*√duh*-). No subjunctive or optative forms occur.

100. The future.—The accent in all forms of this tense remains on the suffix *-syā-* or *-i-syā*; e. g. sing. 3. *e-syā-ti* (AV.) 'he will go' (*√i*-); sing. 1. *stav-i-syāmi* 'I shall praise' (*√stu*-), 3. *kar-i-syāti* 'he will do' (*√kr*-); participle *kar-i-syānt-* 'about to do'.

101. Secondary conjugations.—All these, except the active form of the intensive, accent the same syllable of the stem throughout. They are the causative, the denominative, the passive, the secondary form of the intensive, and the desiderative, the stem of all of which ends in *-a*. The causative accents the penultimate syllable of the stem; e. g. *krodh-āya*- 'enrage'.—The passive, the secondary form of the intensive, and the denominative, accent the suffix *-yā*; e. g. *pan-yā-te* 'is admired'; *rerih-yā-te* 'licks repeatedly'; *gopā-yānti* 'they protect'. A certain number of unmistakable denominatives, however, have the causative accent; e. g. *mantrā-ya-te* 'takes counsel'.—The desiderative accents the reduplicative syllable; e. g. *pīprī-sa-ti*.—The primary form of the intensive agrees in accentuation with the third or reduplicating class of verbs, that is, it accents the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indicative active; e. g. sing. 3. *jāhav-ī-ti*, du. 3. *jar-bhī-tis*, pl. 3. *vār-urt-ati*. In the middle indicative, however, the reduplicative syllable is more often accented than not; e. g. *tē-tik-te* and *nenik-tē*. In the subjunctive the reduplicative syllable is regularly accented; e. g. sing. 3. *jāñghan-a-t*, but once the root in sing. 1. *jāñghān-āni*; mid. pl. 3. *jāñghan-anta*, but once the ending in du. 3. *tantas-āite*. No accented form of the optative occurs. In the imperative the ending is accented; e. g. sing. 2. *jāgr-hi*, *car-ki-tāt*. In the participle, both active and middle, the reduplicative syllable is regularly accented; e. g. *clkit-at*, *clkit-āna*; there are, however, two exceptions in the middle: *badbadh-ānd-* and *marmrj-ānd-* (548a).

¹ Once the root is accented in the irregular form du. 2. *trā-s-ī-thām*.

² The root is accented in two middle

participles irregularly formed with *-māna*, *hā-s-a-māna-* and *dhī-s-a-māna-*.

ṛ- 'go', 2. sing. mid. *dhāt-se* from *dhā-* 'put', and *bi-bhār-ti* (RV¹, AV².) beside the usual *bi-bhār-ti*. Both types, when the ending begins with a vowel, throw the accent back on the reduplicative syllable; e. g. 3. pl. *jīhve-ati* and *bībhv-ati*, but 2. pl. *julu-thā* and *bībhv-thā*. The subjunctive here, as usual, follows the accentuation of the strong indicative; its stem from the same two roots would be *jūhāv-a-* and *bībhār-a-*. In the optative middle the accent is thrown back on the reduplicative syllable because the modal affix begins with a vowel; e. g. 1. sing. *dādh-īya* etc. beside 1. sing. act. *dadh-yām* etc.¹ The RV., however, once has *dadhī-tā* beside *dādhī-ta* (3 times). In the imperative, endings with initial consonant are accented in the weak forms, otherwise the reduplicative syllable; e. g. 2. sing. *de-hi*, 2. du. *dat-tām*, but 3. mid. pl. *jīhatām*. The strong 3. sing. impv. act. follows the strong ind., e. g. *dādhātu*, *pīpartu*; the 2. pl. is often strong; e. g. *jūhāta*, *dādhāta*. The participle regularly accents the reduplicative syllable; e. g. *jīhve-at*, *jūhā-āna*, except only *pīpāna-* (*pā-* 'drink'). — In the seventh class the root *hims-* 'injure' (originally perhaps a desiderative of *han-* 'strike') accents the radical syllable in weak forms, as 3. sing. *hims-te*, pl. *hims-anti*, part. *hims-āna-*. — In the fifth and eighth classes the RV. has several instances of irregular accentuation of the final syllable in the 3. pl. mid.: *kr-ṇv-atē*, *vy-ṇv-atē*, *spṛ-ṇv-atē*; *tan-v-atē*, *man-v-atē*. — In the ninth class the irregular accentuation of the 3. pl. mid. occurs in *pu-n-a-tē* and *ri-ṇ-atē* (*ri-* 'flow'). The ending *-āna*, which is here added in the 2. sing. impv. act. to a few roots with final consonant, is accented on the last syllable: *gṛh-āna*, *badh-āna* (AV.), *stabh-āna* (AV.).

98. The perfect. — The singular indicative active and the whole subjunctive² accent the radical syllable; all other forms of the indicative, as well as the whole imperative and optative accent the endings; e. g. ind. 3. sing. *cakār-a*, pl. *cakr-ir*, 1. pl. mid. *cakr-māhe*; subj. sing. 2. *papṛth-a-s*, *pīpráy-a-s*; 3. *jabhār-a-t*, *pīpráy-a-t*, *mumóc-a-t*; *dadhār-a-ti*, *vavārt-a-ti*; pl. 1. *cākān-āma*, *sūsāv-āma*, 3. *papṛth-a-n*; opt. sing. 1. *vavṛt-yām*, 2. *sūsṛv-yās*, 3. *tutuj-yāt*, du. 2. *sūsṛv-yātām*; pl. 3. *vavṛt-yir*; mid. sing. 2. *vāvṛdh-t-thās*, 3. *sīsṛt-tā* (*sri-* 'resort'); impv. sing. 2. *pīprī-hi*, *mumug-dhi* (√ *muc-*), du. 2. *jajas-tām*; mid. sing. 2. *dadhī-svā*³. The participle, both active and middle, accents the suffix; e. g. *cakr-vāms-*; *cakr-ānt-*.

99. The aorist. — The accentuation of the unaugmented forms of the indicative has already been stated (96). With regard to that of the moods, the following notes may be added.

1. The root aorist accents the radical syllable in the subjunctive; e. g. sing. 2. *kār-a-s*, 3. *kār-a-t*, du. 3. *śrāv-a-tas*, pl. 3. *gām-a-nti*, mid. sing. 3. *bhūj-a-te*; in the injunctive, the radical syllable in the singular, but the ending elsewhere; e. g. sing. 1. *ndm-s-i*, pl. 3. *dabh-ir*, mid. sing. 2. *mr-thās*; in the optative, the endings throughout; e. g. act. sing. 1. *as-yām*, 2. *bhū-yās*, mid. pl. 1. *as-imāhi*; in the imperative, the root in the 3. sing. act., but the ending elsewhere; e. g. sing. 3. *śrō-tu*, but 2. *kr-dhi*, du. 2. *ga-tām*, pl. 2. *bhū-tā*⁴, mid. sing. 2. *kr-svā*; in the participle, the suffix is accented in the active, e. g. *bhid-ant-*, and generally in the middle, e. g. *budh-ānt-*, but in several instances the root; e. g. *dyūt-āna-*.

2. In the *α*-aorist the accentuation follows that of the unaugmented indicative; thus the subjunctive sing. 3. *vidāt*; the injunctive sing. 1. *dārśa-m ruhā-m*, 3. *ruhā-t*, *vidāt*, *sāna-t*, pl. 3. *vidā-nta*; optative, sing. 1. *vidēyam*, *sanēyam*, pl. 1. *śakēma*, *sanēma* and *sānema*; the imperative, sing. 2. *sāna*, *sāra*, du. 2. *ruhā-tam*, *sāda-tam*, pl. 2. *khyā-ta*. The participle usually accents the thematic *-a*, but sometimes the root; e. g. *typā-nt-*, but *sāda-nt-*; *guhā-māna-*, but *dāsa-māna-*.

¹ Cp. WHITNEY 645 a, 668 a, 669.

² When the primary endings are added, the reduplicative syllable is almost always accented; e. g. *jijīṣasi*; some others, which take secondary endings, but do not strengthen the root, also accent the reduplicative syllable, as *dādhyanta*; see below 490.

³ A few forms accent and strengthen the radical syllable, du. 2. *mumóc-a-tam*, pl. 2. *mumóc-a-ta*, mid. sing. 2. *pīpráy-a-sva*.

⁴ But the root is strong and accented in several forms, *kār-ta* etc., of the 2. pl. imperative.

3. In the **reduplicated aorist** the only accented form in the subjunctive seems to be *vócati*; in the injunctive, either the reduplicative syllable or the root is accented; e. g. sing. 2. *nīnaś-as*, *śīśrādhās*, 3. *pīparat* and *pīpārat*; in the optative, the thematic vowel or the ending; e. g. pl. 1. *vócēma*, *cucyuv-i-māhi*; in the imperative, the thematic vowel or the ending; e. g. du. 2. *jīgr-tām*, pl. *jīgr-tā*, *susūdā-ta* (AV.).

4. The **s-aorist** accents the root in the subjunctive; e. g. *dār-s-a-t* (*dr-* 'split'), *yāk-s-a-t* (*yaj-* 'sacrifice'), du. 2. *pār-s-a-thas* (*pr-* 'take across'); the root in the injunctive as far as can be judged from the extremely few accented forms, as mid. sing. 1. *vām-s-i* (*van-* 'win'); the ending¹ in the optative, as mid. sing. 1. *bhāk-s-i-yā* (*√bhaj-*), pl. *dhuk-s-i-māhi* (*duh-* 'milk'); in the imperative no accented forms occur; the participle accents the root in the active, as *ddk-s-ant-* (*dah-* 'burn'), but in the irregularly formed middle² nearly always the suffix, as *arc-a-s-ānd-*, but *dh-a-s-āna-* (527).

5. The **iś-aorist** accents the root in the subjunctive; e. g. sing. 3. *bōdh-iś-a-t*; the root in the injunctive, e. g. sing. 2. *māth-iś*, but once the ending in pl. 3. *tār-iś-ūr* (AV.); the ending in the optative; e. g. sing. 1. *edh-iś-tyā* (AV.); the ending in the imperative; e. g. sing. 2. *av-id-dhī*, du. 2. *av-iś-tām*.

6. In the **śis-aorist** no accented forms occur except one in the imperative, where the ending has the acute, du. 2. *yā-siś-tām*.

7. The **sa-aorist** accents that syllable in the injunctive, as pl. 3. *dhuk-śā-nta* (but once sing. 3. *dhūk-śa-ta*), and in the imperative, as sing. 2. *dhuk-śā-sva* (*√duh-*). No subjunctive or optative forms occur.

100. The future.—The accent in all forms of this tense remains on the suffix *-syā-* or *-i-syā-*; e. g. sing. 3. *e-syā-ti* (AV.) 'he will go' (*√i-*); sing. 1. *stav-i-syāmi* 'I shall praise' (*√stu-*), 3. *kar-i-syāti* 'he will do' (*√kr-*); participle *kar-i-syānt-* 'about to do'.

101. Secondary conjugations.—All these, except the active form of the intensive, accent the same syllable of the stem throughout. They are the causative, the denominative, the passive, the secondary form of the intensive, and the desiderative, the stem of all of which ends in *-a*. The causative accents the penultimate syllable of the stem; e. g. *krodh-āya-* 'enrage'.—The passive, the secondary form of the intensive, and the denominative, accent the suffix *-yā-*; e. g. *pan-yā-te* 'is admired'; *rerih-yā-te* 'licks repeatedly'; *gopā-yānti* 'they protect'. A certain number of unmistakable denominatives, however, have the causative accent; e. g. *mantrā-ya-te* 'takes counsel'.—The desiderative accents the reduplicative syllable; e. g. *pīprī-śa-ti*.—The primary form of the intensive agrees in accentuation with the third or reduplicating class of verbs, that is, it accents the reduplicative syllable in the strong forms, but the endings with initial consonant in the weak forms of the indicative active; e. g. sing. 3. *jōhav-t-ti*, du. 3. *jar-bhr-tās*, pl. 3. *vār-vrt-ati*. In the middle indicative, however, the reduplicative syllable is more often accented than not; e. g. *tē-tik-te* and *nenik-tē*. In the subjunctive the reduplicative syllable is regularly accented; e. g. sing. 3. *jāṅghan-a-t*, but once the root in sing. 1. *jaṅghān-āni*; mid. pl. 3. *jāṅghan-anta*, but once the ending in du. 3. *tantas-āite*. No accented form of the optative occurs. In the imperative the ending is accented; e. g. sing. 2. *jāgr-tī*, *car-kr-tāt*. In the participle, both active and middle, the reduplicative syllable is regularly accented; e. g. *cēkit-at*, *cēkit-āna-*; there are, however, two exceptions in the middle: *badbadh-ānā-* and *marmrj-ānā-* (548a).

¹ Once the root is accented in the irregular form du. 2. *trā-s-i-thām*.

² The root is accented in two middle

participles irregularly formed with *-māna*, *hā-s-a-māna-* and *dhī-s-a-māna-*.

5. Accent of nominal verb forms.

102. The accentuation of participles formed from tense and conjugation stems has already been stated. When these are compounded with prepositions, they retain their accents; thus the present and perfect participles of *apa-gám-* 'go away' would be *apa-gácchant-*, *apa-gácchamāna-*; *apa-jaganvāms-*, *apa-jagmāná-*. The preposition is, however, not infrequently found separated from the participle by another word or is placed after it, when it is treated as independent and accented, e. g. *prá śmāśru dādhuvat* (x. 23¹) 'shaking his beard'; *āpa dylhāni dādrat* (vi. 17⁵) 'bursting strongholds asunder'; *ā ca pára ca pathibhiś carantam* (i. 164³¹) 'wandering hither and thither on (his) paths'; *mādhū bibhrata ūpa* (i. 166²) 'bringing sweetness near'; *tanvānta ā rājāḥ* (iv. 45²) 'extending through the air'. The preposition is occasionally found independently accented immediately before the participle, as *abhi dākṣat* (ii. 4⁷) 'burning around'; *vi vidvān* (i. 189⁷) 'distinguishing' (probably in distinction from *vividvān*, perfect participle of *vid-* 'find').

a. When there are two prepositions, either both are compounded and unaccented, as *vi-pra-yāntaḥ* (ix. 22⁵) 'advancing', *pary-ā-vivṛtsan* (vii. 63²) 'turning round'; or one is compounded and the other independent and accented, as *abhi ā-carantīḥ* (viii. 96¹⁵) 'approaching'; *ava-srjānn ūpa tmānā* (i. 142¹¹) 'bestowing indeed'; *prá vayām uj-jhānāḥ* (v. 1¹) 'flying up to a branch'.

b. Participles in *-tar* generally accent the root, as *kār-tar* 'making', but when compounded the suffix. But *nī-cetar-* 'observing' occurs beside *nī-cetār-* 'observer'.

103. The past passive participle regularly accents the suffix; e. g. *ga-tā-* 'gone', *pa-ti-tā-* (AV.) 'fallen', *chin-nā-* 'cut off' (√*chid-*). But when this participle is compounded with prepositions, the latter are as a rule accented. In several instances, however, the accent of the simple participle is retained, as *apa-kṛī-tā-* (AV.) 'bought', *nī-ci-tā-* 'seen', *nīṣ-kr-tā-* 'prepared', *nī-ṣat-tā-* 'seated', *nī-vā-tā-* (AV.) 'uninjured', *pra-jah-i-tā-* 'given up' (from *jah-*, a secondary form of *hā-* 'leave'), *pra-śas-tā-* 'celebrated', *saṃ-skr-tā-* 'prepared' (beside *saṃ-skr-ta-*), *saṃ-hi-tā-* (VS.) 'variegated'¹. The preposition may be separated from the participle by another word, as *pāri soma siktāḥ* (ix. 97¹⁵) 'poured, O Soma, around'. When there are two prepositions, the first remains unaccented, as *apā-vṛktāḥ* (viii. 80⁸) 'removed' (*apa-ā-*), *saṃ-ā-kr-tam* (x. 84⁷) 'accumulated'; or it may be separated and independently accented, as *prá yāt samudrá ā-hitāḥ* (ix. 64¹⁹) 'when despatched forth to the ocean'; *pāri góbhir ā-vṛtam* (ix. 86²⁷) 'encompassed round by streams of milk'.

104. Of the gerundives, those in *-ya* (or *-t-ya*) and *-tva* accent the root; e. g. *cākṣ-ya-* 'to be seen', *śrī-t-ya-* 'to be heard', *car-kr-t-ya-* 'to be praised', *vāk-tva-* 'to be said'; those in *-āyā*, *-enya*, *-anīya* (AV.) accent the penultimate; e. g. *paṇ-āyā-* 'to be admired', *īkṣ-ēnya-* 'worthy to be seen', while those in *-tāyā* accent the final syllable, as *jan-i-tāyā-* (AV.) 'to be born'². When compounded with prepositions³, gerundives nearly always leave the accent unchanged; e. g. *pari-cākṣ-ya-* 'to be despised'; with Svarita on the final syllable in the RV. only *ā-kāy-yā-* 'desirable' and *upa-vāk-yā-*

¹ Such compounds are also thus accented when turned into substantives, as *nīṣ-kr-tā-* n. 'rendezvous', *upa-stūtā-*, N. of a man.

² The gerundives in *-anīya* and *-tāyā*

only begin to appear in the AV., where two examples of each occur (581 a, b).

³ The preposition is here always inseparable.

'to be addressed'; *abhy-ā-yams-ēnya-* 'allowing oneself to be drawn near'; *ā-mantri-ṇīya-* (AV.) 'to be addressed'.

105. Infinitives are as a rule accented like ordinary nominal cases formed from the same stems.

a. The dative infinitive from root stems accents the ending; e. g. *ḍṛś-ē* 'to see', but when compounded, the root; e. g. *sam-idh-e* 'to kindle', *abhi-pra-cāks-e* (I. 113⁶) 'to see'. Those formed from stems in *-as* generally accent that suffix, but sometimes the radical syllable; e. g. *car-ās-e* 'to fare', but *cāks-as-e* 'to see'. Those formed from stems in *-i* and *-ti* accent the suffix; e. g. *ḍṛś-īy-e* 'to see', *pī-tīy-e* 'to drink'. Those from stems in *-tu* accent the root, as *bhār-tav-e*; also those from stems in *-tavā*, but with a secondary accent on the final syllable, as *gān-tavdi*. When these two forms are compounded with prepositions, the latter are accented; e. g. *prā-vantave*¹ 'to win', *āpa-bhartavai* 'to be taken away', the latter retaining its final accent as well. When there are two prepositions, the first may be independent and accented as well; e. g. *vi prā-sartave* (VIII. 67¹²) 'to spread'. Infinitives formed with *-dhyai* generally accent the preceding *a* of the verbal stem, but sometimes the root; e. g. *iyā-dhyai* 'to go', but *gāma-dhyai* 'to go'. Those formed from stems in *-man* accent the root; e. g. *dā-man-e* 'to give', except *vid-mān-e* 'to know'; from stems in *-van* there are *dā-vān-e* 'to give', *tur-vān-e* 'to excel', but *dhūr-vaṇ-e* 'to injure' (*√dhur-*)².

b. The accusative infinitive if formed from a radical stem accents the root even when compounded with a preposition; e. g. *ślūh-am* 'to shine', *ā-sād-am* 'to sit down'; if formed from a stem in *-tu*, it accents the root in a simple stem, but the preposition in a compounded stem; e. g. *dā-tum* 'to give', *prā-bhar-tum* 'to present', *anu prā-volhum* 'to advance'³.

c. The ablative-genitive infinitive, if formed from radical stems, which here occur only in combination with prepositions, accents the root; e. g. *ava-pād-as* '(from) falling down'; if formed from a stem in *-tu*, the root in a simple stem, but the preposition in a compound stem; e. g. *gān-tos* 'going', *nī-dhā-tos* 'putting down'.

d. The locative infinitive if formed from radical stems accents the ending in the simple form, but the root in the compounded form; e. g. *budh-i* 'at the waking', but *sam-dṛś-i* 'on seeing'. The one locative infinitive formed from a stem in *-tar*, and those from stems in *-san* accent the suffix; e. g. *dhar-tār-i* 'to bestow', *ne-śān-i* 'to lead'.

106. Uncompounded gerunds formed with *-tvī*, *-tvā*, *tvāya* accent the suffix, while the compounded gerunds⁴ formed with *-yā* or *-tyā* accent the root; e. g. *ga-tvī* 'having gone', *bhū-tvā* 'having become', *ga-tvāya* 'having gone'; *sam-gṛbh-yā* 'gathering', *upa-śrīb-tya* (AV.) 'having overheard'.

107. Case-forms used as adverbs frequently show a shift of accent. This appears oftenest in the accusative neuter. Thus *drav-dt* 'quickly', but *drāv-ant* 'running', probably also *drah-yāt*⁵ 'stoutly'; *aparām* 'later', but *āpāram* as neuter adjective; *ā-vyus-ām* (AV.) 'till dawn'⁶; and the adverbs in *-vāt*, as *aṅgiras-vāt* 'like Aṅgiras', *manuṣ-vāt* 'as Manus did', *purāṇa-vāt*,

¹ The infinitive from stems in *-tu* in all its cases accents the preposition; e. g. *sam-hartum* 'to collect', *āpi-dhātave* 'to cover up', *ava-gantos* 'of descending'.

² A preposition is occasionally uncompounded with or separated from the infinitive, when both are accented, as *prā dāvāne* (IV. 32³; V. 653); *prā dāśiṣe dātave* (IV. 20¹¹).

³ When there are two prepositions, the

first is independent and therefore also accented.

⁴ The preposition is here always inseparable.

⁵ Which seems to be formed from an irregular present participle of *drh-* 'be firm'.

⁶ The ordinary A. of *vy-ūṣ-* 'dawn' would be *vyūṣ-am*.

pūrva-vāt, *pratna-vāt* 'as of old', which are accusative neuters of the adjective suffix *-vāt*¹ (unaccented); and some adverbs from the comparative in *-tara*, *ut-tarām* (AV.) 'higher', but *it-tara-* as adjective; similarly *ava-tarām*, *paras-tarām* and *parā-tarām* 'farther away', *vi-tarām* 'more widely'² *saṃ-tarām* (AV.) 'still farther'. Similarly the instrumental *divā* 'by day', but *divā* 'through heaven'; and the dative *aparāya* 'for the future', but *āparāya* 'to the later'; and the ablatives *apūkāt* 'from afar' (*āpūka-* 'far'), *amāt* 'from near' (*īma-* AV. 'this'), *sanāt* 'from of old' (*sīna-* 'old')³.

6. Accent in Sandhi.

108. 1. When two vowels combine so as to form a long vowel or diphthong, the latter has the Udātta if either or both of the original vowels had it⁴; e. g. *nudasvātha* for *nudasva ātha*; *tāvāt* for *tāva it*; *kvet* for *kvā it*⁵; *āgāt* for *ā agāt*; *pitāva* for *pitā iva*, *śatū* for *śatū u*; *nāntaras* (VI. 63²) for *nā āntaras*.

The contraction of *i + i* is, however, accented *ī*,⁶ the (dependent) Svarita having here (in *ī*) ousted the preceding Udātta⁷; e. g. *divīva* (RV. AV.) for *divi iva*. This is the *prāśliṣṭa*, 'contracted', Svarita of the Prātiśākhya⁸.

2. When *i* and *ū* with Udātta are changend to *y* and *v*, a following unaccented vowel receives the Svarita; e. g. *vy ānaṭ* for *vi ānaṭ*.

The uncontracted form with Udātta must, however, almost invariably be read in the RV. This is the *kṣaipra*⁹ Svarita of the Prātiśākhya⁸. Here the enclitic Svarita assumes the appearance of an independent accent.

3. When *ā* is elided, it throws back its Udātta on unaccented *e* or *o*; e. g. *sūdvē'gne* for *sūndve dgne*; *vō'vasaḥ* for *vo āvasaḥ*. But when unaccented *a* is elided, it changes a preceding Udātta to Svarita; e. g. *sō'dhamāḥ* for *sō adhamāḥ*. This is the *abhinihita* Svarita of the Prātiśākhya⁸. Here also the enclitic Svarita (in *ō ā*) has ousted the preceding Udātta (as in *divīva*)¹⁰.

7. The Sentence Accent.

HASKELL, Votive-Accent in the Veda, JAOS. 11, 57. — BÖHTLINGK, ein erster Versuch über den Accent im Sanskrit (Mémoires de l'Académie imp. de St. Pétersbourg 1843) p. 38 ff. — WHITNEY, JAOS. 5, 193 ff., 387 ff. — AUREL MAYR, Beiträge aus dem Rigveda zur Accentuirung des verbum finitum (Sitzungsberichte der phil.-hist. Classe der kaiserlichen Akademie der Wissenschaften, Wien 1871, p. 219 ff.). — WEBER, IS. 13, 70 ff. — BÖHTLINGK, Sanskrit-Chrestomathie² p. 356. — WHITNEY, Sanskrit Grammar 591 ff. — DELBRÜCK, Altindische Syntax (Halle 1888) 21—29. — OLDENBERG, Die Verbalenklisis im Rgveda, ZDMG. 60, 707—740.

109. The vocative.—a. The vocative, which whether it consist of a single word or a compound expression, is invariably accented on the first syllable, retains its accent only at the beginning of a sentence or Pāda¹¹;

¹ Cp. WHITNEY 1107 a.

² See op. cit. 1119.

³ Cp. op. cit. 1114 a.

⁴ Cp. BENFEY, Vollständige Grammatik 64.

⁵ But when a Svarita is followed by an unaccented syllable, it of course remains; e. g. *kvēyatha* for *kvā iyatha* (VIII. 17).

⁶ Except in the Taittiriya texts which follow the general rule (*divīva*).

⁷ This also takes place in *sūdgātā* (TS.) for *sū-udgātā* 'a good Udgāt' (TS. VII. 1. 81: B.).

⁸ Cp. HAUG 75.

⁹ So called because 'uttered with a quick' (*kṣaipra-*) pronunciation, the semivowel replacing the vowel.

¹⁰ Cp. WACKERNAGEL I, 251, b α; BRUGMANN, KG. 45, 2.

¹¹ This applies to the second as well as the first Pāda of a hemistich (as some of the above examples show), thus indicating the independent character of these Pādas, which is obscured by the way in which the redactors of the Samhitās apply the rules of Sandhi and mark the dependent Svarita.

that is to say, when, having the full force of the case, it occupies the most emphatic position; e. g. *āgne sūpāyanī bhava* (I. 19^b) 'O Agni, be easy of access'; *ūrjo napāt sahasāvan* (x. 115^a) 'O mighty son of strength'; *hōtar yaviṣṭha sukrato* (iv. 4^{1d}) 'O most youthful, skilful priest'. This rule also applies to doubly accented dual compounds, as *mitrāvaruṇa* (I. 15^b) 'O Mitra and Varuṇa' (N. *mitrā-vṛunā*).

a. Two or more vocatives at the beginning of a Pāda are all accented; e. g. *ādite, mitra, vṛuṇa* (II. 27^{4a}); *ūrjo napāt, bhādraśoce* (VIII. 71^{3b}) 'O son of strength, O propitiously bright one'¹.

b. The vocative, when it does not begin the sentence, loses its accent, being unemphatic as referring only incidentally to a person already invoked; e. g. *ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtasprśā* (I. 2⁸) 'through Law, O Mitra and Varuṇa, lovers and cherishers of Law'; *īpa tvā agne divt-dive, dṛṣā-vastar dhiyā vayām* | ... *ṁmasi* (I. 17) 'to thee, O Agni, day by day, O illuminer of darkness, with prayer we come'; *ā rājānā² maha ṛtasya gopā* (VII. 64²) 'hither (come), O ye two sovereign guardians of great order'; *yād, indra brahmanas-pate, abhidrohān cāramasi* (x. 164⁴)³ 'if, O Indra, O Brahmanaspati, we commit an offence'⁴.

a. The vocative, whether at the beginning of or within a sentence, not being regarded as part of it, does not interfere with the normal accentuation of the sentence. Hence a verb at the beginning of a sentence, following a vocative, is accented as the first word of the sentence; while a verb within a sentence, following a vocative, remains unaccented; e. g. *dēvā, jīvata* (AV. XIX. 70¹) 'O gods, live'; *asmī ū śū, vṛṣanū, mādayethām* (I. 184²) 'beside us, ye two heroes, enjoy yourselves'.

110. The verb.—A. The finite verb in a principal sentence is unaccented except when it is the first word; e. g. *agnīm īle purōhitam* (I. 1¹) 'I praise Agni, the domestic priest'; but *īle agnīm vipaścitam* (III. 27²) 'I praise Agni the wise'. This rule and its exception must, however, be understood with the following restrictions:

1. A sentence is regarded as capable of having only one verb. Hence all other verbs syntactically connected with the subject of the first, are accented as beginning new sentences (a subject or object coming between two such verbs being generally counted to the first); e. g. *tēṣām pāhi, śrudhī hīvam* (I. 2¹) 'drink of them, hear our call'; *asmābhyaṃ jeṣi yōtsi ca* (I. 132⁴) 'conquer and fight for us'; *tarūṇir īj jayati, kṣēti, pūsyati* (VII. 32⁹) 'the energetic man conquers, rules, thrives'; *jahl prajāṃ nīyasva ca* (AV. I. 83) 'slay the progeny and bring (it) hither'.

2. The verb, though not beginning a sentence, receives the accent if it coincides with the beginning of a Pāda (which is treated as the beginning of a new sentence); e. g. *dṛṣā te dntamānām* | *vidyāma sumatinām* (I. 4³).

3. Since a vocative (or vocatives) at the beginning of a sentence is treated as extraneous to it, the verb which immediately follows it becomes the first word of the sentence and is accordingly accented; e. g. *āgne, juṣṣva*

¹ Here *bhādraśoce* is treated as an independent vocative; it would lose its accent if intended to form a compound expression with *ūrjo napāt* = 'O propitiously bright son of strength', as is the case in *hōtar yaviṣṭha sukrato*.

² When the first word of a compound vocative is an adjective (not a genitive), it retains its accent within a Pāda; thus *vīśve devāsaḥ* 'O All-gods', would appear within a Pāda as well as at the beginning.

³ This is an example of two distinct

vocatives. The preceding example may contain two also, as the accent of two as well as of one vocative would be lost within a Pāda; but if *rājānā* stood at the beginning of a Pāda, the accentuation would be *rājānā maha ṛtasya gopā*, supposing two vocatives were intended.

⁴ The very rare exceptions to the rules given above (*a, ū*) are doubtless due to errors on the part of the editors or of tradition.

no haviḥ (III. 28¹) 'O Agni, enjoy our sacrifice'. Thus the following sentence of six words contains three accented verbs as well as three accented vocatives: *indra, jīva, sūrya, jīva, devā, jīvata* (AV. XIX. 70²) 'O Indra, live; O Sūrya, live; O gods, live'.

4. There are some instances in the RV. of the verb when emphatic, even though not placed at the beginning of the sentence, being accented before the particle *id*, and even before *canā*; e. g. *ādha smā no maghavañ carkrītā id* (I. 104³) 'then be mindful of us, bounteous one'; *nā, devā, bhasāthas canā* (VI. 59⁴) '(him) O gods, ye two never consume'².

B. The accent always rests on the verb of a **subordinate clause** (which is almost invariably introduced by the relative *yā-* and its derivatives, or contains the particles *ca* and *cā* 'if', *nēd* 'lest', *hi* 'for', *kuvid* 'whether'); e. g. *yām yajñam paribhūr dsi* (I. 1⁴) 'what offering thou protectest'; *grhān gaccha grhapātnti yāthā āsah* (X. 85²⁵) 'go to the house, that thou be lady of the house'; *indraś ca mrlāyāti no, nā naḥ paścād aghāṁ naśat* (II. 41¹¹) 'if Indra be gracious to us, no hurt will thereafter reach us'; *vī cād uccānty, āśvinā, uśāsah, prā vām brāhmāṇi kārāvo bharante* (VII. 72⁴) 'when the dawns shine forth, O Āśvins, the singers offer their prayers to you'; *mā cirāṁ tanutā āpaḥ, nēt tvā . . tāpāti sūro arcisā* (V. 79⁹) 'do not long delay thy work, lest the sun burn thee with his beam'; *tvām hi baladā dsi* (III. 53¹⁸) 'for thou art a giver of strength'; *tām, indra, mādām ā gahi, kuvin³ no āsya tṛṇāvalaḥ* (III. 42²) 'come to this gladdening drink, O Indra, (to see) whether thou mayst enjoy it'.

1. When the first of two clauses, though in form a principal one, is **virtually subordinate** in sense (being equivalent to one introduced by 'if' or 'when'), its verb is occasionally accented; e. g. *sām āśvaparnās cāranti no nāro, smākam, indra, rathino jayantu* (VI. 47³⁴) 'when our men winged with steeds come together, may the car-fighters of our side, O Indra, win the victory'.

2. Similarly, but much more frequently, the verb of the first of two clauses which are **antithetical** in sense, is accented⁴. The occurrence of correlative words like *anyā-anyā, ēka-ēka, vā-vā, ca-ca*, often makes the antithesis obvious; e. g. *prā-pra anyē yānti, pāry anyā āsate* (III. 9³) '(while) some go on and on, others sit about'; *sām ca idhāsva agne, prā ca bodhaya enam* (VS. XXVII. 2) 'both be kindled, O Agni, and waken this man's knowledge'; *ūd vā sūcādhvam āpa vā pṛṇadhvam* (VII. 16¹¹) 'either pour out or fill up'. If the verb of both clauses is the same, it usually appears (as is natural in the circumstances) in the first only; e. g. *dvipāc ca sārvaṁ no rākṣa, cātuspād yāc ca naḥ svām* (AV. VI. 107¹) 'protect both every biped of ours and whatever quadruped is our own'.

3. The second clause, on the other hand, accents the verb if it contains an **imperative** (with a final sense), and follows a clause with an imperative of *i-*, *gam-* or *yā-* 'go'; e. g. *ēta, dhīyaṁ kṛṇvāma* (V. 45⁶) 'come, let us (= that we may) make prayer'; *tāyaṁ ā gahi, kṛṇveṣu sādā pība* (VIII. 4³) 'come quickly, beside the Kaṇvas drink thy fill'.

III. **Verbal prepositions.**—A. The preposition, which generally precedes, but sometimes follows the verb, being often separated from it by other words,

¹ Cp. DELBRÜCK 23, 3, 4; 26, 2; WHITNEY 598 a. In the ŚB. *hanta* regularly accents the verb.

² Cp. GRASSMANN, Wb. under *id* and *canā*.

³ There are only two passages in the RV. (v. 3¹⁰, 36³) in which *kuvid* does not accent

the verb; cp. GRASSMANN, sub verbo; DELBRÜCK 550, end.

⁴ This accentuation is more strictly applied in B. than in V., and among the Samhitās least strictly in the RV.; cp. WHITNEY 597 a.

is regularly accented in principal sentences; e. g. *ā gamat* (I. 1⁵) 'may he come'; *jāyema sām yudhī spṛdhaḥ* (I. 8³) 'may we conquer our foes in fight'; *gāvām āpa vrajām vṛdhi* (I. 10⁷) 'unclose the stable of the kine'; *gāmad vājebhir ā sā naḥ* (I. 5³) 'may he come to us with booty'.

a. When there are two prepositions, both are accented in the RV., being treated as separate words; e. g. *āpa prā yāhi* (I. 82⁶) 'come forth'; *pāri spāso ni sadire* (I. 25¹³) 'the spies have sat down around'; *āpa prāyobhīr ā gatam* (I. 2⁴) 'come hither with refreshments'; *āgne, vi paśya bṛhatā abhī rāyā* (III. 23²) 'O Agni, look forth towards (us) with ample wealth'.

a. When *ā* immediately follows another preposition (unless it ends in *i*), it alone is accented, both being compounded with the verb; e. g. *upāgahi*¹ (I. 91¹⁰) 'come hither'; *samākṛnoṣi jīvaṣe* (X. 25⁶) 'thou fittest (them) for living'. The general rule, however, is followed if the preposition preceding *ā* ends in *i*; e. g. *prāty ā tanuṣva* (IV. 4⁴) 'draw (thy bow) against (them)'². In the only passage in which it has been noted in combination with another preposition preceding it, *āva* is treated like *ā*: *upāvasya* (X. 110¹⁰) 'pour out'³.

B. The preposition in subordinate clauses is generally compounded with the verb, when it is regularly unaccented; e. g. *yād . . niśidathaḥ*⁴ (VIII. 9²¹) 'when ye two sit down'. It is, however, often separated from the verb, and is then accented as well as the verb. In this case it is commonly the first word of a Pāda, but occasionally comes after the verb; e. g. *vi yō mamā rājasi* (I. 160⁴) 'who measured out the two regions'; *yās tastāmbha sīhasā vi jmo āntān* (IV. 50¹) 'who with might propped earth's ends asunder'. Occasionally the preposition is separate and accented even when immediately preceding the verb; e. g. *yā ākutim pāri vādā nāmobhī* (VI. 1⁹) 'who fully knows the offering with devotion'.

a. When there are two prepositions, either both are unaccented and compounded with the verb, or the first only is separate and accented; e. g. *yāyām hi, devir, ṛtayigbhir āsvaiḥ pariprayāthā* (IV. 51⁵) 'for ye, O goddesses, proceed around with steeds yoked by eternal order'; *sām yām āyānti dhendvāḥ* (V. 6²) 'to whom the cows come together'; *yātra abhī saṃnāvāmahe* (VIII. 69⁵) 'where we to (him) together shout'. A very rare example of two independent prepositions in a dependent sentence is *prā yāt stotā . . āpa gūrbhīr iṣṭe* (III. 52⁵) 'when the praiser pours forth laudation to (him) with songs'.

IV. NOMINAL STEM FORMATION.

GRASSMANN, Wörterbuch zum Rig-veda 1687—1738 (list of nominal stems according to alphabetical order of the final letter). — LINDNER, Altindische Nominalbildung. Nach den Samhitās dargestellt. Jena 1878. — WHITNEY, Sanskrit Grammar 1136—1245; Roots, Verb-forms, and Primary Derivatives, 1885.

112. The bare root, both verbal and pronominal, is often used as a declinable stem. But much more generally the stem in declension is formed by means of suffixes. These are of two kinds: **primary**, or

¹ There seems to be an exception in *ātaś cid, indra, na āpā yāhi* (VIII. 92¹⁰) 'thence, O Indra, come to us', but *āpa* here coming at the end of a Pāda, is used adnominally with *naḥ*.

² The treatment of two prepositions is on the whole the same in the AV. (cp. WHITNEY, APr. 185 ff.) and the TS. (cp. WEBER, IS. 13, 62 ff.); but the TS. treats some other prepositions like *ā*, and the MS.

goes much further, apparently making accentuation of the second preposition the rule; cp. DELBRÜCK p. 48.

³ Cp. DELBRÜCK p. 47, end.

⁴ It is not clear why the Pāda text analyses forms like *ny āsīdat* (I. 143¹), *ny āstah* (VII. 18¹¹), *vy āsthāt* (II. 4¹) as *ni āsīdat*, *ni āstah*, *vi āsthāt*. There are about thirty instances of this; cp. WHITNEY 1084 a.

those that are added directly to roots; **secondary**, or those that are added to stems already derivative (pronominal stems being also accounted as such). The distinction between these two kinds is, however, not absolute. Suffixes containing a secondary element sometimes have the appearance and application of primary suffixes (as *-anīya* = *-an-īya*). Less frequently primary suffixes come to be used as secondary ones; thus the participial suffixes are added not only to the root, but also to primary and secondary conjugation stems as well as to tense stems. These nominal suffixes are sometimes added by means of what looks like and may conveniently be called a connecting vowel, though it may not be so in origin. Primary suffixes are also added to roots compounded with verbal prefixes¹.

I. Primary Nominal Derivation.

113. As regards **form**, the root when used without suffix usually remains unchanged in respect to its vowel²; it is then, however, liable to modification in two ways: always adding the determinative *-t* if it ends in *-i*, *u*, or *-r*, and occasionally appearing in a reduplicated form. But before primary suffixes the root usually appears in a strong form: either with Guna of medial or final vowels, as *ved-a* 'knowledge' from *√vid*, *sār-ana* 'running' from *√sr*; or with Vrddhi of final *-i*, *-u*, *-r* and lengthening of medial *a*, as *kār-ā* 'making' from *√kr*, *grābh-ā* 'seizer', from *√grabh*.

a. As regards **meaning**, there are two classes of **primary derivatives**: the one expressing abstract **action nouns** (with an infinitival character), the other concrete **agent nouns** (with a participial character) used as adjectives or substantives. Other senses are only modifications of these two; as that of the passive participle, which expresses an agent who becomes the recipient of an action. The primary suffixes forming action nouns can also nearly all be used to form agent nouns; and many of those properly forming agent nouns may also form action nouns. Those which properly form **action nouns** are: *-a*, *-an*, *-ana*, *-anā*, *-ani*, *-anī*, *-as*, *-ā*, *-ī*, *-is*, *-i*, *-īka*, *-us*, *-tas*, *-ti*, *-tu*, *-tna*, *-tha*, *-thu*, *-nas*, *-ni*, *-nu*, *-pa*, *-ma*, *-man*, *-mī*, *-yu*, *-van*, *-sas*. Those which properly form **agent nouns** are: *-aka*, *-at* or *-ant*, *-ata*, *-anīya*, *-asi*, *-āku*, *-āna*, *-in*, *-iṣṭha*, *-īyāms*, *-u*, *-uka*, *-ū*, *-ūka*, *-ka*, *-ta*, *-tar*, *-tmu*, *-tra*, *-tri*, *-tva*, *-thi*, *-na*, *-māna*, *-min*, *-ya*, *-ra*, *-ri*, *-ru*, *-la*, *-li*, *-lu*, *-va*, *-vana*, *-vani*, *-vanu*, *-vara*, *-vas*, *-vāms*, *-vi*, *-sa*, *-sani*, *-saru*, *-sna*, *-snu*.

Root stems.

114. These stems are used both as action nouns (often in the function of infinitives) and as agent nouns, either substantives or adjectives.

1. Examples of the simple root form are: *dyūt* f. 'splendour', *nīt* (AV.) f. 'gesticulation', *bīdh* f. 'awaking'; *dā* 'giver', *bhīd* f. 'destroyer', *yūj* m. 'companion', *spās* m. 'spy'; *māh* 'great', *vīdh* 'strengthening'.—2. With root determinative *-t*: *mī-t* f. 'pillar', *stī-t* f. 'praise'.—3. With reduplicated root: *cikī-t* 'wise' (*cit* 'observe'), *juhū-t* f. 'sacrificial spoon' (*hu* 'offer'), *juhū-t* 'tongue' (*hū* 'call'), *dadīh*-³ 'hearty' (*dāh* 'be firm'), *didyī* m. 'missile', *didyī-t* f. 'missile', 'lightning', *sasyād* f. 'running stream' (*syand* 'run')⁴ and with intensive

¹ Those chiefly thus used are approximately in the order of their frequency: *-a*, *-ana*, *-ī*, *-iar* and *-tra*, *-in*, *-ya*, *-van* and *-man*, *-i*, *-u*, *-as*; cp. WHITNEY 1141 c.

² That is, the root appears in the weak form, in which it is usually stated.

³ In *dadīh* adv. 'heartily'.

⁴ Perhaps also *gāngā* f. 'Ganges' if

reduplication: *jāgū-* 'singing aloud' (*gu-* 'sound'), *pra-ṇenī-* 'guiding constantly' (*nī-* 'lead'), *yatyādh-* 'warlike' (*yudh-* 'fight'), *vānīvan-* 'desiring', *a-sūst-* (AV.) 'barren' ('not bringing forth'). *dāridra-* (VS.) 'roving' (*drā-* 'run') is a transfer to the radical *a*-stems¹.

-a: action and agent.

115. A vast number of derivatives is formed with this suffix, before which the root is generally strengthened, but sometimes remains unchanged or is reduplicated. Those formed with Guṇa are more than twice as numerous as all the rest taken together. Medial *a* generally remains unchanged.

1. Examples of derivatives with **Guṇa** are the following **action nouns**: *āy-a-* m. 'course' (*i-* 'go') *hū-a-* m. 'invocation' (*hū-* 'call'), *tār-a-* m. 'crossing' (*tār-* 'cross'); *vēd-a-* 'knowledge' (*vid-* 'know'), *jās-a-* 'enjoyment' (*jus-* 'enjoy'), *sārg-a-* 'emission' (*srj-* 'send forth'); **agent nouns**: *plav-ā-* m. 'boat' (*plu-* 'float'), *megh-ā-* m. 'cloud' (*mih-* 'discharge water'), *cod-ā-* 'instigator' (*cud-* 'incite'). With medial *a*: *grābh-a-* m. 'seizure' (*grabh-* 'seize'), *śrām-a-* m. 'weariness' (*śram-* 'be weary').

a. In several words thus formed the meaning varies according as the root is accented or the suffix, the word in the former case being nearly always an abstract substantive, in the latter regularly an adjective or an agent noun; thus *ārth-a-* m. 'side', *arāh-ā-* 'half'; *ts-a-* m. 'speed', *ts-ā-* 'speeding'; *cād-a-* m. 'goad', *cod-ā-* m. 'instigator'; *vār-a-* m. 'choice', *var-ā-* m. ('chooser') 'suitor', *sās-a-* m. 'command', *sās-ā-* m. 'commander', *śāk-a-* m. 'glow', *śak-ā-* (AV.) 'glowing'.

2. **Vṛddhi** of final vowels and lengthening of *a*²: action nouns are *dāv-ā-* (AV.) 'fire' (*du-* 'burn'), *tār-ā-* (VS.) 'crossing' (*tār-* 'cross'), *bhāg-ā-* 'share' (*bhaj-* 'divide'); agent nouns are *nāy-ā-* 'leader' (*nī-* 'lead'), *jār-ā-* 'lover', *grābh-ā-* 'seizer'.

3. Several derivatives are formed from the **weak form of the root**, the suffix being accented³; thus *prīy-ā-* 'dear' (*prī-* 'please'), *sruv-ā-* m. 'spoon' (*sru-* 'flow'), *vr-ā-*⁴ m. 'troop' (*vr-* 'surround'), *tur-ā-* 'rapid' (*tār-* 'cross'); *yug-ā-* n. 'yoke', *śuc-ā-* 'bright', *kṛś-ā-* 'lean'⁵.

a. Several derivatives of this type, which occur almost exclusively at the end of compounds, are made from various tense stems; e. g. *-ā-saj-a-* 'stopping', *-tud-ā-* (AV.) 'impelling', *-paś-ya-* 'seeing', *-irv-ā-* 'urging', *-jṛ-nā-* 'bestowing', *-indh-ā-* 'kindling', *-bruv-ā-* (AV.) 'saying', *-pib-ā-* (AV.) 'drinking', *-ej-ayā-* 'exciting'⁶; *jē-s-ā-* m. 'attainment' (aor. stem of *jī-* 'conquer'), *neśā-* m. 'guidance' (aor. stem of *nī-* 'lead').

4. A considerable number of derivatives are formed from the reduplicated root; thus *cacar-ā-* 'movable', *dadhṛs-ā-* 'bold', *vaur-ā-* m. 'hiding' (*vṛ-* 'cover'), *śisāy-ā-* 'strengthening' (*śi-* 'sharpen'), *śisnūth-a-* 'perforation' (*śnath-* 'pierce'), *sasr-ā-* 'flowing' (*√sṛ-*). They are more usually formed directly from the intensive stem or from stems analogously reduplicated; e. g. *cākṣm-ā-* 'gracious' (*kṣam-* 'forbear'), *rerih-ā-* (AV.) 'continually licking' (*rih-* 'lick'), *-rorud-ā-* (AV.) 'shedding tears' (*rud-* 'weep'), *revij-ā-* 'quick' (*vij-* 'dart'); *carā-car-ā-* 'far-extending', *calā-cal-ā-* 'unsteady', *pani-spād-ā-* (AV.) 'palpitating' (*√spand-*), *marī-mṛś-ā-* (AV.) 'groping' (*mṛś-* 'feel'), *malī-mluc-ā-* (AV.) 'moving about in

from *gā-* 'go'; *śisu-* m. 'child', if from *śū-* 'grow'.

¹ *jāgat-* 'going', 'living', is an old participle present of the reduplicated stem of *gā-* 'go'; WHITNEY, however, thinks (1147e) that it is made from the reduplicated form *jaga-* (= *ja-gam-*) with the root determinative *-i-*.

² In these words the suffix is almost invariably accented; *kām-a-* 'desire' is accented

on the root as differentiated from *kām-ā-* 'desiring'; similarly *śāk-a-* 'help' and *śāk-ā-* 'helpful'.

³ See LINDNER p. 33.

⁴ According to GRASSMANN, f. *vā-*.

⁵ Some of the derivatives of this type are transitions from the root stems to the *a*-declension, especially at the end of compounds.

⁶ See below, Determinative Compounds, 272.

the dark', a kind of demon (*mluc-* 'set', of the sun), *varī-vrt-ā-* (AV.) 'rolling' (*vrt-* 'turn'), *sani-ṣyad-ā-* (AV.) 'running' (*ṣyand-*), *sani-sras-ā-* (AV.) 'decrepit' (*sraṇs-* 'fall'), *sarī-srp-ā-* 'crawling' (*ṣrp-*).

a. The suffix *-a* is by far the most frequent one used in forming derivatives from the root with a verbal prefix, being nearly always accented whether the noun expresses an action or an agent; e. g. *am-kar-ā-* (AV.) 'assistance', *abhi-droh-ā-* 'enmity', *ud-ān-ā-* (VS.) m. 'breathing upwards', *ni-meṣ-ā-* (VS.) 'wink', *praty-ā-śrāv-ā-* 'response', *saṃ-gam-ā-* 'assembly'; *ati-yāj-ā-* 'sacrificing excessively', 'over-pious', *adhi-caṅkram-ā-* (AV.) 'climbing over', *ā-dardir-ā-* 'crushing', *ut-tud-ā-* (AV.) 'rousing', *pari-car-ā-* (AV. VS.) 'wandering', *vi-bodh-ā-* 'wakeful', *saṃ-gir-ā-* (AV.) 'swallowing', *saṃ-jay-ā-* 'victorious'.

b. There are many words which have the appearance of ending in this suffix, though the root cannot be found elsewhere. They include several nouns of plants and animals. Examples are *ukhā-²* (AV.) 'caldron', *krōḍā-* (VS. AV.) 'breast', *khilā-* (AV.) 'waste land', *nakhā-* 'nail', *paṅśā-* 'wing', *vaṃśā-* 'reed'³.

-a-ka : agent.

116. This suffix, which consists of the primary *-a* with the secondary *-ka* added, is in a few words used as a primary suffix forming agent nouns only: *abhi-kṛś-aka-* (VS.) 'reviler', *pīy-aka-* (AV.) 'abuser', a class of demon, *vādh-aka-* (AV.), a kind of reed ('destructive'), *śāy-aka-* n. 'missile' (*ṣi-*); also *pāv-akā-* 'purifying', 'bright', which though always written thus is invariably to be pronounced *pavākā-⁴*.

-ata : agent.

117. In a few adjectives the primary suffix *-a* with *-tī* added is attached to the strong form of the root, chiefly with the sense of the gerundive: *darś-atī-* 'visible', *pac-atī-* 'cooked', *bhar-atī-* 'to be tended', *yaj-atī-* 'to be adored', *raj-atī-⁵* 'silvery', *hary-atī-⁶* 'desirable'.

-at and *-ant* : agent.

118. The suffixes *-at* and *-ant* are almost restricted to the formation of active participles. The former appears chiefly in the formation of present participles of the reduplicating class, as *dād-at-* 'giving'; also in *dās-at-* 'worshipping', *śās-at-* 'instructing', and the aorist participle *dāks-at-* and *dhdkṣ-at-* from *dah-* 'burn'. There are besides a few substantives originally participles, which have shifted their accent, formed with *-at*: *vah-āt-* f. 'stream', *vegh-āt-* (AV. VS.) f. 'barren cow', *vāgh-āt-* m. 'sacrificer', *śrav-āt-* f. 'stream', *śasc-āt-* m. 'pursuer'⁷. The suffix *-ant* is used to form the active participle of present stems (excepting those of the reduplicating class), of future stems, and aorist stems. Some of these have become independent adjectives: *ṛhi-ānt-* 'weak', *pīṣ-ant-* 'spotted', *brh-ānt-* 'great', *mah-ānt-⁸* 'great', *ṛiś-ant-* 'brilliant'; also the substantive *d-ānt-* m. 'tooth'⁹. *dvay-ant-* in *ī-dvay-ant-* (RV¹) 'not double-tongued' has the appearance of a participle of a denominative stem from *dvī-* 'two'. With the same suffix are formed the two pronominal stems *ī-y-ant-* 'so great' ('making this', *i-*) and *klī-y-ant-* 'how great?' ('making what?' *klī-*).

an- : action and agent.

119. Few words are formed with this suffix, and in some of them the root is doubtful.

¹ Cp. LINDNER p. 35.

² Also in *ukha-cchid-* (RV¹) 'fragile as a pot', f. *ukhā-*.

³ Cp. LINDNER p. 33, bottom.

⁴ *-āka-* also appears in the Proper Name *nabh-āka-*.

⁵ Probably from the root *raj-* 'colour'.

⁶ Formed from the denominative stem of *hārī-* 'bright'.

⁷ See below, Participial stems in *-at*, 311 A.

⁸ With lengthened vowel in the strong cases.

⁹ See below, Participles in *-ant*, 313.

The only **action nouns** are the following neuters: *māh-ān*-¹ 'greatness', *rāj-ān* (RV¹.) 'guidance', *gāmbh-ān* (VS¹.) 'depth'. The infinitives in *-s-ān-i* (588c) are, however, probably locatives of action nouns formed with *-an* from aorist stems.

Agent nouns are: *uś-ān*- m. 'ox', *cāks-ān*- (AV.) n. 'eye', *tāks-ān*- m. 'carpenter', *pūś-ān*- m., N. of a god, *plih-ān*- (VS. AV.) m. 'spleen', *majj-ān*- m. 'marrow', *mūrdh-ān*- m. 'head', *rāj-ān*- m. 'king', *vīś-ān*- adj. 'virile', m. 'bull', *sāgh-ān*- (TS. III. 2. 1¹) 'vulture'.

a. There are also several words formed with *-an* the root and original meaning of which are mostly doubtful: 1. *yū-v-ān*- m. 'youth', *yōś-ān*- f. 'maiden', *śv-ān*- m. 'dog'; 2. defective neuter nouns; *aks-ān*- 'eye', *ās-ān*- 'blood', *asth-ān*- 'bone', *āh-ān*- 'day', *ās-ān*- 'face', *ud-ān*-² 'water', *ūdh-ān*- 'udder', *dadh-ān*- 'sour milk', *doś-ān*- (AV.) 'arm', *yak-ān*- 'liver', *sāk-ān*- (AV. VS.) 'dung', *sakh-ān*- 'thigh'; 3. stems occurring at the end of compounds only: *-gm-ān*- and *-jm-ān*- (also used independently) 'course', *-dān-ān*-³ 'playing'; *-bhv-ān*-⁴ 'being', *-śv-ān*-⁵ 'growing' (?)⁶.

-ana : action and agent.

120. With the suffix *-ana* are formed a large number of derivatives with both types of meaning. The root generally shows Guṇa, sometimes Vrddhi, occasionally no change, rarely a weakened vowel. These derivatives very often appear with a preposition, such verbal compounds coming next in frequency to those formed with the suffix *-a*.

1. With **Guṇa** are formed neuter **action nouns**; e. g. *kār-āna*- 'deed', *cāy-āna*- (AV.) 'piling', *dāv-āna*- 'play', *bhōj-āna*- 'enjoyment', *vārdh-āna*- 'increase', *vēd-āna*- 'possession', *hāv-āna*- 'invocation', *adhi-vi-kārt-āna*- 'cutting off'; also **agent nouns**; e. g. the adjectives *kar-ān*- 'active', *cēt-āna*- 'visible', *cōd-āna*- (AV.)⁷ 'impelling', *vi-mōc-āna*- 'releasing'; from a duplicated (intensive) stem: *iāgar-ān*- (VS.) 'waking' (*Vgr*-).

2. With **Vrddhi**⁸ or lengthened medial *a* are formed neuter **action nouns**, sometimes with a concrete sense; e. g. *ut-pār-āna*- (AV.) 'transporting', *upa-vās-āna*- (AV.) 'clothing', 'dress', *pra-vāc-āna*- 'proclamation', *sād-āna*- 'seat'; also **agent nouns**; e. g. *saṃ-srāv-āna*- (AV.) 'flowing together'; *-cāt-āna*- 'driving away', *mād-āna*- 'gladdening', *-vāh-āna*- 'conveying', *-spāt-āna*-⁹ (AV.) 'spying'; *svād-āna*- m. 'sweetener'.

3. With **unchanged vowel** (final *-ā* and medial *a*) are formed neuter **action nouns**; e. g. *dāna*- 'giving', *ud-yāna*- (AV.) 'going out', *ni-dhāna*- 'receptacle', *rāks-āna*- 'protection', *sād-āna*- 'seat', *ava-pra-bhṛāṃś-āna*-¹⁰ (AV. XIX. 39⁸) 'slipping down', *prāṇ-āna*- 'breathing' (*Van*-); anomalously formed directly from a preposition, *sām-āna*- 'meeting'; also **agent nouns**; e. g. *tīp-āna*- 'burning', *ā-kṛām-āna*- (VS.) 'stepping upon', *saṃ-gām-āna*- 'assembling'.

4. With **weak vowel** are formed very few derivatives: either neuter **action nouns** partly with concrete meaning: *kṛp-āna*- 'misery', *pīś-āna*- 'tenderness', *bhīv-āna*- 'being', *vṛj-āna*- and (once) *vīj-āna*- 'enclosure', *-śiv-āna*- (AV.) 'procreation'; or **agent nouns**: *kṛp-ān*- (AV.) 'miserable', *tur-āna*-

¹ Used in the instrumental only.

² From *ud*- 'be wet'.

³ From *dāv*- 'play' in *prati-dāv-ān*- 'adversary at play'.

⁴ From *bhū*- 'be' in *vi-bhvan*- and *vi-bhván*- 'far-reaching'.

⁵ In the Proper Names *mātari-śv-ān*- and *yji-śv-ān*-, cp. WACKERNAGEL 2¹, p. 125, bottom, and above, p. 95, n. 11.

⁶ *-kāman*- in *nī-kāman*- 'desirous' is a transition form for the *a*-stem *nī-kāma*-.

⁷ In the RV. only as final member of compounds, *ṛṣi-cōdāna*- etc.

⁸ In this type the only vowel appearing in the radical syllable is *ā*.

⁹ In *prati-spāśana*- (AV. VIII. 5¹¹).

¹⁰ See WHITNEY's note on *nāvaprabhṛāṃśana*- in his translation of AV. XIX. 39⁸ and WEBER's erroneous interpretation of this as 'descent of the ship'.

'speeding'; m. *ūr-āna-* 'ram' (*vr-* 'cover'), *kir-āna-* m. 'dust' ('scattering'), *vīś-āna-* (VS.) 'testicle'.

-anā : action and agent.

121. With this suffix (accented on the first or the last syllable) are formed some feminine **action nouns** (like the neuters in *-ana*) which sometimes have a concrete meaning: *as-anā* 'missile', *jar-anā* 'old age', *dyot-anā* 'brilliance', *man-anā* 'devotion', *rodh-anā* ('obstruction') 'dam', *śvet-anā* 'daybreak', *has-anā* 'laughter'. *kap-anā* 'caterpillar' and *raś-anā* 'rein' have the appearance of being formed with this suffix, though the radical parts are not found in independent use. Accented on the penultimate syllable: *arh-ānā* 'merit', *jar-ānā* 'dry wood'(?), *barh-ānā* 'might', *bhand-ānā* 'brilliance', *manu-ānā* 'readiness', *meh-ānā* 'abundance', *vaks-ānā* 'belly', *vadh-ānā* 'slaughter', *van-ānā* 'desire'. The formation of *yoś-ānā* (RV¹), usually *yīś-ānā*, 'woman' is obscure¹. With the suffix *-anā* is also formed (though irregularly accented on the radical syllable) *pīt-anā*² 'fight' from a root not found in independent use³. The suffix *-anā* also forms feminine **agent nouns** (adjectives) corresponding to masculines in accented *-ana-*; thus *tur-ānā*⁴ 'speeding', *tvar-ānā* (AV.) 'hasting', *spand-anā* (AV.) 'kicking'.

a. Derivatives in *-ana* with verbal prefixes, if compounded with other words, form their f. in *-anā*; thus *an-apa-vāc-anā* (AV.) 'not to be ordered away', *sūpa-vāñc-anā* and *sūpa-sarp-anā*-5 (AV.) 'easy of approach', *śāḍ-vi-dhānā* 'forming an order (*vi-dhāna*) of six'.

-ani : action and agent.

122. This suffix, accented either on the first or the last syllable, is added to either the strong or the weak form of the root.

1. It forms feminine **action nouns**, sometimes with concrete sense; thus *aś-āni* 'missile', *iś-āni* 'impulse', *ksiṣ-āni* 'blow', *dyot-āni* 'brilliance', *dham-āni* 'piping', *vart-āni* 'track', *śar-āni* 'injury'; also *jaraṇi* 'noise' (?) in the compound *jaraṇi-prā* 'moving with noise'(?).

2. It forms **agent nouns**, both m. f. substantives and adjectives; thus *ar-āni* f. 'fire-stick', *caṣṣ-āni* m. 'enlightener', *car-āni* 'movable', 'active', *tar-āni* 'swift', *dhvas-āni* 'sprinkling', *vaks-āni* m. 'strengtheners'; also in the compounds *an-ars-āni*, N. of a demon, *āj-āni* (AV.) f. 'stick for driving' (*ā-aj-*) and *udani-mīt-* 'abounding in waves' (*ud-āni* 'undulating' from *ud-* 'be wet').

a. From the reduplicated root: *papt-āni* (*pat-* 'fly') in *su-papt-āni* f. 'swift flight'. From aorist stems: *carṣ-āni* 'active' (*car-* 'move'), f. pl. 'men', *parṣ-āni* 'crossing' (*pr-* 'cross'), *saks-āni* 'overcoming' (*√sah-*). From desiderative stems: *ruruks-āni* 'willing to destroy' (*ruj-* 'break'), *siṣās-āni* 'eager to win' (*√sā-*), *āśusuks-āni* 'gleaming forth' (*śuc-* 'shine').

-anī : action and agent.

123. This suffix is the feminine form corresponding to the action and agent nouns formed with *-ana* from the strengthened or unreduced root⁶, with or without verbal prefix; thus *cōd-anī*⁷ 'urging' (*cōd-ana-*), *pśś-anī* (AV.) 'well-formed' (*pśś-ana-*), *prōks-ānī* (VS. AV.) f. 'sprinkling water', *pra-jñānī*

¹ Other stems with the same meaning are: *yōś-an-*, *yōś-ā-*, *yōś-it-*. The root is probably *yu-* 'unite'.

² The suffix *-anā* never otherwise occurs when the root is accented.

³ Only as a nominal stem *pīt-* 'fight'.

⁴ This is the only example of such accentuation.

⁵ That is, *su-apa-vāñc-anā* and *su-apa-sarp-anā*.

⁶ See *-ana*, 120. 1—3.

⁷ In *brahma-cōdanī* 'stimulating devotion'.

(AV.) 'easily known', *spār-anī-* (AV.) 'preserving'; *abhi-sāv-anī-* (AV.) 'pressing implement', *vi-dhār-anī-* (AV.) 'preserving'.

a. In some (partly obscure) words the accent here shifts from the radical vowel to the final of the suffix: *arī-anī-* (AV.) 'piercing pain', *cet-anī-* (AV.) 'visible' (*cēt-ana-*), *tāp-anī-* 'heat' (*tāp-ana-* 'burning'), *ted-anī-* (AV. VS.) 'blood', *prī-anī-* 'tender' (*prī-ana-* 'tenderness'), *vij-anī-* 'enclosure' (*vij-āna-* and *vij-ana-*).

-an-īya : gerundive.

124. This is a new compositive suffix beginning to be attached directly to the root in the formation of the gerundive. It is based on the primary suffix *-ana* of neuter action nouns extended with the secondary adjective suffix *-īya*. There are two examples in the AV.: *upa-jīv-anīya-* 'to be subsisted on', and *ā-mantr-anīya-* 'to be addressed'.

-ar : agent.

125. This suffix is found in a very few words: *us-ār-* f. 'dawn', *dev-ār-* m. 'husband's brother', *nt-nānd-ar-* f. 'husband's sister'¹.

-as : action and agent.

126. This suffix forms a large class of neuter action nouns (which sometimes acquire a concrete sense) accented on the root, and a small class of agent nouns (mostly adjectives) accented on the suffix. Some words belong to one class or the other according to the accent. The root generally takes Guṇa, and medial *a* is sometimes lengthened, while the vowel is reduced in a few instances.

i. Examples of action nouns are: with Guṇa, *prāy-as-* 'pleasure' (*√prī-*), *śrāv-as-* 'fame' (*√śru-*), *kār-as-* 'deed' (*√kṛ-*), *cīt-as-* 'brilliance' (*√cit-*), *tēj-as-* 'splendour' (*√tij-*), *dōh-as-* 'milking' (*√dūh-*)². With medial *a* unchanged: *āv-as-* 'aid', *tāp-as-* 'heat', *prāth-as-* 'breadth', *vāc-as-* 'speech'; and with partially or wholly concrete meaning, *cākṣ-as-* 'lustre', 'eye', *mān-as-* 'thought', 'mind', *sār-as-* 'lake'. With lengthened *a*: *vāc-as*³, *vās-as-* 'covering', 'garment', *vāh-as-* 'offering', *svād-as-* 'flavour' in *prā-svādas-* 'agreeable'; and from roots not in independent use: *pāj-as-* 'brilliance' and *pāth-as*⁴ 'path'. With reduced vowel: *īr-as-* 'breast', *jīv-as-* 'speed' (beside *jāv-as-*), *mīdh-as-* 'contempt', *śīr-as-* 'head'; also *viṣ-as-* 'inspiration' in the compounds *viṣas-cit-* 'inspired' and *viṣo-dhā-* 'bestowing inspiration'; *iras-* 'anger' in the denominative *iras-yā-* 'be angry'; *hur-as-* 'deceit' in *huras-cit-* 'plotting mischief'. Perhaps also the adverbs (with shift of accent) *tīr-as* 'across' and *mith-as* 'mutually'.

a. To roots ending in *-ā* the suffix is added direct in *bhās-5* n. 'light' (*bhā-* 'shine') and *-dās-5* 'giving'⁶ (*√dā-*). *jñās-* 'kinsman' and *mās-* 'moon' are probably also formed with the suffix *-as*, but being masculines were most likely agent nouns in origin: *mā-ds-* = 'measurer' (*mā-* 'measure'). The suffix seems to be added with an intervening *y* in *-hāy-as* 'agility'⁷ if it is derived from *hā-* 'leave'⁸, while in *dhāy-as-* n. 'enjoyment' and *-gāy-as-* 'song'⁹ the *y* probably belongs to the root¹⁰.

¹ *svāsar-* 'sister' in probably an old compound in which *-sar* represents a root; cp. BRUGMANN, Grundriss 2, 8, note.

² The word *hēs-as-* 'missile' is perhaps formed from the aorist stem of *hi-* 'impel'.

³ In *vi-vācas-* (AV.) 'speaking variously' and *sā-vācas-* (AV.) 'speaking similarly'.

⁴ According to OLDENBERG, ZDMG. 54, 607 this word means 'home' and is perhaps formed with a suffix *-thas* from *pā-* 'protect'; according to SIEG, Gurupūjakaumudī 97, it means 'food', and is derived from *pā-* 'drink'.

⁵ Often to be read as dissyllables, *bhaas-* and *daas-*.

⁶ In *-das-* 'giving' and *-dhas-* 'placing' *-as* has been formed probably by a misunderstanding of the N. sing. *-dās* and *-dhās*.

⁷ In *vi-hāyas-* 'vigorous' and *sārva-hāyas-* (AV.) 'having all strength'.

⁸ But it may be a derivative of *hi-* 'impel'.

⁹ From *dhe-* 'suck' and *gai-* 'sing'; cp. above 27 a.

¹⁰ In *pī-v-as-* n. 'fat' (*pī-* 'swell') the *v* may

2. Agent nouns in *-ās*, mostly adjectives, correspond in several instances to action nouns accented on the root. These are *ap-ās* 'active' (*īp-as* 'work'), *tār-ās* (VS¹) 'quick' (*tār-as* 'quickness'), *tyaj-ās* m. 'descendant' (*tyaj-as* 'abandonment'), *duv-ās* 'stirring' (*div-as* 'worship'), *mah-ās* 'great' (*māh-as* 'greatness'). The derivative *tav-ās* occurs both as an adjective 'strong' and without change of accent¹ as a m. substantive 'strength'. A few others have no corresponding action noun: *toś-ās* 'bestowing', *dधार-ās* 'deceiving', *yaj-ās* 'offering', *vedh-ās* 'worshipper', *veś-ās* (AV.) 'neighbour'; and from a denominative stem *mṛgay-ās* (AV¹) 'wild animal'².

a. There are a few substantives accented on the suffix and seemingly never neuter, which are allied to the neuter action nouns in meaning, some being abstract, others concrete in sense. The change of accent may be due to change of gender³. Thus *rakṣ-ās* m. occurs beside *rākṣ-as* n. both meaning 'demon'. There also occur *jar-ās* m. 'old age', *bhiy-ās* m. 'fear', *tves-ās*⁴ 'impulse', *har-ās* 'invocation'; *us-ās* f. 'dawn' may have been an agent noun originally; *doś-ās* (AV¹) f.(?) beside *doś-ā* 'night' may be due to parallelism with *us-ās*. The stem *upās* 'lap' (the gender of which is uncertain, as it occurs only in the locative singular) may have been formed under the influence of *upā-stha*⁵ m. 'lap'.

a. A few Proper Names are formed with the suffix *-as*; thus *noth-ās*; *arcanānas* is a compound of *ānas* 'wain', possibly also *bhalānds*. *ap-sarās*⁶ f. 'nymph' is perhaps a compound ('moving in the waters'). *āṅgiras*, a name of Agni, has the appearance of being formed with this suffix, but the *-s* is perhaps secondary⁷.

-asī : action and agent.

127. This suffix, which is an extension of *-as* with *-i*, forms a couple of action nouns with concrete sense, and a few agent nouns: *dhāsi* m. 'drink' (*dhe* 'suck') and *dhāsi* f. 'abode'; *at-asī* m. 'beggar', *dharm-asī* 'strong', *sān-asī* 'victorious'.

-ā : action.

128. By far the greatest proportion of words in *-ā* consists of secondary feminine adjectives corresponding to masculines and neuters in *-a*.

There is, however, also a considerable number of feminine action nouns of an independent character, formed by adding *-ā* sometimes to the root, but usually to secondary conjugation stems (desiderative, causative, denominative). Thus *īś-ā* (AV.) 'dominion', *nind-ā* (AV.) 'blame'; *jigṛs-ā* 'desire to win', *bhikṣ-ā* (AV.) 'begging', *vīrts-ā*⁸ 'desire to frustrate'; *gamay-ā*⁹ (AV¹) 'causing to go'; *aśvay-ā* 'desire for horses', *apasy-ā* 'activity', *urusy-ā* 'readiness to help', *jīvanasy-ā* (TS. II. 3. 10^{2,3}) 'desire of life', *sukraty-ā* 'skill'.

a. This suffix has the appearance of being added to a reduplicated stem in *jāṅgh-ā*¹⁰ 'leg' and *jihv-ā* 'tongue'; it may also be contained in the very obscure word *sūśā*¹¹ (AV¹).

have been inserted owing to the influence of *pī-van* adj. 'fat'.

¹ WHITNEY 1152, 2 e, erroneously, *ūvas* 'strength'.

² The suffix is probably contained in *ā-han-ās* 'wanton', but the derivation is obscure, Cp. FRÖHDE, BB. 21, 321—330.

³ The dative infinitives from stems in *-as* are sometimes accented on the root, but usually on the suffix (105 a). This may indicate a difference of gender, the former being neuter, the latter masculine.

⁴ As *tves-ās* and *har-ās* occur in the I. sing. only, the gender is uncertain,

but owing to the accent it is probably masc.

⁵ According to GRASSMANN, however, *upāstha* probably = *upās-stha*; cp. 81, 2 a.

⁶ See MACDONELL, Vedic Mythology 47, note 3; but cp. PISCHEL, VS. 3, 197.

⁷ Cp. BRUGMANN, Grundriss 2, p. 188.

⁸ From *vi-trisa* desiderative of *ṛdh* 'prosper'.

⁹ The causative stem used in the formation of the periphrastic perfect.

¹⁰ Cp. BRUGMANN, Grundriss 2, p. 106, top.

¹¹ See WHITNEY's note on AV. I, 11³.

-āku : agent.

129. This very rare suffix seems to have been limited to the formation of agent nouns. It appears in *mṛday-āku* 'gracious' (formed from a causative stem), *pṛd-āku* (AV. VS.)¹ 'adder', *ikṣv-āku*, N. of a man.

-āna : agent.

130. This suffix forms a middle participle² from the present (455, 461, 467, 473, 479), the perfect (493) and (in the form of *-s-āna*) from the aorist tense stem³ (527). It also appears in the formation of a few adjectives and substantives, a preceding *u* always taking Guna. Such adjectives are: *tā kav-āna* 'speeding' (beside *tā k-u-* and *tā k-va-*), *bhīgav-āna* 'beaming' (beside *bhīgu-* m.), *vāsav-āna* 'possessing wealth' (*vāsu-*), *ūrdhva-s-āna* 'being erect' (formed like an aorist participle from *ūrdhvā-* 'upright').

There are also the Proper Names *āpnāv-āna*, *cyāv-āna*, *pṛthav-āna*; also *cydvat-āna* which looks as if formed by adding *-āna* to the active present participle stem of *cyu-* 'fall'. Of doubtful derivation are the substantives *pārs-āna* m. 'abyss' and *rujānā*⁴ f. 'river' (I. 326).

-ī : action and agent.

131. With this suffix are formed numerous feminine action nouns, agent nouns (adjectives and masculine substantives), and a few neuters of obscure etymology⁵.

The root appears in various forms: sometimes with Guna, Vrddhi or lengthened *a*, generally with unchanged or weak vowel, often reduplicated. Before the suffix a final radical palatal regularly appears (not the original guttural). In many of these derivatives the root is not traceable elsewhere. The accent is so fluctuating that no general rule can be stated. The meaning is often greatly specialised.

1. Examples of action nouns are: with Guna, *rōp-i* (AV.) 'pain', *śoc-i* (AV.) 'heat'; with lengthened *a*: *āj-i* m. f. 'race', *grāh-i* 'seizure', *dhrāj-i* 'course'; with unchanged vowel: *san-i* 'gain'; with weak vowel: *twīṣ-i* 'brilliance', *kṛṣ-i* 'tillage', *rlc-i* (AV.) 'brightness'.

2. Examples of agent nouns are: with Guna, *ar-i* 'devout', *arc-i* m. 'beam'; with Vrddhi, *kārṣ-i* (VS.) 'drawing'; with lengthened vowel *-jāni*⁶ f. 'wife', *śār-i* f. 'arrow' (RV.), a kind of bird (VS. TS.), *dīs-i* (AV.) 'poisonous matter'; also in a few words of obscure etymology, *drāp-i* m. 'mantle', *nābh-i* f. 'navel', *pāṇ-i* m. 'hand', *rās-i* m. 'heap'; with unchanged vowel: *kṛiḍ-i* 'playing', *granth-i* m. 'knot', *māh-i* 'great'; with weak vowel: *śluc-i* 'bright', *gfbb-i* (AV.) 'container', *bhīm-i* 'lively' (beside *bhīm-i* f. 'lively motion'). From the reduplicated root, which nearly always has a weak or reduced radical vowel, are formed with ordinary reduplicative vowel: *cikīṭ-i*⁷ (SV.) 'understanding', *cākr-i* 'active', *jāghr-i* 'sprinkling about' (*ghr-*), *pāpr-i* 'bestowing abundantly', *babhr-i* 'carrying', *vavṛ-i* m. 'covering', *sāsr-i* 'speeding', *śiṣv-i* 'pressing'; *yilyudh-i* 'warlike', *vivic-i* 'appropriating' (*V vyac-*);

¹ It occurs in the RV. only as the first member of a compound in *pṛdāku-sānu-* 'having a surface like that of a snake'.

² See LINDNER p. 53—55.

³ *āpnāna-* seems to be an irregular present participle of *āp-* 'obtain' formed from the stem *āp-nā-* instead of *āp-mi-*.

⁴ For this word occurring in the form of *rujānās* see p. 59, note ¹.

⁵ See GRASSMANN, Wörterbuch 1718f.; LINDNER p. 55—58.

⁶ At the end of compounds beside the independent *jāni-*.

⁷ Various reading for the *cikīṭ-i-* of the RV.

jāgm-i- 'hastening' (*gam-* 'go'), *jāghn-i-* 'striking' (*√han-*), *sāsn-i-* 'winning'; *jāgur-i-* 'conducting' (*√gr-*), *tātūr-i-* 'victorious' (*√tṛ-*), *pāpur-i-* and *pīpur-i-* (SV.) 'bestowing abundantly' (*√pṛ-*) beside *pīpr-i-*; with lengthened or strong reduplicative vowel: *tātp-i-* 'gladdening', *dādhr̥s-i-* 'bold', *vāvah-i-* 'driving swiftly', *sāsah-i-* 'victorious'; *tūtuy-i-* 'speeding', *tūtuy-i-* m. 'stimulator', *yūyuv-i-* 'driving away', *yāyudh-i-* 'warlike'; *jarbhār-i-* 'nourishing' (*√bhr-*)¹. The weak reduplicated present stem appears in *dad-i-* 'giving' and *dād-i-* 'bestowing'; from similar stems (appearing in the perfect) are formed *pap-i-* 'drinking' (*√pā-*) and *yay-i-* 'speeding' (*√yā-*).

a. There are only about half a dozen neuters formed with the suffix *-i*, nearly all being obscure in origin. They are *āks-i-* 'eye', *āsth-i-* (AV. VS.) 'bone', *dād-i-* 'sour milk', *sām-i-* 'toil' (*sām-* 'work'); and with Vṛddhi *hārd-i-* 'heart'.

b. The root is sometimes compounded with verbal prefixes in these derivatives, the suffix being then usually accented; thus *ā-jān-i-* f. 'birth', *vi-vaur-i-* m. 'opening', *saṃ-tan-i-* f. 'harmony', 'music', *ā-yaj-i-* 'bringing near by offerings', *ā-mūr-i-* m. 'destroyer', *nī-jāghn-i-* 'striking down', *parā-dad-i-* 'delivering over', *vi-sāsah-i-* 'victorious', *vy-ānaś-t-*² 'pervading'.

c. From *dhā-* 'put' is derived the stem *-dhi-* which is used in forming many m. compounds; e. g. *antar-dhi-* (AV.) 'concealment', *ud-dhi-* (AV.), part of a car, *nī-dhi-* 'treasure', *pari-dhi-* 'fence'. From *sthā-* 'stand' is similarly formed *-sthi-* in *prati-sthi-* f. 'resistance'. There is here some doubt as to whether we have a reduced form of the root (as in *dhi-ta-*) or displacement of the radical vowel by the very frequent suffix *-i*. The latter alternative is perhaps the more probable owing to the almost invariable accentuation of the *i* and the occurrence of a stem like *prati-sthi-* 'resistance' beside *prati-sthā-* 'standpoint'.

-in : agent.

132. The very frequent secondary suffix *-in* seems sometimes to have the value of a primary suffix, exclusively, however, at the end of compounds; thus *-ād-in-* 'eating', *-es-in-* (AV.) 'seeking', *-tod-in-* 'piercing', *-ā-nām-in-* 'unbending', *-vyādh-in-* (AV.) 'piercing'; from a present stem *-aś-nuv-in-* (VS.) 'reaching'; from an aorist stem *-sakṣ-in-*³ overpowering (*√sah-*); from a reduplicated stem *-yay-in-* 'going'⁴.

-iṣṭha : agent.

133. With this suffix attached to the root is formed the superlative with an adjectival sense. The root is regularly accented⁵, *i* and *ū* taking Guṇa, while *a* remains unchanged, though in two or three instances it is strengthened with a nasal. Roots in *-ā* combine that vowel with the initial *-i* of the suffix to *e*, which, however, is usually to be read as two syllables. About fifty superlatives formed with this suffix occur in the Saṃhitās. Examples are: *nāy-iṣṭha-* 'leading in the best manner' (*nī-* 'lead'), *jāv-iṣṭha-* 'quickest' (*jū-* 'speed'), *vād-iṣṭha-* 'procuring most' (*vid-* 'find'), *śoc-iṣṭha-* 'most brilliant' (*śuc-* 'shine'); *yāj-iṣṭha-* 'sacrificing best'; *bāṃh-iṣṭha-* 'most abundant' (*bāṃh-*

¹ The words *bāmbhār-i-* (VS.) m., a soma-guarding genius, *karkar-i-* f. 'lute', *dundubh-i-* m. 'drum' may be onomatopoeic in origin.

² From the perfect stem *ān-aś-* of *aś-* 'attain'.

³ In *pra-sakṣ-in-* 'victorious'.

⁴ In *nī-yay-in-* 'passing over'. Cp. LINDNER p. 59; WHITNEY 1183 a.

⁵ Except two or three times *iyēsthā-* and *kan-iṣṭhā-* (see above p. 83, 14); and when the superlative is compounded with a prefix, which then has the accent.

'make firm'), *māmh-iṣṭha* 'most liberal' (*mah* 'be great'); *jyēṣṭha* 'greatest' and *jyēṣṭhā* 'eldest' (*jyā* 'overpower'), *dheṣṭha* 'bestowing the most' (*√dhā*), *yēṣṭha* 'going fastest' (*√yā*).

a. In many instances these superlatives attach themselves in meaning to derivative adjectives, being formed from the root which the latter contain; thus *oṣ-iṣṭha*¹ (TS. I. 6. 12³) beside *oṣa-m* 'quickly', *bārḥ-iṣṭha* 'greatest' beside *brḥ-ānt* 'great', *vdr-iṣṭha* 'choicest' (*vr* 'choose') beside *vdr-a* 'choice', *sādh-iṣṭha* 'straightest' beside *sādh-ū* 'straight'. In a few cases the suffix is added to the derivative form of the root which appears in the adjective; thus *ās-iṣṭha* (AV¹) 'swiftest' beside *ās-ū* (from *aś* 'reach'); and in *nāv-iṣṭha* 'newest' the suffix is attached to the radical element in *nāv-a*² 'new' (and not directly to the root from which that word may be derived).

b. In some cases the root is compounded with a verbal prefix or other indeclinable; thus *ā-gam-iṣṭha* 'coming best', *d-śram-iṣṭha* 'never tiring', *śam-bhav-iṣṭha*³ 'most beneficial'.

a. There are some irregularities in the formation of this superlative. Thus *bhū* retains its vowel unchanged, adding the suffix with an intervening *-y*: *bhū-y-iṣṭha*⁴ 'greatest'; the roots *prī* and *śrī* are treated as if they ended in *-ā*: *prēṣṭha* 'dearest', *śrēṣṭha* 'most glorious'; *pār-iṣṭha* 'taking across best' is made from an aorist stem of *pr* 'cross'. The abnormal accentuation of *jyēṣṭhā* 'eldest' is doubtless intended to differentiate its meaning from *jyēṣṭha* 'greatest'. The use of *kan-iṣṭhā* 'youngest' is parallel to that of the former⁵.

-is : action.

134. This suffix forms a dozen neuter action nouns, mostly used in a concrete sense. Though the root takes Guṇa, the suffix is accented except in three instances. The words thus formed are: *arc-is* 'flame', *ām-is*⁶ 'raw flesh', *krav-is* 'raw flesh', *chad-is* 'cover', *chard-is* 'protection', *jyōt-is* 'light', *barh-is* 'straw', *roc-is* 'light', *vart-is* 'track', *vyūth-is* 'course' (?), *śoc-is* 'flame', *sarp-is* 'melted butter', *hav-is* 'oblation'.

a. Besides these *av-is* appears for *av-as* 'aid' and *mah-is* for *māh-as* 'greatness' in a few derivatives: *aviṣ-yānt* 'helping readily', *aviṣ-yā* 'desire', *aviṣ-yū* 'desirous'; *māhiṣ-vant* 'great'; and with inorganic *-s* *tīvi-s* 'might', *śuci-s* 'flame', *su-rabhi-s* 'fragrant' for *tuvi*, *śuci*, *surabhi* in a few derivatives: *tīviṣ-mant* 'mighty', *śuciṣ-mant* (only voc.) 'brilliant', *surabhiṣ-tama* 'very fragrant'.

-ī : action and agent.

135. This suffix, besides its secondary use in the formation of feminines, chiefly adjectives, from m. and n. stems in *-a*, *-i*, *-u*, *-r*, as well as various consonant stems (201), seems to be primary in forming a few independent feminine action and agent nouns. Such are *dēh-ī* 'rampart', *nad-ī* 'stream', *nānd-ī* 'joy', *pēs-ī* (RV¹) 'swaddling clothes' (?), *veś-ī* 'needle', *śac-ī* 'power', *śām-ī* and *śim-ī* 'work'; seemingly from an aorist stem (*√vah*) *vaks-ī* (RV¹) 'flame'. There are also about a dozen masculines: *ah-ī* 'serpent', *upāv-ī* (VS.) 'encouraging', *dakṣ-ī* (RV¹)⁷ 'flaming', *prāv-ī* 'attentive', *duṣ-prāv-ī*

¹ In the compound *oṣiṣṭha-dāvan* 'giving immediately'.

² Probably from a demonstrative root *nu* which appears in *nū* 'now', *nū-tana* 'present'.

³ This superlative is formed under the influence of the positive *śam-bhū* as the independent superlative of *bhū* is *bhū-y-iṣṭha*.

⁴ The regular form *bhav-iṣṭha* occurs in combination with *śam*.

⁵ *kān-iṣṭha* 'smallest' appears in books v and vi of the TS.

⁶ This word, which occurs in the L. sing. form *āmiṣ-i* only, is given as m. in BR., pw., and GRASSMANN, but why it should not be like all the rest a neuter, is not clear.

⁷ Only voc. *dakṣi*, Pada *dhakṣi*, I. 141⁸. Cp. p. 119, note 5.

'unfriendly', *su-prāv-ī-* 'very attentive', *rath-ī-* 'charioteer', *ā-rath-ī-* 'not a charioteer'; and the Proper Names *nām-ī-* and *pīth-ī-*¹.

-ika : action and agent.

136. This suffix forms a few neuter substantives and some adjectives: thus *ān-ika-* n. 'face', *dī-ī-ika-* n. 'aspect', *mṛd-ikā-* n. 'grace', *ā-sar-ika-* (AV.) n. 'rheumatic pains'; *-rj-ika-*² 'beaming', *dībh-ika-* m., N. of a demon, *vṛdh-ikā-* m. 'increaser', *vi-sar-ika-* (AV.) m., a kind of disease; from a reduplicated stem: *par-phar-ika-* m. 'filler'.

-iyāms : agent.

137. This suffix is used in forming comparatives, being added to the root in the same way as the superlative suffix *-īṣṭha* (133). At least 40 of these derivatives³ occur in the Samhitās. Examples are: *jāv-īyāms-* 'quicker', *mānuh-īyāms-* 'more liberal', *yāj-īyāms-* 'sacrificing better', *tīj-īyāms-* 'sharper', *vēd-īyāms-* 'procuring more', *yódh-īyāms-* 'fighting better', *prīyāms-*⁴ 'dearer' (*√prī-*), *śrīyāms-*⁵ (*√śrī-*) 'more splendid', *-stheyāms-* 'lasting' (*√sthā-*). Connected in sense with the corresponding positive are *ān-īyāms-* (AV.) 'smaller', beside *ānu-* 'minute', *śās-īyāms-* 'more frequent', beside *śās-vant-* 'constant'; and from a derivative form of the root *tīkṣṇ-īyāms-* (AV.)⁵ 'sharper', beside *tīkṣṇā-* 'sharp' (*tij-* 'be sharp').

a. Beside the usual form in *-īyāms-* there appear some half dozen comparatives made with a shorter form of the suffix **-yāms**: *tāv-yāms-* beside *tāv-īyāms-* 'stronger', *nāv-yāms-* beside *nāv-īyāms-* 'new', *pān-yāms-* beside *pān-īyāms-* 'more wonderful', *bhū-yāms-*⁶ '(becoming) more', 'greater', beside *bhāv-īyāms-* 'more plentiful', *rābh-yāms-* beside *rābh-īyāms-* (VS.) 'more violent', *sāh-yāms-* beside *sāh-īyāms-* 'stronger'; *jyā-yāms-* 'greater', 'older', and *sān-yāms-* 'older' (*sāna-* 'old') appear without an alternative form beside them.

b. With verbal prefixes or particles: *vi-kled-īyāms-* (AV.) 'moistening more', *pāri-svaj-īyāms-* (AV.) 'clasping more firmly', *prāti-cyav-īyāms-* 'pressing closer against'; *ā-stheyāms-* 'not enduring'.

-u : agent.

138. This suffix forms a considerable number of agent nouns, both adjectives and substantives. The latter are chiefly masculines, but there are also several feminines and neuters. The suffix is usually accented. The root is generally weak, but sometimes shows Vrddhi, least often Guṇa; it also occasionally appears in a reduplicated form. Medial *a* usually remains unchanged, but is sometimes lengthened; occasionally it is nasalized or appears as *e*. Final *-ā* adds an intervening *y*, but is occasionally dropped. Gutturals only (not palatals) appear before this suffix.

1. Examples of adjectives are: *ur-ū-* 'wide', *rj-ū-* 'straight', *prth-ū-* 'broad', *mṛd-ū-* (VS.) 'soft', *vidh-ū-* 'solitary'; *jāy-ū-* 'conquering' (*√ji-*), *dār-ū-* 'splitting' (*√dar-*); *śay-ū-* 'lying' (*√śī-*), *cikit-ū-* 'shining' (*√cit-*), *jigṛ-ū-* 'victorious', *siṣṇ-u-* 'ready to give' (*√san-*); *tak-ū-* 'swift', *tan-ū-* 'thin',

¹ See below 375 B; LINDNER p. 80; WHITNEY 355 b.

² As final member of a few compounds, as *bhā-rjika-* 'light-shedding'.

³ See LINDNER p. 155; WHITNEY 466—470.

⁴ The roots *prī-* and *śrī-* being treated as ending in *-ā*: *prā-īyāms-* and *śrā-īyāms-* as in the superlative.

⁵ In the TS. *pāp-īyāms-* is formed directly

from the adjective stem *pāpā-*, the radical element of which is uncertain.

⁶ With the radical vowel unchanged as in the superlative.

⁷ Some other words have the appearance of being reduplicated: *babhr-ū-* 'brown', *a-rāv-u-* 'hostile' (*rā-* 'give'); *malimhu-* (VS.) seems to be a mutilated form of *malimhucā-* (AV.) 'robber'.

tāp-u- 'hot', *ās-ū-* 'swift' (*as-* 'reach'); *anāh-ū-* 'narrow'; *cāru-* 'active' (*car-* 'move'); *dhā-y-ū-*¹ 'thirsty', *pā-y-ū-* 'protecting'; *y-ū-* 'going' (*vyā-*)²; *rēku-* 'empty' (*Vric-*).

2. Examples of substantives are: m. *gyāh-ū-* 'beggar', *rip-ū-* 'cheat'; *pīpr-u-*, N. of a demon; *ās-u-* 'life', *mān-u-* 'man', *pād-ū-* 'foot', *bāh-ū-* 'arm', *amś-ū-* 'filament', *vā-y-ū-* 'wind'; f. *īś-u-* (also m.) 'arrow', *sindh-u-* (also m.) 'river', *dhān-u-* 'sandbank', *pārs-u-* 'rib', *hām-u-* 'jaw'; n. *āy-u-* 'life', *jān-u-* 'knee', *tāl-u-* (VS.) 'palate', *trāp-u-* (AV. VS.) 'tin', *dār-u-* (also m.) 'wood', *sān-u-* (also m.) 'summit'; with syncope, *kṣ-ū-* 'food' (*ghas-* 'eat'); with reduplication, *ti-ta-ū-* 'sieve'.

a. In a few of these derivatives the root appears with a prefix: *upā-y-ū-* (TS. I. I. 1¹) 'approaching', *nī-cer-ū-* 'gliding', *pra-may-ū-* (AV.) 'liable to destruction', *pari-tatn-ū-* (AV.) 'surrounding', *sām-vas-u-* 'dwelling together'; *abhīś-ū-*³ m. 'rein', *vi-klīnd-u-* (AV.) m. a kind of disease.

139. There is besides a large class of agent nouns formed with *-u* not directly from the root but from tense or secondary conjugation stems.

1. From present stems are formed: *tany-ū-* 'thundering' (*tanya-ti* 'roars'), *bhīnd-ū-* m. 'destroyer' (*bhīnd-anti* 'they split'), *-vind-ū-*⁴ 'finding' (*vindā-ti* 'finds'); from an aorist stem *dāks-u-*⁵ and *dhāks-u-* 'burning'.

2. From desiderative stems are formed *i-yaks-ū-* 'desirous of sacrificing' (*Vyaj-*), *cikits-ū-* (AV.) 'cunning' (*Vcit-*), *jigīs-ū-* 'desirous of winning' (*Vjī-*), *jighats-ū-* (AV.) 'greedy' (*ghas-* 'eat'), *titiks-ū-* (AV.) 'patient', *dīs-ū-* 'ready to give' (*Vdā-*), *didṛks-u-*⁶ (VII. 863) 'eager to see' (*Vdṛs-*), *didhīs-ū-* 'wishing to obtain' (*Vdhā-*), *dīps-ū-* 'wishing to harm' (*Vdabh-*), *ninits-ū-* 'wishing to revile', *bībhats-ū-* 'feeling disgust' (*Vbādḥ-*), *mimiks-ū-* 'mingling' (*Vmiś-*), *mumuks-ū-* 'desiring release' (*Vmuc-*), *ririḥs-ū-* 'wishing to damage' (*Vriś-*), *vivakṣ-ū-* (AV.) 'calling aloud' (*Vvac-*), *siśās-ū-* (AV.) 'eager to win' (*Vsā-*).

3. From causative stems are formed: *dhāray-ū-* 'streaming', *bhājay-ū-* 'liberal', *bhāvay-ū-* 'cherishing', *manhay-ū-* 'liberal', *manday-ū-* 'joyous', *śramay-ū-* 'exhausting oneself'; from a causative denominative *mrgay-ū-* (AV.VS.) m. 'hunter'.

4. By far the commonest are the derivatives from regular denominatives, of which nearly 80 occur in the RV., and at least half a dozen additional cases in the AV. About 35 of these words are formed from denominative stems in actual use⁷; thus *aghāy-ū-* 'malignant', *arātīy-ū-* (AV.) 'hostile', *vasūy-ū-* 'desiring wealth', *carany-ū-* 'mobile', *manasy-ū-* 'desirous'. A few are formed from pronouns, as *ahany-ū-* 'selfish', *asmay-ū-* 'favouring us', *kinpy-ū-* 'desiring what?', *tvāy-ū-* 'loving thee', *yuvay-ū-* and *yuvāy-ū-* 'desiring you two', *svay-ū-* 'left to oneself'. In the absence of an accompanying denominative, there is the appearance of a secondary suffix *-yu* (with the sense of 'desiring' or some more general adjectival meaning) attached directly to nouns. Thus there are derivatives in the RV. in which the *-as* of noun stems is changed to *-o*, as if the suffix were actually *-yu*: *anīho-yū-* 'threatening', *duvo-yū-* 'honouring' beside *duvas-yū-*, and *ā-skṛdho-yu-* 'not niggardly'.

-uka : agent.

140. This suffix probably consists of the primary *-u* extended with the secondary *-ka*. It is very rare in the Samhitās. There is no certain example

¹ Here the *y* really belongs to the root *dhe-* 'suck'.

² Also in the reduplicated form *yāy-u-* (VS.) 'swift'; the final *-ā* seems also to be dropped in *ā-kh-ū-* 'mole' (*khā-* 'dig') and in *su-śh-ū-* ('standing well') (*śhā-* 'stand').

³ Probably from *abhi* + *-īś-* 'rule'.

⁴ In *go-vind-ū-* 'searching for milk'.

⁵ The Pada text has *dhāks-u-*. Cp. p. 117, note 7.

⁶ With irregular accent.

⁷ See the list in LINDNER p. 63.

in the RV., but *sān-ukā-* (RV¹.) 'desirous of prey' (*√san-*) and the Proper Name *per-ukā-* (RV¹.) may be instances. In the AV. occur *ghāt-uka-* 'killing', *vi-kas-uka-* 'bursting', *sām-kas-uka-* 'crumbling up', *ā-pra-māy-uka-* 'not dying suddenly'. In the TS. occurs *vas-ukā-*, but the meaning and derivation are doubtful.

-us : action and agent.

141. This suffix forms neuter action nouns which have mostly a concrete sense, and masculine agent nouns, altogether less than 20 in number. All the substantives except one are accented on the root, which generally takes Guṇa, but in one instance Vṛddhi. Those adjectives which also appear as substantives have the same accentuation; but those stems which are used solely as adjectives accent the suffix.

1. The neuter substantives are: *ār-us-* (AV.) 'wound', *dy-us-* 'life', *cākṣ-us-* 'light', *tāp-us-* 'heat', *tār-us-* 'battle', *dhān-us-* 'bow', *pār-us-* 'knot', *yāj-us-* 'worship', *vāp-us-* 'marvel', *śās-us-* 'command'; with accent on the suffix: *jan-ūs-* 'birth' (also m.).

2. The masculine substantives are: *nāh-us-* 'neighbour', *mān-us-* 'man'; adjectives identical in form with neuter substantives are: *cākṣ-us-* 'seeing', *tāp-us-* 'glowing', *vāp-us-* 'wondrous'; adjectives without corresponding substantives are: *jay-ūs-* 'victorious', *van-ūs-* 'eager', *vid-ūs-*¹ 'heedful'; also *dakṣ-ūs-* 'flaming' from the aorist stem.

-ū : feminine substantives.

142. This rare suffix chiefly forms feminines corresponding to masculines and neuters in *-u*². Independent feminine substantives are: *cam-ū-* 'dish', *tan-ū-* 'body', *vadh-ū-* 'bride'; perhaps *pan-ū-*³ 'admiration'. There are also the compounds *pums-cal-ū-* (VS.) 'courtesan', *pra-jaṇ-ū-* (AV.) 'organ of generation'.

-ūka : intensive adjectives.

143. This suffix is merely the lengthened form of *-uka* used in forming a few derivatives from the reduplicated intensive stem. It appears in *jāgar-ūka-* 'wakeful', *dandaś-ūka-* (VS.) 'mordacious', *salat-ūka-* (RV¹.) 'wandering aimlessly'.

-ka : agent.

144. This is a very common secondary suffix, but very rarely appears in a primary character. It is thus used in *āt-ka-* m. 'garment', *su-mé-ka-* 'firmly fixed' (*mi-* 'fix'), *śūs-ka-* 'dry', *ślū-ka-* m. 'call' (*śru-* 'hear'), *sto-kā-* m. 'drop'. In *vīśc-i-ka-* m. 'scorpion' the suffix is added with connecting *-i-*. The feminine form of the suffix appears in *ślū-kā-* 'flake', *rā-kā-*, N. of a goddess.

-ta : agent.

145. This suffix is employed almost exclusively to form past participles⁴, chiefly with passive, sometimes with intransitive meaning. Its more general and original sense is, however, preserved in some words used as adjectives or as substantives with concrete meaning; thus *tr̥ṣ-tā-* 'rough', *dr̥dhā-* 'firm', *śī-tā-* 'cold', *vāvā-ta-*⁵ 'dear'; m. *dū-tā-* 'messenger', *sū-tā-* (AV. VS.) 'charioteer',

¹ With weak root; the only instance of medial vowel other than *ā* in the radical syllable.

² See below, derivative *-ū* stems, 384.

³ The stem may be *pan-ū-*, as the only

form occurring is the I. sing. *panvā*.

⁴ See below, Past passive participles, 572, and the lists in LINDNER p. 70f.

⁵ From a reduplicated form of *vā-* 'win', and with unusual accent.

kṛtā-tā 'singer', *baṣṭā-tā* 'he-goat'; n. *ṛ-tā* 'right', *ghṛ-tā* 'ghee', *jā-tā* 'kind', *dyā-tā* (AV.) 'gambling', *nṛ-tā* (AV.) 'dance', *pūr-tā* 'reward', *vra-tā*² 'ordinance'; with accented and strong radical syllable: *ḍ-tā* 'variegated'; m. *gār-tā* 'car-seat', *mār-tā* 'mortal', *vā-tā* 'wind', *hās-tā* 'hand'; n. *ās-tā* 'home', *nāk-tā* 'night'.

a. In many past participles the suffix is added with connecting *-i-*, as *rakṣ-i-tā* 'protected'. Some of these are used as n. substantives; thus *jiv-i-tā* 'life', *car-i-tā* 'behaviour'. Several words thus formed appear as adjectives only; thus *tig-i-tā*³ 'sharp', *pal-i-tā* 'grey'; also some other names of colours with strong and accented radical syllable: *ās-i-tā* 'black', *rōh-i-tā* 'red', *lōh-i-tā* (AV.) 'red', *hār-i-tā* 'yellow'; *syet-i* 'white' is perhaps anomalously formed with *-iā-* from *syā-*⁴ 'freeze'⁵.

-tar : agent.

146. The agent nouns formed with this very frequent suffix⁶ are often used participially, governing an accusative. The root is generally accented when they have this verbal force, but the suffix, when they are purely nominal (86A 22). The root regularly has *Guṇa*, *a* and *ā* remaining unchanged; thus *nē-tar* 'leader' (*√nī-*), *hō-tar* 'priest' (*√hu-*), *kar-tār* 'doer' (*√kr-*), *bhet-tār* 'breaker' (*√bhid-*), *yok-tār* 'yoker' (*√yuj-*); *yaṣ-tār* 'sacrificer' (*√yaj-*), *dā-tār* 'giver'⁷. With weak root: *uṣ-tār* m. 'ploughing bull'⁸.

a. Less commonly the suffix is added to the root with connecting *-i-*: regularly when the root ends in more than one consonant⁹, as *vand-i-tār* 'praiser', but also often when it ends in a single consonant and sometimes when it ends in a vowel, as *cod-i-tār* 'instigator', *sav-i-tār* 'stimulator' (*√sū-*).

b. The suffix is combined with *-ī-* instead of *-i-* in *grābh-ī-tar* (AV.) 'seizer', *prati-grah-ī-tār* (AV.) 'receiver', *saṃ-grah-ī-tār* (VS.) 'charioteer', *prat-tar-ī-tār* 'prolonger', *ā-mar-ī-tār* 'destroyer'; with *-u-* in *tār-u-tar* 'winning' and *tar-u-tār* 'conqueror', *dhān-u-tar* 'running swiftly', *sān-u-tar* 'winning'; with *-ū-* in *var-ū-tār* 'protector'; with *-o-* in *man-ō-tar*¹⁰ and *man-o-tār* 'inventor'.

c. These derivatives are very frequently compounded with prepositions¹¹; e. g. *pura-et-tār* 'leader', *apa-bhar-tār* 'taking away', *prāv-i-tār* 'protector' (*av-* 'favour'), *pra-sav-i-tār* 'vivifier'.

d. They are very rarely formed from secondary conjugation or from tense stems, as *coday-i-tār* 'stimulator'¹², *bodhay-i-tār* 'awakener', *nē-ṣ-tār*¹³, a kind of priest. From the reduplicated root is formed *vāvā-tar* 'adherent'.

e. Several names of relationship appear to be formed with this suffix. Being all very old words, the radical syllable is obscure in meaning or irregular in form. They are *jā-mā-tar* 'son-in-law', *duh-i-tār* 'daughter', *nāp-tar* 'grandson', *pi-tār* 'father', *bhrā-tar* 'brother', *mā-tār* 'mother'.

¹ These two words are of doubtful origin.

² If derived from *vr-* 'choose' with anomalous form of radical syllable; but according to WHITNEY (1176 b) it is to be explained as *vrat-ā-* formed from *vr-* 'turn' like *vraj-ā-* from *Verj-*.

³ With anomalous guttural before *-i-*.

⁴ Originally perhaps 'rimy', cp. *ṣi-tā* 'cold'.

⁵ The f. of these adjectives of colour is formed from other stems: *ēnī-*, *āsiknī-*, *pālīknī-*, *rōhīnī-*, *lōhīnī-* (AV.), *syētī-*, *hārīnī-*.

⁶ See the lists in LINDNER p. 72-75.

⁷ *-tar* appear, instead of *-tar* in *yan-tār* beside *yan-tār* 'guide' and in *sthā-tār* beside *sthā-tār* 'stationary'.

⁸ The f. of these words is formed with *-ī* from the weak stem, i. e. in *ā-ī*.

⁹ Except *dams-jār* (AV.) 'biter'.

¹⁰ Connected with the present stem *manu-te* etc. of *man-* 'think'.

¹¹ See LINDNER p. 73 f.

¹² In the f. *coday-i-tār*.

¹³ From the aorist stem of *nī-* 'lead'.

-tas : action.

147. This suffix is identical in meaning with *-as*, being used to form neuter action nouns which have acquired a concrete meaning. It is very rare, occurring only in *ri'-tas* 'semen' (*ri* 'flow') and *sri'-tas* 'stream', 'current' (*sru* 'flow').

-ti : action and agent.

148. This suffix is used to form a large number of feminine action nouns; it also appears in a few agent nouns employed either as adjectives or masculine substantives¹. The root generally has the same weak form as appears before the *-ta* of the past passive participle²; it is, however, more often accented than the suffix. In a few words the suffix is added with the connecting vowels *-a*, *-i* or *-r*.

1. **Action nouns.** With accent on the suffix are formed e. g. *iṣ-ti* 'desire' (*iṣ* 'seek'), *ā-ti* 'aid' (*√av-*), *kīr-ti* 'praise' (*kṛ* 'commemorate'), *dhan-ti* 'stream' (*dhā-* 'flow'), *pī-ti* 'draught' (*pā* 'drink'), *pūr-ti* 'reward' (*pṛ* 'fill'), *bhakt-ti* 'distribution' (*bhaj-* 'divide'), *mat-ti* 'thought' (*man* 'think'), *rā-ti* 'gift' (*rā* 'give'), *ri-ti* 'flow' (*ri* 'flow'), *viṣ-ti* 'work' (*viṣ* 'be active'), *stut-ti* 'praise'; from the reduplicated root: *carkṛ-ti* 'praise' (*kṛ* 'commemorate'); with connecting *-a*³: *amh-a-ti* 'distress', *dyś-a-ti* 'appearance', *mīth-a-ti* 'conflict', *vas-a-ti* 'abode'. With accent on the root are formed e. g. *īṣ-ti* 'offering' (*√yaj-*), *gā-ti* 'motion' (*√gam-*), *dā-ti* 'liberality' (*dā* 'give'), *vṛd-dhi* 'increase' (*√vrdh-*), *sān-ti* (AV. VS.) 'repose' (*√sam-*); from the reduplicated root *dhī-ti* 'devotion' (*dhī* 'think')⁴; with connecting *-a*: *ām-a-ti*⁵ 'indigence' (*am* 'be afflicted').

a. The derivative *di-ti* 'giving' when used as the final member of a compound is reduced to *-tti*: *bhāga-tti*, *maghā-tti*, *vāsu-tti*; above 26 a 2.

2. **Agent nouns.** These are rare, amounting to hardly 20 in number. **Accented on the suffix:** *jñā-ti* m. 'relative', *pat-ti* m. (AV. VS.) 'pedestrian', *rā-ti* 'willing to give'; with connecting *-a*: *ar-a-ti* m. 'servant', *khal-a-ti* (VS.) 'bald', and with accent on the connecting vowel *vyk-ā-ti* m. 'murderer'. **Accented on the root:** m. *dhū-ti* 'shaker', *pā-ti* 'master', *mīṣ-ti* 'fist', *sāp-ti* 'steed'; adjectives: *dhīṣ-ti* (VS.) 'bold', *pū-ti* (AV.) 'putrid', *vās-ti* 'eager'; and from the reduplicated root *jīgar-ti* m. 'swallower'; with connecting vowels: *ām-a-ti* 'poor', *rām-a-ti* (AV. TS.) 'liking to stay', *jj-i-ti* 'glowing', *turv-i-ti*, N. of a man (*turv* = *tur*, *tr* 'overcome'), *dabh-i-ti*⁶, N. of a man⁷, *snūh-a-ti* 'carnage' and *snūh-i-ti* (SV.).

a. These derivatives are often compounded with prepositions⁸, which are almost always accented; thus *ānu-ma-ti* 'assent', *abhīti* 'attack' (*abhi-ti*), *ā-hu-ti* 'offering', *nir-p-ti* 'dissolution', *vy-āp-ti* (AV.) 'attainment', *sām-ga-ti* 'coming together', *abhi-mā-ti* 'insidious' (*man* 'think')⁹; with suffix accented, only *ā-sak-ti* 'pursuit', *ā-su-ti* 'brew' (*√su*) and 'enlivening' (*√sū*); also *abhi-ṣ-ti* m. 'helper' beside *abhi-ṣ-ti* f. 'help'.

¹ See the list in GRASSMANN, Wörterbuch 1719—21; LINDNER p. 76—79.

² The roots *tan* 'stretch', *ram* 'rest', *han* 'strike' may retain the nasal: *tān-ti* f. 'cord', *rān-ti* 'enjoyment' (AV. VS. TS.) beside *rā-ti* (VS.), *ā-han-ti* (VS.) beside *ā-ha-ti* 'uninjured condition'.

³ The *-a* here often, if not always, belongs to a verbal stem.

⁴ Roots which have the connecting *-i* in the past participle, do not take it here: *gūp-ti* (AV.) 'protection' beside *gūp-i-tā*, *prā-dyṣ-ti* 'arrogance' beside *ā-dyṣ-i-ta* 'not in-

fatuated' (also *ā-dyṣ-ta*). These are, however, the only two examples.

⁵ But with the connecting *-a* accented: *am-ā-ti* 'lustre', *ram-ā-ti* (AV.) 'haunt', *vrat-ā-ti* 'creeper'.

⁶ This word may be a compound (**dabhi-ti*).

⁷ *yayāti*, N. of a man, is according to BR. and GRASSMANN derived from *yat* 'stretch'.

⁸ See LINDNER p. 77 f.

⁹ Compounded with a noun: *kāma-kā-ti* 'requiring the fulfilment of a wish'.

b. The suffix is added to a secondary stem in *jān-aya-ti* (VS.) f. 'generation'; it seems to have a secondary character in *yīva-ti* f. 'maiden', adj. 'young'. It is secondary in *pakṣa-ti* (VS.) 'root of the wing'; in the numerals *vimśa-ti* '20', *ṣaṣ-ṭi* '60', and others; in *pañk-ti* f. 'set of five'; in the pronominal words *kā-ti* 'how many?', *tā-ti* (AV.) 'so many', *yā-ti* 'as many as'; and in *addhā-ti* m. 'sage', formed from the adverb *ad-dhā* 'truly'.

-tu : action and agent.

149. The great majority of the words derived with this suffix are infinitives appearing in the form of the dative, ablative-genitive, and accusative cases. Besides these, there are a few action nouns used independently, and still fewer agent nouns. The root is usually accented¹ and takes Guṇa; but the suffix is accented in some half dozen instances, in two or three of which the radical syllable is weakened. The gender is usually masculine, but a few feminines and neuters also occur.

1. Accented on the root: m. *ō-tu* 'weft' (*vā* 'weave'), *krā-tu* 'capacity' (*kr-* 'make'), *tīn-tu* 'thread', *-dhā-tu*² 'element', *sāk-tu* 'groats' (*√sañj-*), *sē-tu* 'bond' (*si-* 'bind'), *sē-tu* 'libation' (*su-* 'press'), *dhāt-tu* adj. 'drinkable' (*dhe-* 'suck'); m. *mān-tu* 'adviser'; f. *vās-tu* 'morning' (*vas-* 'shine'), *sā-tu*³ (AV.) 'birth'; n. *dā-tu* 'division' (*dā-* 'divide'), *vās-tu*⁴ 'abode' (*vas-* 'dwell').

2. Accented on the suffix: m. *ak-ti-* 'ray' (*añj-* 'anoint'), *gā-ti-* 'way' (*gā-* 'go') and 'song' (*gā-* 'sing'), *jan-ti-* 'creature', *he-ti-* 'cause' (*hi-* 'impel'); with weak radical vowel: *ṛ-ti-* 'season', *pi-ti-* 'drink' (*pī-* 'swell')⁵.

a. The suffix is attached in a few instances (as in some infinitives) with connecting *-ī-*: *dur-dhār-ī-tu* 'irresistible', *su-hāv-ī-tu* 'to be successfully invoked', *tur-phār-ī-tu*⁶.

b. The suffix appears in a few instances to be attached to a present or a secondary conjugational stem: *edha-ti* m. 'welfare' (*ēdha-te* 'thrives'), *tapya-ti* adj. 'glowing' (*tapyā-te* 'is heated'), *vaha-ti* m. 'wedding' (*vāha-ti* 'conveys'), *sīsāsā-tu*⁷ 'desirous of obtaining'; *jīvā-ti* f. 'life' (*jīva-ti* 'lives').

c. Derivatives formed with *-tu* are in several instances compounded with the particles *du-* and *su-*: *dur-dhār-ī-tu* and *dur-dhār-tu* 'irresistible', *dur-vār-tu* 'difficult to ward off', *duṣ-ṭār-ī-tu* 'unconquerable', *su-yān-tu* 'guiding well', *su-śrō-tu* 'hearing willingly', *su-hān-tu* 'easy to slay'; also with a pronoun in *svāitu* 'going one's own' (*sva-* 'gait' (*ctu-*)).

-tna : action and agent.

150. This suffix is very rare, occurring only in *cyan-tnā* n. 'concussion', adj. 'animating' (*cyu-* 'stir') and in *rā-tna* n. 'gift' (*rā-* 'give').

-tnu : agent.

151. This suffix, which is always accented, forms more than a dozen adjectives and a few substantives. It is added to the root either directly or more commonly with the connecting vowel *-a-* (which probably belongs to the present stem) or *-i-* (which is almost exclusively used with causative stems).

1. Attached directly to the root: *kr-tni-* 'active', *dar-tni-* m. 'breaker', *ha-tni-* 'deadly' (*√han-*); with reduplication: *jiga-tni-* 'hastening' (*gam-* 'go'), *jigha-tni-* 'harming' (*han-* 'strike').

2. With connecting *-a-*: *kav-a-tni-*⁸ 'miserly', *pīy-a-tni-* 'reviling' (*pīya-ti*

¹ The infinitives always accent the root (105).

² Only in the compounds *tri-dhātu-* 'three-fold' and *saptā-dhātu-* 'sevenfold'.

³ Without Guṇa.

⁴ With lengthened *a*.

⁵ *kītu-as* 'times' is probably an acc. pl. of a stem *kṛ-tu-* 'making'. Cp. BB. 25, 294.

⁶ The derivation of this word is uncertain and its meaning is obscure. [Cp. Mahābhāṣya Vol. I, p. 363, l. 25.]

⁷ From the desiderative stem of *sā-* 'obtain'.

⁸ Cp. WHITNEY, Roots, under *kā-* 'design'.

'abuses'), *meh-a-tñi-*, N. of a river (*mēha-ti*), *ā-ruj-a-tñi-* 'breaking' (*ruj-i-ti* 'breaks').

3. With connecting *-i-*: *drav-i-tñi-* 'running' (*dru-* 'run'); from causative stems: *tanay-i-tñi-* 'thundering', *drāṇay-i-tñi-* 'hasting' (*dru-* 'run'), *poṣay-i-tñi-* 'causing to thrive' (*√poṣ-*), *māday-i-tñi-* 'intoxicating' (*√mad-*), *sūday-i-tñi-* 'causing sweetness to flow' (*√sūd-*), *stanay-i-tñi-* m. 'thunder' (*√stan-*); *an-āmay-i-tñi-* 'not making ill', 'curative' (*√am-*).

-tra : agent.

152. This suffix was doubtless originally formed by a secondary *-a* added to *-ṭr* (the weak form of *tar-*). But having early attained an independent character, it came to be largely employed as a primary suffix. It is used to form some half dozen adjectives¹ and about 60 substantives, the latter being neuters except about a dozen (partly masc. and partly fem.)². The substantives generally express the means or instrument by which the action of the verb is performed, sometimes the place where it is performed. The root is generally accented and has Guṇa; but it is sometimes unaccented and has a weak vowel. The suffix is generally added directly to the root, but in about a dozen instances with a connecting vowel.

1. Attached directly to the root: adjectives: *jāi-tra*³ 'victorious', *śvā-trā*⁴ 'invigorating'; with reduplication: *johā-tra* 'calling aloud' (*√hū-*).

m. *a-trā*⁵ 'eater', *ās-tra*⁶ 'buffalo', *dāṃṣ-tra* 'tusk' (*dāṃṣ-* 'bite'), *mān-tra* 'prayer'; with weak (etymologically doubtful) root: *pu-trā*⁷ 'son', *mī-trā*⁷ 'friend', *vṛ-trā*⁸ 'foe'.

f. *āṣ-ṭrā* 'goad' (*aṣ-* 'reach'), *nāṣ-ṭrā* (AV. VS.) 'destroyer' (*√naṣ-*), *mā-trā* 'measure', *hū-trā* 'sacrifice'.

n. With accent on the root: *ā-tra*⁹ 'food', *kār-tra* (AV.) 'spell', *kṣṭ-ira* 'field', *kṣṇū-tra* 'whetstone', *gā-tra* 'limb', *jñā-tra* (VS.) 'intellectual faculty', *tān-tra* 'warp', *dāt-tra*¹⁰ 'gift', *dā-tra* 'knife', *dhār-tra* 'support' (VS. TS.), *pāt-tra* (VS.)¹¹ 'wing', *pā-tra* 'cup', (*pā-* 'drink'), *pēs-tra* (AV.) 'bone', *mū-tra* (AV.) 'urine', *mēdhra* (AV.) 'penis', *yok-tra* 'rope', *vār-tra* (AV.) 'dam', *vās-tra* 'garment', *śrū-tra* 'ear', *sū-tra* (AV.) 'thread' (*śiv-* 'sew').

With accent on the suffix and often with an abstract meaning: *as-trā* (AV.) 'missile', *kṣa-trā*¹² 'dominion', *dā-trā* 'share', *des-trā* 'indication' (*√diṣ-*), *net-trā* (AV.) 'guidance', *rāṣ-ṭrā* 'dominion', *śas-trā* (VS.) 'invocation', *śās-trā* 'command', *sai-trā* 'sacrificial session', *sto-trā* 'praise', *sthā-trā* 'station', *ho-trā* 'sacrifice'.

2. With connecting vowel *-a-*: *ām-a-tra* 'violent', *yāj-a-tra* 'adorable'; *kṛnt-ā-tra* 'shred', *gāy-a-trā* 'song', *pāt-a-tra* 'wing', *vādḥ-a-tra* 'deadly weapon', f. *var-a-trā* 'strap'; with *-i-*: *khan-i-tra* 'shovel', *car-i-tra* 'foot', *jan-i-tra* 'birth-place', *pav-i-tra* 'sieve', *bhar-i-tra* 'arm', *bhav-i-tra* 'world', *san-i-tra* 'gift'; with *-u-*: *tār-u-tra*¹³ 'overcoming'.

¹ These have mostly masc. forms, some neuter; the only one which has fem. forms is *yājatra* 'deserving adoration'.

² Six or seven masculines and five feminines.

³ With exceptional Vṛddhi of the radical syllable.

⁴ From *śvā* = *śū* 'swell'.

⁵ For *at-trā* from *ad-* 'eat'. Cp. p. 125, note 1.

⁶ With weak root though accented.

⁷ Occurs in the RV. as a n. when it means 'friendship'.

⁸ Occurs also as a n. in the RV. when plural.

⁹ For *āt-tra* from *ad-* 'eat'.

¹⁰ Probably for *dāt-tra* from the present-stem of *dā-* 'give'.

¹¹ Only at the end of a compound in the RV.

¹² *nakṣatra* 'asterism' is perhaps a compound. Cp. above 81, 2 a.

¹³ Cp. *tār-u-tār-* 'victor'.

-tri : agent.

153. This very rare suffix occurs in only three or four derivatives: *á-tri*¹ 'devouring', *sá-tri*-m., N. of a man²; with connecting -a in *arc-á-tri* 'roaring'; also in the f. form with *ī* in *rā-trī*³ 'night'.

-tru : agent.

154. This suffix is found only in *sátru* 'enemy' for **sát-tru*, perhaps from *sad-* 'prevail'.

-tva : agent.

155. This suffix probably arose by the addition of the secondary suffix -a to action nouns in -tu, which turned them into adjectives used in a gerundive sense. It occurs in about a dozen such derivatives which are almost restricted to the RV.; e. g. *kár-tva* 'to be made'⁴.

-tha : action.

156. This suffix is almost exclusively used to form action nouns (some of which have acquired a concrete meaning) in all genders⁵. The root generally appears in a weak form, as the suffix is mostly accented. The suffix is attached to the root either directly or more commonly with a connecting vowel⁶.

1. Attached directly to the root: m. *ár-tha*⁷ 'goal', *gā-thā* 'song', *pak-thá*, N. of a man, *bhr-thá* 'offering', *rá-tha*⁸ 'car', *há-tha*⁹ 'slaughter'; in composition with prepositions: *sam-i-thá* 'conflict', *nir-r-thá* 'destruction', *sam-ga-thá* 'union' (*gam-* 'go'), *ud-gī-thā*¹⁰ (AV.) 'singing of chants'; in composition with nouns: *putra-kr-thā* 'procreation of sons', *dirgha-yā-thā* 'long course', *go-pī-thā*¹¹ 'protection' (*pā-* 'protect') and 'draught' (*pā-* 'drink') of milk.—f. *kās-thā* 'course', *gā-thā* 'song', *nī-thā* 'trick'.—n. *uk-thā* 'saying' (*√vac-*), *tīr-thā* 'ford' (*tī-* 'cross'), *nī-thā* 'song', *yū-thā*¹² 'herd', *rik-thā* 'inheritance'¹³.

2. With connecting vowel -á-: *ay-á-tha*-n. 'foot', *uc-á-tha*-n. 'praise' (*√vac-*), *car-á-tha*-n. 'mobility', *tves-á-tha*-m. 'fury', *proth-á-tha*-n. 'snorting', *yaj-á-tha*¹⁴ 'worship', *rav-á-tha*-m. 'roar', *vaks-á-tha*-m. 'growth', *vid-á-tha*¹⁵-n. 'assembly', *sap-á-tha*-m. 'curse', *śay-á-tha*-n. 'lair', *śvas-á-tha*-m. 'snorting', *sac-á-tha*-m. 'aid', *stan-á-tha*-m. 'thunder', *stav-á-tha*-m. 'praise', *sra-á-tha*-m. or n. 'flow'; with prefix: *ā-vas-a-thā* (AV.) 'abode', *pra-vas-a-thā*-n. 'absence', *prān-á-tha*¹⁶ (VS.) 'respiration'.

a. With -ū: *jār-ū-tha*-, m. a kind of demon ('wearing out', *jī-*), *vār-ū-tha*-n. 'protection'; with -u: *mat-á-tha*¹⁷-m. 'sage'.

¹ For *át-tri* from *ad-* 'eat'. Cp. p. 124, note 5.

² For *sát-tri* from *sat-* 'cut in pieces'.

³ In AV. *rā-tri* also.

⁴ See below, Future Passive Participles, 581.

⁵ The fem. form of the suffix is -thā.

⁶ This vowel for the most part belongs in reality to a present stem.

⁷ With accented strong root.

⁸ The root is uncertain.

⁹ With root accented though weakened by loss of nasal (*han-* 'slay').

¹⁰ With *gā-* 'sing' weakened to *gī-*.

¹¹ Both *pā-* 'protect' and *pā-* 'drink' are weakened to *pī-*. Cp. above 27.

¹² The root in this word is uncertain.

¹³ *prsthā* 'back' probably contains the root *sthā* 'stand', = **pra-sthā* 'prominent'.

¹⁴ The gender is uncertain, as the word occurs in the dat. sing. only.

¹⁵ Probably from *vidh-* 'worship': OLDENBERG, ZDMG. 54, 608—611; cp. above p. 23, note 10.

¹⁶ When there is a prefix the accent is thrown on the suffix; but *prān-* (= *pra-an-*) is treated like a root.

¹⁷ Perhaps from *man-* with double suffix (-tu, -tha).

-thi : agent.

157. As far as can be judged from the very few examples occurring, this suffix was used to form agent nouns. It is attached with or without a connecting vowel. The derivation of all the words which seem to be formed with this suffix is doubtful: *āt-i-thi*- m. 'guest' (if from *at*- 'wander'); *ud-ār-a-thi*- adj. 'rising'; *me-thi*- (AV.) m. 'pillar' (*mi*- 'fix'). The neuters *āsthi*- (AV. VS., beside *asth-ān*-) 'bone' and *sikhthi*- (beside *sakth-ān*-) may be formed with the suffix *-i*.

-thu : action.

158. This very rare suffix, which is not found in the RV., appears only with the connecting vowel *-a*- (which in reality belongs to a present stem), forming masculine action nouns: *ej-d-thu*- (AV.) 'trembling', *vep-d-thu*- 'quivering', *stan-d-thu*- (AV.) 'roar'.

-na : action and agent.

159. This suffix is in the first place used, like *-ta*, to form past passive participles¹; e. g. *bhin-nā*- from *bhid*- 'split'; but, unlike *-ta*, it is never added to the root with a connecting vowel or to a secondary conjugation stem.

It is further employed to form a number of adjectives and masculine substantives, mostly accented on the suffix. It also forms a few feminine (*-nā*) and neuter substantives, all but one of the latter being accented on the root. The substantives have partly an abstract and partly a concrete meaning. A medial vowel never takes Guṇa, but a final vowel nearly always does.

1. The adjectives (f. *-ā*) are: *ās-nā*- 'voracious', *uś-nā*- 'hot', *ū-nā*- 'deficient', *r-nā*- 'guilty', *kṛś-nā*- 'black', *kṣo-nā*- 'immovable' (?), *nag-nā*- 'naked', *bradh-nā*- 'pale red', *śv-nā*- 'red', *śro-nā*- and *ślo-nā*- (AV.) 'lame', *ślakṣ-nā*- (AV.) 'slippery', *śvit-na*- 'white', *syo-nā*- 'agreeable'; compounded: *an-āmṛ-nā*- 'inviolable', *d-rūkṣ-na*- (AV.) 'tender', *sadā-pr-nā*- 'always munificent'.

2. Substantives are: m. *ghṛ-nā*- 'heat', *budh-nā*- 'bottom', *bhrū-nā*- 'embryo', *yaj-ñā*- 'sacrifice', *śye-nā*- 'eagle', *ste-nā*- 'thief'; *sam-pras-nā*- 'question'; accented on root: *ās-na*- 'stone', *kār-na*- 'ear', *vār-na*- 'colour', *śiś-na*- N. of a demon, *svāp-na*- 'sleep'. — n. *tī-na*- 'grass', *dhū-na*-² 'booty', *par-nā*- 'wing', *vas-nā*- 'price', *śiś-na*- 'penis', *śu-nā*- 'welfare', *śū-na*- 'want', *sī-na*- 'property'. — f. *tīś-nā*- 'thirst', *dhē-nā*- 'milch cow', *sē-nā*- 'missile', *sthū-nā*- 'post'.

-nas : action.

160. This suffix, which has the same meaning as *-as* and *-tas*, is used in forming a few action nouns which have mostly acquired a concrete sense. These are *āp-nas*- n. 'possession', *ār-nas*- n. 'flood', *-bhar-nas*-³ 'bearing' (?), *rēk-nas*- n. 'property left by bequest' (*ric*- 'leave'). With connecting vowel: *drāv-i-nas*- n. 'movable property' (*āru*- 'run'), *pār-ī-nas*- m. 'abundance' (*pī*- 'fill'). It also appears in the agent noun *dām-ū-nas*- adj. 'domestic', m. 'friend of the house' (*dam*-).

-ni : action and agent.

161. This not very frequent suffix is employed to form m. and f. action nouns as well as agent nouns (adjectives and substantives). Either the radical vowel or the suffix may be accented; and the root in several instances takes Guṇa. The feminines have rarely an abstract sense, having generally acquired a concrete meaning.

¹ For a list of these see below 576.

² Probably from *dhū*- 'place'.

³ In *sahāsra-bhar-nas*- 'thousandfold'.

1. The feminines are: *jūr-ni-* 'heat', *ḡyā-ni-*¹ (AV.) 'injury', *me-ni-* 'missile', *śrē-ni-* 'line', *śrō-ni-* 'hip', *śf-ni-* and *śṛ-ni-* 'sickle'; masculines are: *ghṛ-ni-*² 'heat', *yō-ni-* 'receptacle'.

2. Agent nouns, adjectives and m. substantives, are: *ag-ni-* m. 'fire', *jūr-ni-* 'singeing', *tūr-ni-* 'speeding', *dhar-ni-* m. 'supporter', *pīś-ni-* 'speckled', *pre-ni-* 'loving' (√*pr-*), *bhūr-ni-* 'excited', *vāh-ni-* m. 'draught animal', *vīś-ni-* and *vṛś-ni-* 'virile', m. 'ram'.

a. The suffix occurs with a connecting *-u-* in *hrād-ū-ni-* f.(?) 'hail'³.

-nu : action and agent.

162. With this suffix is formed a small number of action and agent nouns of all genders, but mostly masculine. The action nouns often have a concrete meaning. As the suffix is almost invariably accented, the radical vowel, with one exception, never shows Guna. This suffix, like *-tu*, is sometimes preceded by *-a* (which really belongs to present stems).

1. The substantives occurring are: *kṣep-ni-* m. 'jerk' (x. 51⁶), *dā-nu-*⁴ m. f. 'demon', f. 'dew', n. 'drop', *dhe-ni-* f. 'cow', *bhā-ni-* m. 'light', *vag-ni-* m. 'sound', *vīś-nu-*⁵ m., N. of a god, *sū-ni-* m. 'son', *sthā-ni-*⁶ m. 'pillar'; with connecting *-a-*: *kṛand-a-ni-* m. 'roaring', *kṣip-a-ni-* m. 'missile', *nad-a-ni-* m. 'roaring', *nabh-a-ni-*⁷ m. 'fountain'⁸.

2. Adjectives are: *grdh-ni-* 'hasty', *dhrś-ni-* 'bold'; with connecting *-a-*: the compound *vi-bhañj-a-ni-* 'breaking to pieces'.

-pa : concrete substantives.

163. A few words are formed with this suffix, but the origin of all of them is more or less obscure⁹. These are: *plś-pa-* n. 'flower', *stu-pi-*¹⁰ (VS.) m. 'tuft', *stū-pa-*¹⁰ m. 'top-knot'; perhaps also *tāl-pa-* m. 'couch', *śās-pa-* (VS.) n. 'blade of grass', *śīl-pa-* (VS.) n. 'ornament', *śūr-pa-* (AV.) 'winnowing basket'; possibly *apū-pi-* m. 'cake', *illa-pa-* m. 'shrub', *kṛṇa-pa-* (AV.) n. 'corpse'¹¹.

-ma : action and agent.

164. This suffix forms a considerable number of action nouns (almost exclusively masculine) as well as agent nouns, both adjectives and substantives. Only a single neuter and one or two feminine substantives occur. The suffix is accented more than twice as often as the root. The vowel *r* always takes Guna in the radical syllable; on the other hand, initial or medial *i* and *u* never take Guna; when final they only do so if the root is accented. Several of these derivatives in *-ma* appear beside others in *-man*; some at least are transfers from the latter; thus *dhār-man-* 'ordinance' alone is found in the RV., while *dhār-ma-* appears beside it in the later Samhitās.

1. Accented on the suffix: adjectives: e. g. *jih-mā-* 'oblique', *tig-mā-* 'sharp', *das-mā-* 'wondrous', *bhī-mā-* 'terrible', *śag-mā-* 'mighty'; with reduplication,

¹ In *sarva-jyāni-* (AV.) 'complete loss of property'.

² Beside *ghr-nā-* m. and *ghr-nā-* f.

³ This suffix is in several words preceded by *-a-*, much in the same way as *-ti*; but as *-ani* has assumed a more independent character it is treated above (122) as a separate suffix.

⁴ With irregular accent.

⁵ Perhaps originally an adjective **vīś-ni-*, with shift of accent on becoming a Proper Name. But cp. p. 85, note 1.

⁶ The origin of the cerebral *n* here is obscure.

⁷ Also *nabh-anū-* f.

⁸ The Proper Name *kṛś-ānu-* is perhaps similarly formed, but with long *-ā-*.

⁹ Cp. LINDNER p. 69; LIDEN, IF. 18, 496.

¹⁰ Probably from a root *stu-* 'drip'; see WHITNEY, Roots.

¹¹ *yūpa-* m. 'sacrificial post' is probably derived from *yup-* 'obstruct'.

tātu-má- 'powerful'; substantives: *m. aj-má*- 'course', *idh-má*- 'fuel', *ghar-má*- 'heat', *dar-má*- 'breaker', *dhū-má*- 'smoke', *nar-má*- (VS.) 'jest', *ruk-má*- 'ornament', *hi-má*- 'cold'.

2. **Accented on the root: substantives:** *m. e. g. ū-ma*- 'friend' (*av*- 'favour'), *é-ma*- (VS.) 'course', *dhár-ma*- (AV. VS. TS.) 'ordinance', *bhā-ma*- 'brightness', *sár-ma*- 'flow', *só-ma*- 'Soma' (*√su*-), *stó-ma*- 'praise' (*√stu*-), *hó-ma*- 'offering'; *f. hī-mā*- 'winter'; *n. bīl-ma*- 'chip'.

a. The suffix seems to be added once with connecting *-a* (which really belongs to a present stem) in the *f. sar-á-mā*- 'the fleet one', *N. of a goddess*.

-man : action and agent.

165. This suffix forms a large number of derivatives¹, which are almost exclusively action nouns. The great majority of these are neuters accented on the root, but there are also a good many masculines accented on the suffix. Besides these occur a few agent nouns, mostly accented on the suffix, both adjectives and masculine substantives, all of them, except *brah-mán*- 'priest', of rare occurrence. The same word in several instances varies in meaning according to the accent and gender²; e. g. *dhár-man*- n. ordinance', *m. dhar-mán*- 'ordainer'. The root in these derivatives usually takes Guna; in a few instances it has Vrddhi or lengthens *a*; sometimes it is weak. The suffix is often added with the connecting vowels *-i*- or *-ī*-. The derivatives are occasionally compounded with prepositions, which are then nearly always accented.

1. Examples of **action nouns** are: *n. ád-man*- 'food', *é-man*- 'course', *kár-man*- 'action', *kárs-man*- 'goal', *ján-man*- 'birth', *trā-man*- 'protection', *dā-man*- 'gift' (*dā*- 'give') and 'bond' (*dā*- 'tie'), *nā-man*- 'name', *pāt-man*- 'flight', *brāh-man*- 'devotion', *bhār-man*- 'table', *bhū-man*- 'world', *vāk-man*- 'invocation', *várt-man*- 'course', *vés-man*- 'dwelling', *sák-man*- 'power', *sās-man*- 'praise', *sāk-man*- 'power', *hó-man*- 'sacrifice' (*√hu*-) and 'invocation' (*√hū*-); with **connecting -i-**: *ján-i-man*- 'birth', *vár-i-man*- 'expanse' (beside *var-i-mán*- m.); with **connecting -ī-**: *dár-ī-man*- 'destruction', *dhár-ī-man*- 'ordinance', *pár-ī-man*-³ 'abundance', *bhár-ī-man*- 'maintenance', *vár-ī-man*- 'expanse', *sár-ī-man*- 'course', *sáv-ī-man*- 'impulse'⁴, *háv-ī-man*- 'invocation'. — *m. ās-mán*- (AV. VS.) 'heat', *o-mán*- 'favour', *je-mán*- (VS. TS.) 'superiority', *drāgh-mán*- (VS.) 'length' (beside *drāgh-i-mán*-), *pāp-mán*- (AV.) 'wickedness', *bhū-mán*- 'abundance', *vid-mán*- 'knowledge', *svād-mán*- 'sweetness', *he-mán*- 'impulse'; with **connecting -i-**: *jar-i-mán*- 'old age', *prath-i-mán*- 'breath', *mah-i-mán*- 'greatness', *var-i-mán*-, *vars-i-mán*- (VS.) 'height' (beside *vārs-man*- and *vars-mán*-), *har-i-mán*- 'yellowness'.

2. **Agent nouns accented on the suffix** are: *dar-mán*- 'breaker', *dā-mán*- 'giver', *dhar-mán*- 'supporter', *brah-mán*- 'one who prays', *bhuj-mán*- 'fertile', *vad-mán*- 'speaker', *sad-mán*- 'sitter', *so-mán*- 'Somapresser'; **accented on the root**: *ás-man*- 'stone', *ó-man*- 'friend', *jé-man*- 'superior', *bhās-man*- 'chewing'⁵.

a. The following words are according to difference of accent neuter action nouns or masculine agent nouns *dā-man*- 'gift' and *dā-mán*- 'giver'; *dhár-man*- 'ordinance' and *dhar-mán*- 'ordainer'; *brāh-man*- 'worship' and *brah-mán*- 'priest'; *sād-man*- 'seat' and *sad-mán*- 'sitter'.

¹ For lists of these see GRASSMANN, Wörterbuch 1730 f.; LINDNER p. 91—93.

² Somewhat in the same way as the derivatives in *-as* (126).

³ Also with anomalous *-e-*: *pār-e-man*- (SV1.).

⁴ Also *stár-ī-man*- 'spreading' used in the loc. as an infinitive.

⁵ In a compound also *svādu-ksād-man*- 'having sweet food'.

b. In a few words difference of gender and accent is not accompanied by difference of meaning: *vārṣ-man-* n. and *varṣ-mān-* m. both mean 'height'; *svād-man-* n. and *svād-mān-* m. 'sweetness'; *vār-i-man-* n. and *var-i-mān-* m. 'expanse'.

c. In a few instances difference of accent is accompanied by a reversal of the usual distinction of meaning: *jé-man-* 'victorious', *je-mān-* (VS. TS.) 'superiority'; *ó-man-* m. 'friend', *o-mān-* m. 'favour'.

d. A few derivatives in *-man* both action and agent nouns are compounded with prepositions: *vi-gā-man-* n. 'step', *prá-bhar-man-* n. 'presentation', *prá-yā-man-* n. 'departure', *vi-dhar-man-* m. 'maintainer', *vi-ṣat-man-*¹ 'flying through', *ānu-vart-man-* (AV.) 'following after', *vi-sar-mān-*² m. 'flowing asunder'.

-māna : agent.

166. This suffix is used to form the present³, future, and aorist middle participle and the present passive participle⁴. It is always preceded by *a* except in the anomalous perfect participle *sasṛ-mānā-* (= *sasṛ-ānā-*) 'speeding'.

-mi and *-mī* : action and agent.

167. The suffix *-mi* is used to form a few adjectives and masculine substantives; it also forms (generally in the form of *-mī*) a few feminine substantives with a concrete meaning: *ūr-mī-* m. 'wave' (*√vr-*), *-kūr-mi-* 'action' in *tuvi-kūr-mi-* 'working mightily', *jā-mī-* 'related', 'kinsman'; *bhū-mi-* and *bhū-mī-* f. 'earth', *lakṣ-mī-* f. 'sign', *sūr-mī-* f. 'tube'; probably also *raś-mi-* m. 'ray' and the adj. *krudh-mi-*⁵ (RV¹.) 'irascible'.

-mīn : agent.

168. A few adjectives have the appearance of being formed with a suffix *-mīn*. They are *iṣ-mīn-* 'impetuous', *bhā-mīn-* 'shining', *śus-mīn-* 'roaring'. They may, however, be explained as secondary derivatives made with the suffix *-in*, like *dhūm-in-* from *dhūmā-* 'smoke'.

-ya : gerundive.

169. This suffix is used to form a large number of future participles passive⁶. It probably has a primary character in other derivatives besides these; but it is so difficult to distinguish them from those which are secondary, that it is preferable to treat all but gerundives under secondary *-ya* (228).

-yu : action and agent.

170. This suffix forms a few action and agent nouns. The root remains unchanged, while the accent varies. Action nouns are: *man-yū-* m. 'anger', *mṛt-yū-* m. 'death'. Agent nouns are: *dās-yu-* m. 'enemy', *druh-yū-*, N. of a man ('hostile'), *ślṣ-yu-* 'enemy'; *bhuj-yū-* both adj. 'wealthy' and m. as N. of a man. Adjectives only are: *yāj-yu-* 'pious', *śundh-yū-* 'pure', *sāh-yu-* 'strong'.

-ra : agent.

171. A large number of derivatives are formed with this suffix⁷, which is usually accented, the root consequently almost always appearing with a weak vowel. These words are mostly adjectives, but a few substantives occur in all genders. The suffix is frequently added with the connecting vowels *-a-*, *-i-*, *-ī-*, *-u-*.

¹ Or as a-Bahuvrihi 'having the flight of a bird' (*vi-*).

² With unusual accent on the suffix instead of on the preposition.

³ In the *a*-conjugation.

⁴ See below under those tenses, 427, 435, 442, 447; 512, 538; and cp. DELBRÜCK, Verbum 226; LINDNER 72.

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⁵ The only form occurring *krudhmī*, N. pl. n. might, however, come from *krudh-mīn-*.

⁶ See below, Future participles passive, 578; cp. DELBRÜCK, Verbum 230; LINDNER 76, p. 96—99.

⁷ See LINDNER 78, p. 100—102; WHITNEY 1188.

1. Of derivatives accented on the suffix there are more than 60 adjectives; e. g. *ak-rá-* 'swift', *ug-rá-* 'mighty', *cit-rá-* 'bright', *tu-rá-* 'strong', *mū-rá-* 'stupid', *śak-rá-* 'mighty', *śuk-rá-* 'bright', *hims-rá-* 'injurious', Substantives are: m. *us-rá-* 'bull', *kṣu-rá-* 'razor', *mṛdh-rá-* 'foe', *rud-rá-*, N. of a god, *vam-rá-* 'ant', *vī-rá-* 'man', *śūd-rá-* 'man of the fourth caste'; n. *abh-rá-* 'cloud', *kṛcch-rá-* 'distress', *krū-rá-* (AV. VS.) 'wound', *kṣī-rá-* 'milk', *khid-rá-* 'weight', *rip-rá-* 'defilement', *stī-rá-* 'plough'; f. *hi-rā-* (AV. VS.) 'vein'.

a. With connecting vowel -a-: *drau-a-rá-* 'running', *pat-a-rá-* 'flying', *ny-oc-a-rá-* (AV.) 'suiting'¹; n. *gambh-a-rá-* 'depth', *tas-a-rá-* 'shuttle'²; with i: *aj-i-rá-* 'swift', *iṣ-i-rá-* 'lively', *dhvas-i-rá-* 'stirring up', *badh-i-rá-* 'deaf', *mad-i-rá-* 'pleasing', *rudh-i-rá-* (AV.) 'red', *sphi-rá-* 'fat'; m. *khad-i-rá-*, a kind of tree; n. *sar-i-rá-* (VS.) 'wave'; with ī: *gabh-ī-rá-* and *gambh-ī-rá-* 'deep'; with u: *amh-u-rá-* 'narrow', *vith-u-rá-* 'tottering'.

2. Of stems accented on the root the only adjectives are: *gṛdh-ra-* 'greedy', *hūm-ra-* 'stout', *dhi-ra-* 'wise', *vīp-ra-* 'inspired'; substantives are: m. *āj-ra-* 'field', *ind-ra-*, N. of a god, *vāj-ra-* 'thunderbolt', *vārdh-ra-* (AV.) 'girth', *śā-ra-* 'hero'; n. *āg-ra-* 'point', *rāndh-ra-* 'hollow', *śvābh-ra-* 'pit'; f. *dhā-rā-* 'stream', *śīp-rā-* 'jaw', *śū-rā-* 'intoxicating liquor'.

a. With connecting vowel -i-: *sthāv-i-ra-* 'firm'; m. *āṅg-i-ra-*, N. of a seer, *ās-i-ra-* 'missile'; with -ī-: *śāv-ī-ra-* 'mighty'; n. *śār-ī-ra-* 'body'; with -u-: m. *ās-u-ra-* 'spirit', *bāk-u-ra-* 'trumpet'.

a. A few of these derivatives are compounded with prepositions: *nī-ci-rā-* 'attentive', *nī-mṛg-ra-* 'attached'; m. *ā-kha-rā-* 'lair', *sam-ud-rā-* 'sea'.

-ri : agent.

172. This suffix forms adjectives as well as m. and f. substantives. It is sometimes added with connecting -u-. The root is more frequently accented than the suffix.

1. Adjectives are: *bhū-ri-* 'abundant', *vādh-ri-* 'emasculated', *śubh-ri-* 'beautiful'; with connecting -u-: *jās-u-ri-* 'exhausted', *dās-u-ri-* 'pious', *sāh-u-ri-* 'mighty'.

2. Substantives are: m. *āṅgh-ri-* (VS.) 'foot', *jī-ri-* 'flowing water', *sū-ri-* 'patron'; f. *ābh-ri-* (AV. VS.) 'hoe', *ās-ri-* 'edge', *ils-ri-* 'dawn', *vānk-ri-* 'rib'; with connecting -u-: *āṅgh-ri-* 'finger'; -ri occurs in *tand-ri-* (AV.) 'weariness'.

-ru : agent.

173. This rare suffix forms adjectives and a very few neuter substantives. It is added either directly to the root or with a preceding -a-, -ā-, or -e-. Either the root or the suffix may be accented.

1. Adjectives are: *cā-ru-* 'dear', *dhā-ri-* (AV.) 'sucking', *pā-ru-* 'causing to swell' (*pī-*), *bhī-ri-* 'timid'; *ar-ā-ru-* 'hostile', *pat-ā-ru-* 'flying'; *jāb-ā-ru-*³ (RV.) 'speeding', *piy-ā-ru-* 'reviling', *vand-ā-ru-* 'praising', *sar-ā-ru-* 'injurious'; *mad-e-ri-* 'intoxicating', *san-ē-ru-*⁴ 'obtaining'.

2. Substantives are: n. *ās-ru-* 'tear', *śmās-ru-* 'beard'.

-la : agent.

174. This rare suffix, a later form of -ra-, is equivalent in sense and use to the latter, sometimes also interchanging with it. It forms adjectives and a

¹ *bhārvārā-* (of doubtful meaning) is probably a secondary formation, and *vāsarā-* 'matutinal' seems to be derived from *vasar-* 'morning'.

² Also *ṛkṣarā-* 'thorn' m. in *an-ṛkṣarā-* 'thornless'.

³ Perhaps for **jāv-ā-ru-* from *jū-* 'speed'.

⁴ The suffix is secondary in *mitrē-ru-* 'ally'.

few masculine and neuter substantives. The radical syllable is accented in two or three substantives only. The suffix is added either directly to the root or with the connecting vowels *-a-*, *-i-*, *-u-*.

Derivatives thus formed are: *-pā-lā-* (VS.) m. 'guardian' in *aja-pālā-* (VS.) 'goat-herd', *suk-lā-* (AV.) n. 'white colour' (beside *suk-rā-* 'white'), *sthū-lā-* (AV.) 'thick' (beside *sthū-rā-*); with connecting *-a-*: *trp-ā-la-* 'joyous', *bhṛm-a-lā-* (AV.) 'torpid', *mūs-a-la-* (AV.) m. 'pestle', *śab-ā-la-* 'mottled', *śam-a-la-* (AV.) n. 'defilement'; with *-i-*: *āni-la-* m. 'wind', *trā-i-lā-* 'porous', *sal-i-lā-* 'surging' (beside *sari-rā-* VS. 'flood'); with *-u-*: *taṇḍ-u-lā-* (AV.) m. 'grain', *śak-u-lā-* (AV. VS.) m., a kind of fish.

-li and *-lu* : agent.

175. The suffix *-li* occurs only once as the equivalent of *-ri* in *ang-ū-li-* (VS¹) f. 'finger' (beside *ang-ū-ri-*). Similarly *-lu* occurs only once as the equivalent of *-ru* in *patayā-lh-* (AV¹) 'flying', formed from the conjugation stem *patiya-* (from *pat-* 'fly').

-va : agent.

176. This suffix forms about 20 adjectives and seven or eight substantives, mostly masculines with a concrete meaning. With one or two exceptions it is added directly to the root. The accent is rather oftener on the suffix than on the radical syllable. The root hardly ever appears in a strengthened form.

1. Accented on the suffix are the adjectives: *ūrdh-vā-* 'upright', *rk-vā-* 'praising', *rs-vā-* 'lofty', *tak-vā-* 'swift', *dhru-vā-* 'fixed', *pak-vā-* 'ripe', *mal-vā-* (AV.) 'foolish', *yah-vā-* 'swift', *raṇ-vā-* 'joyful', *viś-vā-*¹ 'all', *śik-vā-* (AV.) 'deft', *śyā-vā-* 'dark brown', *hras-vā-* (VS.) 'short'; the substantives: m. *ūr-vā-* 'stall', *śar-vā-* (AV. VS.), N. of a god, *sru-vā-* 'ladle'; f. *pruṣ-vā-* (AV.) 'rime'; *vidh-ā-vā-*² 'widow'.

2. Accented on the root are: *śbh-va-* 'skilful', *é-va-* 'quick', m. 'course', *pī-va-* 'fat', *pūr-va-* 'preceding', *vāk-va-* 'twisting', *viś-va-* 'all', *sār-va-* 'all'; m. *ās-va-* 'horse', *khāl-va-* (AV. VS.), a kind of grain, *srūk-va-* 'corner of the mouth'; f. *ām-i-vā-* 'disease'³.

a. A few such derivatives occur only compounded with prefixes: *ā-khar-va-* 'not shortened', *āi-kuk-va-* (VS.) 'too bald', *vi-bhā-va-* 'brilliant'.

-van : agent.

177. This suffix is used almost exclusively to form agent nouns⁴, both adjectives and substantives, which are mostly masculine, but sometimes neuter. Though the root is regularly accented⁵, it almost invariably appears in its unstrengthened form. If it ends in a short vowel *-i-* is added before the suffix. The feminine of these words is regularly formed with *-varī* (179 a).

Examples of adjectives are: *śk-van-* 'praising', *kṛ-t-van-* 'active', *drūh-van-* 'injurious', *pāt-van-* 'flying', *pī-van-* 'fat', *yāj-van-* 'sacrificing', *rā-van-* (VS.)

¹ Cp. BRUGMANN, Grundriss 2, p. 126.

² Cp. ROTH, KZ. 19, 223; BRUGMANN, Grundriss 2, p. 126.

³ Also n. *ūlva-* 'caul' if this stands for **ūlva-* from *vr-* 'cover'.

⁴ The only action nouns are the few which in the active are employed as infinitives; cp. WHITNEY 1169 e.

⁵ The only exceptions are two words formed with the connecting vowel *-i-*, *mīṣ-i-vān-* 'robber', *san-i-t-van-* 'bestower', and two others from the reduplicated root, *rārā-van-* 'liberal', *cikīl-vān-* 'wise'.

'bestowing', *śák-van-* (VS.) 'able', *śi-t-van-* 'pressing Soma'; substantives: m. *ádḥ-van-* 'road', *ár-van-* 'steed', *grá-van-* 'stone'; n. *tīg-van-* 'ford', *dhán-van-* 'bow' and 'desert', *pár-van-* 'joint', *sná-van-*¹ (AV. VS.) 'sinew'.

a. Several derivatives with *-van* are compounded with prepositions; thus *ati-skád-van-* (VS.) 'transgressing', *upa-hás-van-* 'mocking', *vi-vás-van-* 'shining forth', *vi-mṛṣ-g-van-* (AV.) 'cleansing', *sam-bhṛ-t-van-* (AV.) 'accumulating'².

-vana, -vani, -vanu : agent.

178. These rare suffixes are doubtless secondary forms of *-van*. They are all three accented: *-vana* and *-vanu* on the final, *-vani* on the first syllable. With *-vana* are formed: *vag-vaná-* 'talkative', *sat-vaná-*, m. 'warrior' (beside *sát-van-*), and from the reduplicated root *śusuk-vaná-* 'shining' (*√śuc-*). The suffix *-vani* seems to be preferred for derivatives from the reduplicated root; thus besides *tur-váni-* 'overcoming', *bhur-váni-* 'restless', occur *jujur-váni-* 'praising', *tutur-váni-* 'desiring to gain', *dadhṛs-váni-* 'daring', *śusuk-váni-* 'shining' (*√śuc-*); the obscure word *arhariṣ-váni-* 'exultant' seems to be derived with this suffix from an irregularly reduplicated form of *hṛs-* 'be excited'. With *-vanu* is formed only *vag-vanít-* m. 'noise'.

-vara, -vala : action and agent.

179. This suffix makes a few masculine nouns (f. *-r*) chiefly accented on the final syllable of the suffix, and a very few neuter substantives accented on the root. The masculines are: *i-t-vará-* 'going', *ī-t-vará-* (AV.) 'able', *phár-vara-* 'sower', *vyadh-vará-* (AV.) 'piercing'³ (*√vyadh-*). Neuter substantives are: *kár-vara-* 'deed', *gúh-vara-* (AV.) 'thicket'. There are also two feminines which have the appearance of being derived with this suffix, *ur-várā-* 'field' and *ur-várit-* (AV.) 'filament', but their origin is uncertain. This suffix appears with *l* instead of *r* in *vid-valá-* 'cunning'.

a. The f. of this suffix, *-varī*, is used as the f. of adjectives in *-van*, with which it corresponds in accent and treatment of the radical syllable. There are about 25 of these feminines in the RV.; e. g. *yāj-varī-* 'pious', *śī-t-varī-* 'speeding'⁴.

-vas : action and agent.

180. This very rare suffix forms only the neuter substantive *vár-i-vas-* 'wide space' (beside *vár-i-man-*) and the adjectives *fbh-vas-* 'skilful' (beside *fbh-va-* and *fbh-van-*) and *śik-vas-* 'skilful' (beside **śik-van-*). The vocative *khid-vas* (vi. 22⁴) 'oppressing' is probably from a perfect participle *khid-vāms-*⁵ formed without reduplication, not from a stem *khid-vas-*.

-vāms : agent.

181. This suffix is used to form a large number of perfect participles active, being added with or without the connecting vowel *-i-*; e. g. *cakṛ-vāms-* 'having done', *ṛy-i-vāms-* 'having gone'; sometimes without reduplication; e. g. *vid-vāms-* 'knowing'⁶. This suffix, which is always accented, is in the weak cases reduced to *-ús-* before vowels⁷.

¹ On two or three doubtful derivatives with this suffix see WHITNEY 1169 b.

² Several others are compounded with nouns; see LINDNER p. 107.

³ According to the Pada text *vi-adhvará-*.

⁴ See WHITNEY 1171 b; for such femi-

nines occurring in the AV. see his Index Verborum 375.

⁵ Cp. pw.; in BR. the stem is given as *khid-van-*. According to WHITNEY 1173 b, it is derived from *√khād-*.

⁶ For the forms occurring see below 492.

⁷ See Declension, *-vāms* stems, 347.

-vi : agent.

182. This rare suffix is used to form some half dozen adjectives and one f. substantive, partly from the simple root (which is accented), partly from the reduplicated root (of which the reduplicative syllable is accented). The adjectives are: *ghī's-vi* 'lively', *jīr-vi*¹ (AV.) 'aged', *dhri-vi* 'firm'; *jāgr-vi* 'watchful', *dā-dhr-vi* 'sustaining', *dī-dī-vi* 'shining'²; f. *dār-vi*³ 'ladle'.

-vit : agent.

183. This suffix, which is perhaps an extension of *-vi* with *-t*, occurs in the single form *cikī-vit* (RV¹) 'deliberately'.

-sa : agent.

184. This suffix is used to form about two dozen adjectives and substantives of all genders. It is added to the root with or without the connecting vowels *-i-* or *-ū-*. The accent is sometimes on the suffix, sometimes on the root, which is usually unstrengthened. Many of these derivatives are of obscure origin.

The suffix is added direct in: *gīt-sa* 'adroit', *-dyk-sa*⁴ (VS.), *prk-sā* 'dappled' (*Vprc-*); *ūt-sa* m. 'fountain', *kūt-sa*, N. of a man, *ghraṇ-sā* m. 'sun's heat', *drap-sā* m. 'drop', *ruk-sā* m. 'tree'; *bhī-sā*⁵ f. 'fear'.

a. The suffix is added with a connecting vowel (*-i-*, *-ū-*) in: *tav-i-sā*⁶ 'strong', *bhar-i-sā* 'rapacious', *mah-i-sā* 'mighty'⁷; *ṛj-i-sā* 'rushing', *ṛbī-sa*⁸ n. 'chasm', *pūr-i-sa* n. 'rubbish'; *man-i-sā* f. 'devotion'; *ar-u-sā*⁹ 'red', *aś-ls-a* 'voracious', *tār-u-sa* m. 'overcomer', *pūr-u-sa* m. 'man', *mān-u-sa* 'man'; *āṅg-ū-sā* m. 'hymn', *piy-ū-sa* n. 'biestings'.

-sani : agent.

185. This suffix is found only in the derivatives *car-saṇi* 'active', f. pl. 'people', and *par-sāni* 'carrying across' (*pr-* 'cross').

-sara : agent.

186. This suffix appears only in *mat-sarā* 'intoxicating' (*Vmad-*) and perhaps in *sap-sarā* (I. 168⁹) 'inspiring awe' (?) if derived from *sap-* 'do homage'.

-sas : action.

187. This suffix seems to be contained in *vāp-sas* (RV¹) 'beauty' (?)¹⁰, and possibly in *tār-ū-sas* (RV.) 'superior' (*Vtr-*).

-sna : agent.

188. This suffix (perhaps syncopated for *-sana*) forms some half dozen adjectives and m. or n. substantives: *tīk-snā* 'sharp' (*Vtij*), *de-snā*¹¹ n. 'gift'

¹ From *jīr-* 'age'; see WHITNEY's note on AV. XIV. 12¹. The RV. has *jīr-vi*.

² The derivation of *pra-pharvī* (RV¹) is uncertain.

³ In VS. *dārvi-* in the vocative *darvi*.

⁴ In *i-dyāk-sa-* (VS.) 'looking like this' 'such' (from *dṛś-* 'see').

⁵ Only in the I. s. *bhīśā* which is a contraction for *bhīyasā*.

⁶ The f. is *tāviśī*.

⁷ The f. is *māhiśī*.

⁸ The absence of cerebralization in the *s*, together with the *b*, makes the origin of this word quite uncertain; it is most probably borrowed.

⁹ The f. is *aruśī*.

¹⁰ This is Śaṅkara's interpretation of the word.

¹¹ Generally to be read trisyllabically as *da-iśnā*.

(*dā-* 'give'), *ślak-śnā-* (AV.) 'smooth'; with connecting *-a-*: *kar-ā-sna-* m. 'fore-arm', *māt-a-sna-*, n. 'lung', *vadh-a-snā-* n. 'deadly weapon'.

-snu : agent.

189. This suffix, which is always accented, forms adjectives, being added with or without a connecting vowel to the simple root, or more usually with connecting *-i-* to the causative stem.

1. From the simple root: *jī-śnū-* 'victorious', *danḥ-śnū-* (VS.) 'biting' (*√danḥ-*), *ni-śat-śnū-* 'sitting down'; *vadh-a-śnū-* 'murderous', *vṛdh-a-śnū-* 'joyous'; *car-i-śnū-* 'wandering', *ā-maviṣṇu-*¹ (x. 94¹¹) 'immovable' (*√mū-* = *mīv-*).

2. From the causative stem: *tāpay-i-śnū-* 'tormenting', *namay-i-śnū-* 'bending', *patay-i-śnū-* 'flying', *pāray-i-śnū-* 'saving', *poṣay-i-śnū-* (AV.) 'causing to thrive', *māday-i-śnū-* 'intoxicating', *abhi-śocay-i-śnu-* (AV.) 'causing torments'.

II. Secondary Nominal Derivation.

LINDNER, Altindische Nominalbildung p. 114—52. — WHITNEY, Sanskrit Grammar p. 454—80.

190. Secondary nominal stems are those derived from stems already ending in a suffix. They, however, include derivatives from pronominal roots, as *i-tara-* 'other', and exceptionally from indeclinable words or case-forms, as *antār-vant-* 'pregnant' (*antār* 'within'), *māma-ka-* 'belonging to me' (*māma* 'of me'). The stem to which secondary suffixes are added is subject to certain changes. Thus final *-a* and *-i* vowels are regularly dropped before suffixes beginning with a vowel or *y*, while final *-u* generally takes Guṇa; thus *aśv-in-* 'possessing horses' (*āśva-*), *khād-in-* 'adorned with rings' (*khādī-*), *vāyav-yā-* 'relating to the wind' (*vāyī-*). Again, the *n* or the *a* of stems ending in *-an* is occasionally lost, e. g. *vṛṣa-tvā-* 'manly power', *vṛṣṇ-ya-* 'manly' (but *vṛṣṇ-vant-* 'drawn by stallions'); while stems in *-ant* regularly appear in the weak form of *-at*, e. g. *vāivasvat-a-* 'son of Vivāsvant'. The commonest change is, however, the strengthening of the initial syllable with *Vṛddhi*², e. g. *āmītrā-* 'hostile' (*a-mītra-* 'enemy'), *pārthiv-a-* 'relating to the earth' (*pṛthivī-*), *maitrāvaruṇā-* 'derived from Mitrā-vāruṇa', *sāubhaga-* 'luck' (*su-bhāga-* 'lucky').

As regards meaning, the great majority of secondary suffixes form adjectives with the general sense of 'relating to' or 'connected with'. In several, however, the meaning has become specific. Thus the suffixes *-āyana*, *-ī*, *-eya*, form patronymics or metonymics; *-in*, *-mant*, *-vant* express possession; *-tama* and *-tara* imply degrees of comparison; *-tā* and *-tva* form abstract substantives. The masculines and feminines of adjectives are frequently used as appellatives, while the neuter is commonly employed as a substantive expressing the attributive sense of the adjective as an abstraction.

a. The secondary suffixes are in their alphabetical order the following: *-a*, *-ā*, *-ānī*, *āyana*, *āyī*, *āyā*, *-ī*, *-in*, *-īma*, *-īya*, *-ī*, *-īna*, *-īya*, *-ent*, *-enya*, *-eya*, *-eya*, *-ka*, *-ta*, *-tana* and *-tā*, *-tama*, *-taya*, *-tara*, *-tavya*, *-tā*, *-tāt*, *-tāti*, *-tya*, *-tva*, *-tvatā*, *-tvana*, *-tha*, *-na*, *-nī*, *-bha*, *-ma*, *-mant*, *-maya*, *-min*, *-mna*, *-ya*, *-yin*, *-ra*, *-la*, *-va*, *-vat*, *-van*, *-vant*, *-vaya*, *-vala*, *-vin*, *-vya*, *-śa*.

¹ Thus derived in pw.; in BR. emended to *ā-mariṣṇu-* 'immortal'; in GRASSMANN explained as *āma-viṣṇu-* 'mit Ungestüm andringend'.

² Strengthening with Guṇa is, on the other

hand, extremely rare in secondary derivation, as *devā-* 'divine' (*dīv-* 'heaven'), *drūpa-* 'wooden vessel' (*drū-* 'wood'), *bhṛṣaj-* 'medicine' (*bhṛṣaj-* 'healing'); cp. 191 a &.

191. With the suffix *-a* is formed a very large number of derivatives which are primarily adjectives expressing the sense of relation to or connexion with the primitive word; in the m. and f. they are, however, often used as appellatives, and in the neuter as abstracts. The first syllable of the primitive word, whether it is simple or compound is in the great majority of instances strengthened with *Vṛddhi*; e. g. *mārut-a* 'relating to the Maruts' (*marūt-*), *māghon-a* n. 'bountifulness' (*maghāvan-* 'bountiful')¹; *dāśarājñ-ā* 'battle of the ten kings' (*dāśa-rājan-*)²; *jaiṭr-a* 'victorious' (*jē-ṭr-* 'conqueror'), *tvāṣṭr-ā* 'belonging to *Tvaṣṭr*'; *mānav-ā* 'belonging to man' (*mānu-*), *tānu-a*³ 'belonging to the body' (*tanu-*); *sārasvat-ā* 'coming from the *Sarasvatī*', *aindrāgn-ā* (AV. VS. TS.) 'belonging to *Indra* and *Agni*' (*indrāgni-*); *yāmun-ā* (AV.) 'coming from the *Yamunā*'; *vādhryaśv-a*⁴ 'descended from *Vadhryaśvā*', *vaiśvadev-ā* (AV. VS.) 'sacred to all the gods' (*viśvā-deva-*).

a. A comparatively small number of derivatives add the suffix without taking *Vṛddhi*. These are probably to a considerable extent due to transfers from other declensions to the *a*-declension. Such are *tamas-ā* (AV.) 'dark-coloured', *parus-ā* 'knotty' (*pārus-* 'knot'), *hemant-ā* 'winter'; *dpāk-a* 'distant' (*dpāñc-* 'behind'); *hoṭr-ā* 'office of priest' (*hōṭr-*); *sakhy-ā* 'friendship' (*sākhī-* 'friend').

a. With *Guṇa* are formed *tray-ā* 'threefold' (*tri-* 'three'), *dvay-ā* 'twofold' (*dvi-* 'two'), *nāv-a* 'new' (*nū-* 'now'); *dev-ā* 'divine' (*dēv-* 'heaven'), *bheṣaj-ā* 'medicine' (*bhīṣaj-* 'healer').

192. The suffix *-ā* is used in a very large number of stems to form the feminine of adjectives which in the masculine and neuter end in *-a*. Thus *nāv-ā* f., *nāva-* m. n. 'new'; *priy-ā* f., *priyā-* m. n. 'dear'; *gat-ā* f., *gatā-* m. n. 'gone'.

193. The suffix *-ānī*⁵ is used to form the feminine from stems in *-a*, designating the wife of the corresponding male being, or expressing a feminine personification: *arany-ānī* 'Forest Nymph' (*dranya-* 'forest'), *indr-ānī* 'wife of *Indra*', *uśinār-ānī* 'Queen of the *Uśināras*', *ūrj-ānī* 'Strength' (personified), *purukuts-ānī* 'wife of *Purukutsa*', *mudgal-ānī* 'wife of *Mudgala*', *varuṇ-ānī* 'Varuṇa's wife'.

194. The suffix *-āyana-* forms a few patronymics with *Vṛddhi* in the first syllable: *ānty-āyanā-* (VS. TS.) 'descendant of *Āntyā*', *amūṣya-āyanā-* (AV.) 'descendant of so and so' (*amūṣya-* gen. of *adās*), *kāṇv-āyana-* 'descendant of *Kanva*', *dāks-āyanā-* (VS. AV.) 'descendant of *Dakṣa*'; also the f. *rām-āyanī-* (AV.) 'daughter of the Black One' (*rāmā-*). The derivative *ukṣan-āyana-*, N. of a man, being formed without *Vṛddhi* is perhaps not meant for a patronymic.

195. The suffix *-āyī* occurs perhaps only twice, forming the feminine from two masculine stems in *-i* and designating the wife of the corresponding male: *agn-āyī-* 'wife of *Agni*' and *vṛṣākāp-āyī-* (only voc.) 'wife of *Vṛṣākāpi*'.

196. The suffix *-āyā* forms gerundives⁶; e. g. *śrav-āyā-* 'glorious' (*śru-* 'hear'). There are also a few other derivatives similarly formed, which are used as ordinary adjectives or as neuter abstracts; thus *nr-pāyā-* 'guarding

¹ Formed from the weakest stem *maghōn-*.

² With syncope of the vowel of the suffix.

³ Without *Guṇa* of the *ū*; similar exceptions in *pāśv-ā* 'side' (*pāśu-* 'rib'), *paidv-ā* 'belonging to *Pedu*', *mādhv-a* 'full of sweetness' (*mādhv-*), *yādv-a* 'belonging to *Yadu*'.

⁴ It is natural to suppose that the suffix

-a is added to stems in *-a* as to others (the final vowel of the primitive disappearing before it) and not that derivation by *Vṛddhi* alone takes place here; cp. WHITNEY 1208 i.

⁵ Cp. LEUMANN, KZ. 32, 294 ff.

⁶ These are probably formed from dative infinitives in *-ai* + *-ya*; cp. BRUGMANN, Grundriss 2, p. 1422; cp. also IF. 12, 2.

men', *bahu-páyya* 'protecting many'; *pūrva-páyya* 'first drink', *mahay-áyya* 'enjoyment', *kuṇḍa-páyya* and *puru-máyya* as Proper Names; also formed from nouns, *ras-áyya* 'tasteful' (*rása* 'sap') and *uttam-áyya* n. 'summit' (*uttamá* 'highest')¹.

197. The suffix *-i* forms a few patronymics from nouns in *-a* with Vṛddhi in the initial syllable: *āgniveś-i* 'descendant of Agniveśa', *pāurukuts-i* 'son of Purukutsa', *prātardan-i* 'descendant of Prātardana', *prāhrād-i* (AV.) 'son of Prāhrāda', *sāṃvaran-i* 'descendant of Saṃvarana'. Similarly formed, but with the sense of an ordinary substantive, is *sārath-i* 'charioteer' (from *sa-rātha-m* 'on the same chariot'). Two other words add a secondary *-i* without Vṛddhi or patronymic sense: *tīpus-i* 'burning' and *sucant-i*, N. of a man (seemingly an extension of the participle *suc-ánt* 'shining')

198. Hundreds of adjectives are formed with the suffix *-in* from stems in *-a*, but very rarely from stems with any other final; e. g. *ark-in* 'praising' (*arkā* 'praise'), *manīś-in* 'wise' (*manīśā* 'wisdom'), *arc-in* 'radiant' (*arcī* 'beam'), *śatagv-in* 'consisting of hundreds' (**śata-gva*-), *varm-in* 'clad in armour' (*vārman*-), *śvan-in* (VS.) 'keeping dogs' (*śván*-). With loss of final *-as*: *ret-in* 'abounding in seed' (*rītas*-) and perhaps in the Proper Name *vārc-in* (*vārc-as* 'power'); with loss of *-ya*: *hiraṇ-in* 'adorned with gold' (*hiraṇ-ya*-).

199. The suffix *-ima* is very rare, being employed to form adjectives from the stems in *-tra* and from one in *-ra*: *kṛtr-ima* 'artificial', *khanitr-ima* 'made by digging', *pūtr-ima* (AV.) 'purified'; *agr-imā* 'foremost' (*āg-ra* 'front').

200. The suffix *-iya* is employed to form some 20 adjectives (from stems in *-a*). It is only a modified form of *-ya* which is added for facility of pronunciation after two or more consonants, the last of which is generally *r*, rarely *n*, *m* or *v*; e. g. *abhr-iyā* 'derived from the clouds' (*abhrā*-), *samudr-iyā* 'belonging to the sea' (*samudrā*-), *indr-iyā* 'belonging to Indra'; *kṛṣṇ-iyā*, N. of a man (*kṛṣṇā* 'black'); *rgm-iyā* 'praiseworthy'; *aśv-iyā* 'consisting of horses', 'troop'.

201. The suffix *-ī* is employed in a very large number of derivatives to form the feminine of masculine stems; often from stems in *-a*²; e. g. *āruṣ-ī* 'ruddy' (*āruṣā*-), *dev-ī* 'goddess' (*devā*-); or in *-u*; e. g. *prthiv-ī* 'broad' (*prthiv*-); or from stems formed with suffixes ending in consonants, as participles in *-at* or *-ant*, e. g. *pīprat-ī* 'protecting' (*pīr* 'take across'), *ad-at-ī* 'eating' (*ad-ánt*-), *mā-dant-ī* 'rejoicing' or in *-vāms*-, e. g. *jāgm-īś-ī* 'having gone'; comparatives in *-īyāms*-, e. g. *nāv-īyas-ī* 'new'; stems in *-tar*, e. g. *avitr-ī* 'protectress'; in *-mant*, e. g. *dhenu-māt-ī* 'abounding in nourishment'; in *-vant*, e. g. *āma-vat-ī* 'impetuous'; in *-an*, e. g. *sōma-rājñ-ī* 'having Soma as king'; in *-in*, e. g. *arkīn-ī* 'radiant'; in *-āñc*, e. g. *arvāc-ī* 'hitherward'; in compounds of *-han* 'slaying', e. g. *a-pati-ghn-ī* 'not killing a husband', of *-dṛś* 'look', as *su-dṛś-ī* 'well-looking', and of *-pād* 'foot', as *a-pād-ī* 'footless'.

202. The suffix *-īna* forms more than a dozen adjectives from the weak stems of derivatives in *-āñc*, expressing direction without change of meaning; e. g. *arvāc-īna* and *arvāc-īnā* 'turned towards' (*arvāñc* 'hitherward'). It also forms six or seven adjectives from other words, expressing the general sense of relation; e. g. *añjas-īna* 'straightforward' (*añjasa* 'straight'), *viśvajān-īna* (AV.) 'containing all kinds of people'.

¹ See WHITNEY 1218 a.

formed with Vṛddhi in the initial syllable;

² This is regularly the case in stems e. g. *mānuṣ-a* 'human', f. *mānuṣ-ī*.

203. The suffix *-īya* forms fewer than a dozen general adjectives, of which only two occur in the RV.; e.g. *ārjīk-īya*, designation of a Soma vessel, *gr̥ha-medh-īya* 'relating to the domestic sacrifice'; *āhav-an-īya* (AV.) 'sacrificial fire', *parvat-īya* (AV.) 'mountainous'. This suffix also appears in the three ordinals *dvit-īya* 'second', *tr̥t-īya* 'third', *tur-īya* 'fourth'.

204. The suffix *-ēna* with Vṛddhi of the initial syllable, occurs only once, forming a general adjective, in its feminine form *sāmidh-ēnī* 'relating to fuel' (*samidh-*).

205. The suffix *-ēnya* was doubtless originally formed by the addition of *-ya* to derivatives made with *-na*, but it nearly always has a primary value as forming gerundives; e.g. *ārś-ēnya* 'worthy to be seen'. It appears, however, also in the two ordinary adjectives *kīrt-ēnya* 'famous' (*kīrti-* 'fame') and *vīr-ēnya* 'manly' (*vīrā-* 'hero').

206. The suffix *-eya*, with Vṛddhi of the initial syllable, is employed to form fewer than a dozen adjectives of a patronymic or metronymic value and some half dozen adjectives of a general character, the latter occasionally appearing in the neuter as abstract substantives; e.g. *ārś-eyā* 'descended from a seer' (*īśi-*), *ādīt-eyā* 'son of Aditi'; *pāurus-eya* 'relating to man' (*pūruṣa-*), *māun-eya* 'position of a sage' (*mūni-*). Two words with this suffix are formed without initial Vṛddhi, following the analogy of gerundives from roots ending in *ā* like *dāya* 'to be given' (*dā-* 'give'): *didṛkṣ-ēya* 'worth seeing' (as from *didṛkṣ-ā-* 'desire to see') and *sabh-ēya* 'fit for an assembly' (*sabhā-*).

207. The very rare suffix *-eyya* forms adjectives with a gerundive sense in *śus-ēyya*¹ 'praise-worthy', and *śapath-eyyā* (AV.) 'worthy of cursing'. It also forms an ordinary adjective used as a neuter substantive, *sahas-ēyya-n* 'lying together' (*ś-* 'lie').

208. The suffix *-ka* was probably used originally to form adjectives expressive of connexion, but it has become so attenuated in meaning as often to be added to substantives or adjectives without changing the sense; while on the other hand it has become specialized as a suffix forming diminutives. 1. Examples of its significant use are: *ānta-ka* 'making an end' (*ānta-*), *rūpa-ka* (AV.) 'having an assumed form' (*rūpā-* 'form'); *asmā-ka* 'our' (*asmā-* 'us'), *māma-ka* 'my' (*māma* 'of me'); *ānti-ka* 'near' (*ānti* 'before'). 2. The suffix appears without changing the meaning in e.g. *dūra-kā* 'distant' (*dūrā-* 'far'), *vamra-kā* 'ant' (*vamrā-* 'ant'), *sarva-kā* (AV.) 'all' (*sārva-*), and in the fem. form of *-kā* in: *avi-kā* 'ewe' (*āvi-* 'sheep'), *iṣu-kā* (AV.) 'arrow' (*iṣu-*), *dhēnu-kā* (AV.) 'cow' (*dhenū-*). 3. The diminutive sense appears in e.g. *arbha-kā* 'small', *kumāra-kā* 'little boy', *pāda-kā* 'little foot', *putra-kā* 'little son'². Sometimes a contemptuous meaning is conveyed at the same time, as in *anya-kā* 'other' (*anyā-*), *āla-ka-m* 'in vain' (*āla-m* 'enough')³.

a. With Vṛddhi in the first syllable is formed *māma-kā*⁴ 'belonging to me' (*māma*); and with connecting *-i-*: *vārṣ-i-ka* (AV. VS.) 'belonging to the rains' (*vārṣā-*), *vāsant-i-ka* 'belonging to the spring' (*vasantā-*), and in the fem. *kairāt-ikā* (AV.) 'relating to the Kirātas'.

209. The rare secondary suffix *-tā* has an ordinal sense in *eka-tā* (VS.)

¹ This gerundive is probably based on the infinitive *śuṣṭe* 'to praise'; cp. BRUGMANN, Grundriss 2, p. 1422 (5).

² The feminine of some of these diminutives is formed with *-ikā*: *īyāt-ikā* 'so

small', *kumār-ikā* (AV.) 'little girl', *khārv-ikā* (AV.) 'mutilated', *śakunt-ikā* 'little bird', *śīt-ikā* 'cool' (AV. *śītā-* 'cold').

³ Cp. WHITNEY 521.

⁴ Beside the more normal *māma-ka*.

'First', *dvi-tā*- 'Second', *tri-tā*- 'Third' as Proper Names. It also appears in *ava-tā*- 'well' and *muhūr-tā*- 'moment'.

210. With the suffix *-tana* and its syncopated form *-tna* are made, from adverbs or prepositions, a very few adjectives with a temporal sense: *nū-tana*- and *nū-tna*- 'present' (*nū* 'now'), *sanū-tāna*- (AV.) and *sanū-tna*- (AV.) 'eternal' (*sānā* 'from of old'), *prā-tnā*- 'ancient' (*prā* 'before').

211. The suffix *-tama* has two uses. It is employed to form superlatives from nominal stems and from the preposition *id*; e. g. *puru-tāma*- 'very many', *mādhumat-tama*- 'very sweet', *rathī-tama*-¹ 'best charioteer'; *ut-tamā*-² 'highest'. It is also used to form ordinals; e. g. *śata-tamā*- 'hundredth'.

212. With the suffix *-taya* are formed only two adjectives from numerals in the sense of 'consisting of so many parts': *cātuṣ-taya*- (AV.) 'fourfold' and *dāśa-taya*- 'tenfold'.

213. The suffix *-tara* is regularly used to form comparatives from adjectives, substantives, or the preposition *id*; e. g. *tavās-tara*- 'stronger', *rathī-tara*- 'better charioteer', *vṛtra-tāra*- 'worse Vṛtra'; *ūt-tara*- 'higher'. It also forms the ordinary adjective *dīvā-tara*- (RV¹) 'diurnal' (*dīvā* 'by day'), and a few substantives in which the meaning of the suffix is somewhat obscure: *aśva-tāra*-³ (AV.) 'mule' (f. *-ī*), *vatsa-tarā*-⁴ 'weaned calf'⁵ (f. *-ī*).

214. The suffix *-tav-ya*, probably originating from the predicative use of dative infinitives in *-tav-e* and beginning to be used in a gerundive sense, appears only twice in the AV.: *jan-i-tav-yā*- 'to be born' and *hims-i-tav-yā*- 'to be injured'.

215. The suffix *-tā* forms, from adjectives and substantives, some two dozen abstract nouns expressing the sense conveyed by the English suffixes *-ness* and *-ship*; e. g. *bandhū-tā*- 'relationship', *vasī-tā*- 'wealthiness'; *agō-tā*- 'lack of cattle', *devā-tā*- 'divinity', *puruṣā-tā*- 'human nature'; *janā-tā*- (AV.) has acquired the concrete sense of 'mankind'⁶. Exceptional formation appears in *mamā-tā*- 'selfishness' and *trī-tā*-⁷ (VS. TS.) 'triad'. This suffix is probably contained in *sū-nī-tā*-⁸ 'gladness' also.

a. The suffixes *-tāti* and *-tāt* are related to *-tā* and have the same sense. With the former are made about a dozen abstract substantives; e. g. *a-riṣṭā-tāti*- 'security', *grbhītā-tāti*- 'the being seized', *jyeshthā-tāti*- 'superiority', *devā-tāti*- 'divinity', *vasū-tāti*- 'wealth', *sarvā-tāti*- 'completeness'. The two substantives *śān-tāti*- 'good fortune' and *satyā-tāti*- 'truth' also appear as adjectives meaning respectively 'beneficent' and 'truthful'. The suffix *-tāt*, which seems to be an abbreviation of *-tāti* and occurs only in the RV., is employed to form four or five abstract substantives: *uparā-tāt*- 'proximity', *devā-tāt*- 'divine service', *vṛkā-tāt*- 'wolfishness', *sarvā-tāt*- 'completeness'.

216. The suffix *-tya* forms some half dozen adjectives and substantives from prepositions and adverbs. These are *āpa-tya*- n. 'offspring', *amā-tya*- 'companion' (*amā* 'at home'), *āvis-tya*- 'manifest' (*āvis* 'openly'), *nīṣ-tya*- 'foreign' (*nīṣ* 'out'), *sānu-tya*- 'secret'⁹. This suffix is also added to

¹ Also in the Proper Name *gō-tama*-.

² The superlatives *thīvi-ś-tama*- 'strongest' and *surabhi-ś-tama*- 'most fragrant' insert a sibilant before the suffix.

³ Perhaps 'more (like a) horse' (than an ass).

⁴ Probably 'more than a calf'.

⁵ In *ratham-tarā*-, designation of a kind of Sāman, in which the case ending of the acc. remains, the second part is doubtless

the verbal *-tara* 'speeding' (*ṛ-* 'cross'). *kāroṭarā*- 'filter' and *kaṭṭitarā*-, designation of Sāmbara, are probably formed with *-a* and Vṛddhi.

⁶ Like 'humanity' in English.

⁷ Also in *tret-in-ī*- (RV.) 'the threefold flame of three fires'.

⁸ Though it appears also as a neuter *sū-nīṣ-ta*- 'gladness' and as an adjective 'joyful'.

⁹ Cp. *sanu-tār* 'aside'.

the substantive *āp-* 'water' to form the two adjectives *ap-tyá-* and *āp-tyá-* 'watery'.

217. With the suffix *-tva* are formed more than thirty abstract substantives with the same sense as those in *-tā*; e. g. *amṛta-tvá-* 'immortality', *āham-uttara-tvá-* (AV.) 'assertion of superiority', *bhrātṛ-tvá-* 'brotherhood', *maghavat-tvá-* 'liberality', *raṁśas-tvá-* 'sorcery'. The final syllable of the primitive is lengthened in *an-āgās-tvá-* 'sinlessness'; while it is shortened in *sadhani-tvá-*¹ 'companionship'. Owing to the influence of the nominative, *s* is inserted before the suffix in *su-prajā-s-tvá-* 'possession of many children' and with initial *Vṛddhi* in *sauprajā-s-tvá-*² (AV.¹) 'possession of good offspring'.

a. The two suffixes *-tā* and *-tva*, identical in meaning, are pleonastically combined in the form of *-tva-tā-* in the two derivatives *iṣṭa-tvātā-* 'excitement', and *puruṣa-tvātā-* 'human nature'.

218. The suffix *-tvana*, an extension of *-tva* with *-na*, appears in the formation of some eight neuter abstracts occurring almost exclusively in the RV. These are *kavi-tvaná-* 'wisdom', *jani-tvaná-* 'state of a wife'; *pati-tvaná-* 'matrimony', *mātya-tvaná-* 'the ways of man', *mahi-tvaná-* 'greatness', *vasu-tvaná-* 'wealth', *vṛṣa-tvaná-* 'manliness', *sakhī-tvaná-* 'friendship'. All of these except *mātya-tvaná-* have beside them the corresponding abstracts formed with *-tva*³.

219. The suffix *-tha* forms a few ordinals from cardinals, and adjectives from pronominal stems with a general numerical sense. Thus *catur-thá* (AV.) 'fourth', *ṣaṣ-thá-* (AV. VS.) 'sixth', *saptá-tha-* 'seventh'; *kati-thá-* 'the how manieth?'.

220. The rare secondary suffix *-na* appears in one adjective derived with initial *Vṛddhi* from a substantive, *strāi-na-* 'feminine' (*strī-* 'woman'), and in three adjectives derived from adverbs without any internal change: *purā-ná-* 'ancient' (*purā* 'before'), *viṣu-na-* 'various' (*viṣu-* 'apart'), *samā-ná-* 'like' (*samā-* 'equal').

221. The suffix *-nī* is used to form the feminine of *pāti-* 'lord' and *paruṣ-á-* 'knotty', as well as of several adjectives in *-ta* denoting colours. Thus *pāt-nī-* 'mistress', *pāruṣ-nī-*, as N. of a river. The suffix is substituted for *-ta* in *ś-nī-* 'variegated' (*ś-ta-*), *rōhi-nī-* 'red cow' (*rōhi-ta-* 'red'), *śyē-nī-* 'white cow' (*śyē-tá-* 'white'), *hāri-nī-* 'fallow' (*hāri-ta-*). In a few such words *-nī* is substituted for the final *a*, while *k* takes the place of the *t*⁴: *śik-nī-* 'black' (*śi-ta-*), *pālik-nī-* 'grey' (*pāli-tá-*), *hārik-nī-* in the diminutive form *hārik-nī-ikā-* (AV.) 'yellowish' (*hāri-ta-* 'fallow').

222. The suffix *-bha* forms half a dozen derivatives, all names of animals except one adjective⁵: *ṛṣa-bhá-* and *vṛṣa-bhá-* 'bull', *gārda-bhá-* and *rāsa-bha-*⁶ 'ass', *śara-bhá-* (AV. VS.) 'fabulous eightlegged animal'. The one adjective is *sthūla-bhá-* (AV.¹) beside *sthūla-* 'big'.

223. The suffix *-ma* forms some eight superlatives, partly from prepositions, and the ordinals from the cardinals for 'five' and 'seven', 'eight', 'nine', 'ten'. The former are: *adha-má-* 'lowest', *apa-má-* 'farthest', *ava-má-* 'lowest',

¹ From *sadha-nī-* ('one who leads with him') 'companion', which is, however, analysed in the Pada text as *sa-dhānī-*.

² *saubhaga-tvá-* 'happiness' is formed from *saubhaga-* 'welfare' = 'condition' of welfare, not from *su-bhāga-* 'lucky', from which is formed *subhaga-tvá-* 'welfare'.

³ Cp. LINDNER 26 and 28.

⁴ See BRUGMANN, *Morphologische Untersuchungen* 2, p. 198, and *Grundriss* 2, p. 315.

⁵ See BRUGMANN, *Grundriss* 2, p. 203; cp. p. 89, note 2.

⁶ Formed, with *Vṛddhi* and accented on the initial syllable, from *ras-* 'roar', 'bray' etc.

upa-má- 'highest', *ánta-ma-*¹ 'nearest', *cara-má-* 'last', *para-má-* 'remotest', *madhya-má-* 'middlemost'. The ordinals are: *pañca-má-* (AV. VS.) 'fifth', *sapta-má-* (VS.) 'seventh', *aṣṭa-má-* 'eighth', *nava-má-* 'ninth', *daśa-má-* 'tenth'.

224. The suffix *-mant* forms in the Samhitās between 80 and 90 possessive adjectives, like the parallel suffix *-vant*², with which it is to some extent interchangeable. Unlike *-vant*, however, it never forms derivatives from stems ending in *-ā* except *kāṇva-mant-* (RV¹.) 'prepared by the Kaṇvas' and *yáva-mant-* 'rich in barley'. Examples are: *aśáni-mant-* 'possessing the thunder-bolt', *śśadhi-mant-* (AV.) 'rich in herbs', *krātu-mant-* 'having power', *vadhū-mant-* 'drawn by mares'(?), *hōtṛ-mant-* 'provided with a sacrificer', *gó-mant-* 'rich in kine', *virúk-mant-* 'gleaming', *garút-mant-* 'winged'(?), *kakūd-mant-*³ 'provided with a hump', *cákṣus-mant-* 'possessed of eyes', *vidyūn-mant-*⁴ 'containing lightning'.

a. A final *-i* is sometimes lengthened: *tvīṣi-mant-* 'vehement' (*tvīṣi-* 'vehemence'), *dhṛājī-mant-* 'gliding' (*dhṛāji-* = *dhṛāji-* 'gliding motion'), *hīrī-mant-* 'tawny-horsed' (*hīrī-* = *hāri-* 'bay steed'); *-i-* is inserted in *jyōtiṣ-i-mant-* (AV.)⁵ 'full of light' (beside *jyōtiṣ-mant-*), and *s* in *śuci-ś-mant-*⁶ 'shining'. In the derivative *susu-mānt-* (RV¹.) 'very stimulating' the suffix seems to have primary value⁷. The adverb *āśu-māt* (AV¹.) formed from the neuter of this suffix, seems to follow the analogy of adverbs in *-vat* from derivatives in *-vant*.

225. The suffix *-maya* (f. *-ī*) forms fewer than a dozen adjectives with the sense of 'consisting of', 'derived from', 'abounding in'. The suffix *-as* remains unchanged before the *m*, but *d* is assimilated as in external Sandhi. Derivatives thus formed are: *ayas-māya-* 'made of metal', *aśman-māya-* 'made of stone', *kim-māya-* 'consisting of what?', *go-māya-* 'consisting of cattle', *nabhas-māya-* 'vaporous', *manas-māya-* 'spiritual', *mṛn-māya-* 'made of clay' (*mṛd-*), *śaka-māya-* 'arising from dung', *sū-māya-*⁸ 'well-fashioned'.

226. The suffix *-mīn* was most probably due to the derivatives in *-in* from nouns in *-ma*, like *dhūm-in-* 'smoking' (*dhūmā-* 'smoke') which are fairly common. It has an independent character, however, in *iṣ-mīn-* 'impetuous' and *ṛg-mīn-*⁹ 'jubilant with praise' (*ṛc-*).

227. The rare suffix *-mna* forms a few neuter abstracts from nouns or particles. It seems to be an extension with *-a* of *-man* syncopated like *-tna* for *-tana*. The derivatives formed with it are: *dyu-mnā-* 'brightness' (*dyū-* 'sky'), *nṛ-mnā-* 'manliness' (*nṛ-* 'man'), *ni-mnā-* 'depth' (*nī-* 'down'), *su-mnā-* 'welfare' (*su-* 'well').

228. The very common suffix *-ya*¹⁰ forms a large number of adjectives of relation, including a good many patronymics, and abstract substantives. It is pronounced *-ia* nearly four times as often as *-ya*. The feminine is usually *-yā*, both in adjectives and abstract substantives; but in the former it is sometimes *-ī*, as *ār-ī-* and *ār-yā-* 'Āryan', *dāiv-ī-*¹¹ and *dāiv-yā-* 'divine'.

a. All the patronymics besides a good many general adjectives, and most of the abstract substantives are formed with initial *Vṛddhi*; e. g. *ādītyā-* 'Son of Aditi', *sāhadev-yā-* 'descendant of Sahadeva'; *grātv-ya-* (AV.) 'relating to the neck' (*grīvā-*), *dāiv-ya-* 'divine' (*devā-* 'god'), *prajāpat-yā-* (AV.)

¹ Once (I. 1655) *anta-mā-*; cp. p. 89, note 3.

² Which is, however, about three times as common.

³ The VS. has *kakūn-mant-* as in external Sandhi.

⁴ With assimilated *t* as in external Sandhi.

⁵ Following the analogy of *tvīṣi-mant-* 'strong'.

⁶ Occurring only once in the vocative *śuci-mas*.

⁷ The word is analysed in the Pada text as *susu-mān*.

⁸ This derivative seems to preserve the originally nominal character of this suffix.

⁹ In this derivative the original guttural appears, though it has become sonant as in external Sandhi.

¹⁰ See WHITNEY 1210—1213 (p. 459—466) and LINDNER 36 (p. 138—144).

¹¹ These are evident instances of the reduction of unaccented *yā* to *ī*; cp. 24 a.

'relating to Frajāpati'; *ādhipat-ya-* 'lordship' (*ādhi-pati-* 'lord'), *jānarāj-ya-* (VS.) 'kingship' (*jana-rājan-* 'king of the people'), *vaimanas-yā-* (AV.) 'dejection' (*vi-manas-*), *sāṅgrāmajit-ya-* (AV.) 'victory in battle' (*saṅgrāma-jit-* AV.) 'conquering in battle'), *sāuvasv-ya-*¹ 'wealth in horses' (*sv-āsva-*).

b. Derivatives formed without Vṛddhi are mostly ordinary adjectives, being about four times as numerous as those formed with Vṛddhi. They are made from stems with all kinds of finals. The following are examples: *āśv-ya-* 'relating to horses' (*āśva-*); *urvar-yā-* (VS.) 'belonging to cultivated land' (*urvárā-*); *āv-ya-* 'belonging to sheep' (*āvi-*); *vāyav-yā-*² 'belonging to wind' (*vāyū-*); *nār-ya-* 'manly' (*nā-* 'man'); *pitr-ya-* 'belonging to the fathers' (*pitr-*); *gāv-ya-* 'derived from cows' (*gā-*); *nāv-yā-* (AV.) 'navigable' (*nāu-* 'boat'), *svarāj-ya-* 'autocracy' (*sva-rāj-* 'sovereign'); *karman-yā-* 'skilful in work' (*kārman-*), *vīṣṇ-ya-*³ 'virile' (*vīṣan-* 'male'); *sat-yā-*⁴ 'true' (*sānt-*), *prāc-yā-* (AV.) 'eastern' (*prāñc-*); *āyus-yā-* (VS. AV.) 'length of life' (*āyus-*).

a. The final *-a* is retained before the suffix in *hiranyā-ya-* 'made of gold' (*hiranya-*), while *-an* is dropped before it in *aryam-yā-* 'intimate' (*arya-mān-* 'companion'). The suffix is added pleonastically in *avyā-ya-* and *āvya-ya-* 'belonging to sheep' (beside *āv-ya-*) and *gavyā-ya-* 'derived from cows' (beside *gāv-ya-*); also in forming a few possessive compounds, as *su-hāst-ya-* 'skilful-handed' (beside *su-hāsta-*)⁵. It is also used in forming a few governing compounds, as *ādhi-gart-ya-* 'being on the driver's seat' (*gārta-*), *abhinabh-yā-m*, adv. 'near the clouds' (*nābhas-*)⁶.

β. In some adjectives and substantives, the suffix has a primary appearance; e.g. *pīṣ-ya-* 'flower', *yij-ya-* 'related', *mādh-ya-* 'middle', *mār-ya-* 'young man', *sūr-ya-* 'sun', f. *sūr-yā-*⁷ (*svār-* 'light').

γ. Though as a gerundive suffix *-ya* must be regarded as primary, it is manifestly secondary in certain adjectives which have a gerundive sense; thus *a-vi-mok-yā-* (AV.) 'not to be loosened', *pari-varg-yā-*⁸ (AV.) 'to be avoided'.

δ. Akin to the gerundives are a few abstract feminines in *-yā*; e.g. *kr-t-yā-* 'action', 'enchantment', *vid-yā-*⁹ (AV.) 'knowledge', *deva-yaj-yā-* 'worship of the gods'.

229. The rare suffix *-yin*, like *-in*, forms a few possessive adjectives, all of which except one occur in the VS. They are *ātata-yin-* (VS.) 'having one's bow drawn' (*ā-tata-*), *dhanvā-yin-* (VS.) 'bearing a bow' (*dhānvan-*), *marā-yin-*¹⁰ (RV¹), N. of a man, *srka-yin-* (VS.) 'having a spear' (*srkā-*), *svadhā-yin-*¹¹ (VS.) 'owning the Svadhā'.

230. The suffix *-ra* forms four superlatives from prepositions and about a dozen ordinary nouns, most of which are adjectives. The superlatives are *ādha-ra-* 'lower', *āpa-ra-* 'later', *āva-ra-* 'lower', *ūpa-ra-*¹² 'lower'. The ordinary adjectives formed with the suffix have the sense of 'belonging to' or 'connected with'. It is usually added direct; e.g. *dhūm-rā-* 'grey' (*dhūmā-* 'smoke'), *āsr-rā-* 'ugly', *pāmsu-rā-* 'dusty' (*pāmsū-* 'dust', AV.), and with initial Vṛddhi *āgnīdh-rā-* 'belonging to the fire-kindler' (*agnīdh-*). It is added with connecting *i* in *medh-i-rā-* 'wise' (*medhā-* 'wisdom') and *rath-i-rā-* 'riding in a car'. It also occurs in a few substantives, some of which are of

¹ As if from *suvasva-*; like *vaiyāsv-ā-* 'descendant of Vyaśva'; cp. WHITNEY 1204 b, c.

² With Guna of final *-u* as usual before secondary suffixes (190); *prāśav-yā-* 'to be partaken of' (*pra-ā-*) and *ūrjav-yā-* 'rich in nourishment' (*ūrj-*) are formed without any primitives *prāśu-* and *ūrju-*.

³ With syncope in the suffix of the primitive; cp. 190.

⁴ From the weak stem of the primitive; cp. 190.

⁵ Cp. WHITNEY 1212 c.

⁶ Cp. WHITNEY 1212 m.

⁷ Cp. WHITNEY 1213 e; and Roots, under *svar-* 'sound'.

⁸ Here the guttural shows that these words are derived from nominal stems *-moka-* and *-varga-*.

⁹ In the RV. only in the compound *jātā-vidyā-* 'knowledge of creatures'.

¹⁰ Perhaps meaning 'brilliant' or, according to Sayana, 'destroying' enemies.

¹¹ The TS. IV. 4. 114 has *svadhā-vin-*.

¹² For *ānta-ra* cp. above p. 90, 39 and note 1.

doubtful etymology: *karmā-ra*¹ 'smith', *muṣka-rā*- (AV.), a kind of small animal², *sāmbara*-³, N. of a demon, *śāṅkurā*- (AV.) 'penis', *sahā-s-ra*- 'thousand'.

231. The suffix *-la* forms about a dozen adjectives with the same meaning as those formed with *-ra*, with which it sometimes interchanges and of which it is generally a later form. Examples are: *āstī-lā*- (AV.) 'ugly', *kapi-lā*- 'brown', *jīva-lā*- (AV.) 'lively', *tilvi-lā*- 'fertile', *bahu-lā*- 'abundant', *madhu-lā*- 'sweet', *śeva-lā*- (AV.) 'shiny'. This suffix also forms two or three diminutives: *vṛṣa-lā*- 'little man', *śiśū-lā*- 'little child', and the fem. *śalāka-lā*- (AV.) 'small splint'.

232. The suffix *-va* forms a few adjectives: *arṇa-vā*- 'billowy', *keśa-vā*- (AV.) 'hairy', *añji-vā*- (AV.) 'slippery', *śanti-vā*- (AV.) 'friendly', *śraddhi-vā*- 'credible'.

233. The suffix *-vat* forms seven feminine abstract substantives, with a local sense, from adverbs or prepositions: *arvā-vāt*⁴ 'proximity', *ā-vāt*- (AV.) 'proximity', *ud-vāt*- 'height', *nī-vāt*- 'depth', *parā-vāt*- 'distance', *pra-vāt*- 'height', *saṃ-vāt*- 'region'.

234. With the suffix *-van*, before which *-a* and *-i* may be lengthened, are formed some twenty derivatives, nearly all adjectives with the sense of 'possessing' or 'connected with'. The adjectives are: *amatī-vān*- 'indigent', *arātī-vān*- 'hostile', *iṅhā-van*- 'impetuous', *ṛṇā-vān*- 'indebted', *dhitā-van*-⁵ 'rich in gifts', *dhi-van*- (AV.) 'clever', *maghā-van*- 'bountiful', *śruṣṭi-vān*- 'obedient', *satyā-van*-⁶ (AV.) 'truthful', *samād-van*- 'warlike', *svadhā-van*, f. *-varī*-⁷ 'faithful', *hārd-van*- (VS.) 'hearty'; also the feminines *sumnā-vārī*- 'bringing favour', *sūnītā-varī*- 'joyous'. Somewhat anomalously formed are *indhan-van*- 'possessed of fuel' (*indhana*-), *sahā-van*-⁸ and *sāho-van*-⁹ (AV.) 'mighty'. There are also the substantives *āthar-van*- m. 'fire-priest', *muṣṭ-vān*- m. 'robber', and *śanti-t-van*-¹⁰ 'reward'.

235. The suffix *-vant* forms, from nominal stems of every kind, possessive adjectives numbering at least 250 in the Samhitās. A final vowel is often lengthened before the suffix, most frequently *-a*, but very rarely *-u*. Examples are: *keśa-vant*- 'hairy', *āsvā-vant*- 'possessed of horses' (beside *āśva-vant*-); *prajā-vant*- 'having progeny'; *sākhī-vant*- 'having friends', *śakti-vant*- 'mighty' (*śakti*- 'might'); *dyāvā-prthivī-vant*-¹¹ (AV.) 'connected with heaven and earth'; *viṣṇu-vant*- 'accompanied by Viṣṇu', *viśū-vānt*- 'dividing' (*viśu*- 'apart'); *hārit-vant*- 'gold-coloured'; *āsan-vānt*- (AV.) 'having a mouth', *rōman-vant*- and *lōma-vant*- (AV.) 'hairy', *śīrṣan-vānt*- (AV.) 'having a head'; *kakibh-vant*- (MS. 1. 11') 'having a peak'; *svār-vant*- 'splendid'; *pāyas-vant*- 'containing milk', *nas-vānt*- (AV.) 'having a nose'. With external Sandhi: *pīśad-vant*- 'variegated'¹².

a. Some of these derivatives, especially if formed from pronominal stems, have the meaning of 'resembling' instead of 'possessing'; thus *mā-vant*- 'like me', *i-vant*- 'so great', *kī-vant*- 'how far?', *Indras-vant*-¹³ 'like Indra', *nila-vant*-

¹ *śevāra*- 'treasury' probably stands by haplology for *śeva-vāra*-.

² The word occurs in TS. v. (B) as an adjective meaning 'having testicles'.

³ Probably a foreign word.

⁴ From *arva*- 'hither' contained in *arvāñc*- 'hitherward' and some other derivatives.

⁵ The Pada text has *dhitā-van*-.

⁶ The Pada text has *satyā-van*-.

⁷ The fem. of the secondary *-van* being formed like that of the primary *-van*; see 177 and cp. 179 a.

⁸ The Pada text has *sahā-van*-.

⁹ The only instance of external Sandhi with this suffix.

¹⁰ With *-i* interposed, as after short radical vowel preceding primary *-van*; e. g. *kṛ-i-van*-.

¹¹ Retaining the double accent of the primitive.

¹² In a few derivatives *-vant* has the appearance of a primary suffix: *vivās-vant*- or *vi-vasvant*- 'shining', *dr-vant*- 'swift', *yah-vānt*- 'speeding'.

¹³ With the *s* of the nominative.

'blackish', *nr-vānt* 'manly'. From this sense is derived the use of the neuter acc. as an adverb of comparison, e.g. *manuṣ-vāt* 'like Manus', 'as Manus did'.

236. The very rare suffix *-vaya*, probably a noun in origin, seems to be found only in one numeral adjective, *cātur-vaya* 'fourfold', and one substantive, *dru-vāya* (AV.) 'wooden dish'.

237. The suffix *-vala* (cp. 179) seems to be used in the formation of secondary derivatives only in *kṛṣi-valā* 'peasant' (*kṛṣi* 'tillage') and in the fem. *naḍ-valā* (VS.) 'reed-bed'.

238. The suffix *-vin* is used in forming nearly twenty possessive adjectives from stems ending in *-a* (which is lengthened), *-ā*¹, *-as*; thus *ubhaya-vin* 'partaking of both' (*ubhāya*-), *aśtrā-vin* 'obedient to the goad', *yaśas-vin* (AV.) 'beautiful'. To the analogy of the derivatives from stems in *-as* is due the insertion of *s* in *śata-s-vin* 'possessing a hundred'. The only derivatives from stems ending in any consonant other than *s* are *dhr̥ṣad-vin* 'bold' (*dhr̥ṣāt*-) and *vāg-vin* (AV.) 'eloquent' (*vāc* 'speech'), both formed as in external Sandhi.

239. The only derivative of the suffix *-vya* forming names of relationship which occur in the Saṃhitās seems to be *bhrātṛ-vya* (father's) 'brother's son'².

240. The suffix *-śa* forms eight or nine adjectives or substantives without in most instances changing the original meaning. The adjectives are *lā-śa* 'variegated', *bāhlu-śa* (VS.) 'brownish', *yuva-śa* 'youthful', and with possessive sense *roma-śa* 'hairy'. The substantives are *aṅku-śa* m. 'hook', *kāśma-śa* (AV.) m. or n. 'stupefaction'(?), *kālā-śa* m. 'jar', *turvā-śa*, N. of a man, *lopā-śa*³ m. 'jackal'.

V. COMPOUNDS.

BENFEY, Vollständige Grammatik p. 245—282. — WHITNEY, Sanskrit Grammar 1246—1316. — REUTER, Die altindischen nominalcomposita, ihrer betonung nach untersucht, KZ. 31, 157—232; 485—612. — WACKERNAGEL, Altindische Grammatik, 2¹, Nominalkomposition, 1905: cp. BARTHOLOMAE, IF. 20, 162—172 (Anzeiger).

241. **Form of compounds.**—The Vedic language has inherited from the Indo-European speech the power of combining words into a compound treated like a simple word as regards accent, inflexion, and construction. Both in the frequency and the length of compounds the Vedic language resembles that of Homer. In the RV. and the AV. no compounds of more than three independent members occur; and those which consist of three members are rare, such as *śābaddha-vrata-pramati* 'superior-minded owing to unbroken observances', *pūrva-kāma-kīrtvan* 'fulfilling former wishes', *mithā-avadya-pa* 'mutually warding off want', *hāri-manyu-sāyaka* 'stimulating the mettle of the bays'.

The two characteristic features of a compound are unity of accent and use of the uninflected stem in the first member (or members). There are, however, exceptions to both these rules. The Sandhi between the two numbers is occasionally different from that between words in a sentence. Occasionally also tmesis of a compound occurs⁴. Generally speaking a

¹ The doubtful word *vy-āśuv-in* (VS¹.) seems to add *-in* to the present stem with interposed euphonic *-v-*.

² *pitr-vya* 'father's brother', 'uncle', occurs in the later language.

³ Cp. GUSTAV MEYER, IF. I, 328.

⁴ Frequently in dual compounds, as *dyāvā ha ksāmā* 'heaven and earth'; occasionally in others also, as *śināś cic chēpam* for *śināḥ-śēpam*; *nārā vā śāmsam* for *nārā-śāmsam*; *saptā me sapṭā* for *saptā-sapta me*.

compound assumes a modified and single meaning as compared with the same words used in juxtaposition in a sentence; e. g. *kṛṣṇa-śakuntī-* (AV.) 'raven', while *kṛṣṇāḥ śakuntīḥ* would mean 'black bird'. Compounding must take place when a derivative has to be formed from the two words; as *kṣātrapat-ya-* 'property' beside *kṣétrasya páti-* 'lord of the field'. Sometimes, however, the case-ending remains while the compound accent is used, as *rāyas-poṣa-dā-* 'bestowing abundance of wealth', beside *rāyās pōsa-* 'abundance of wealth'. There is a tendency to compounding when the first of two syntactical words is indeclinable. Thus beside *sām yós* 'happiness and welfare' also appears *sām-yós* (I. 34⁶); and analogously the indeclinable form or stem of a word takes the place of the case¹. Sometimes compounds are formed by the coalescence of inflected words occurring side by side in a sentence. Thus *viśvāhā* (TS.) 'all days' beside *dāhā viśvā* (RV.) has become *viśvāha* 'daily' with a single accent. Occasionally, when two compounds have the same final member, the latter is used only once, as *mitrótá*² *médhyātithim* (I. 36⁷) for *mitrātithim utá médhyātithim*; *patayán mandayát-sakham* (I. 4⁷) for *patayát-sakham mandayát-sakham*. Sometimes one of the members of a compound governs a case³ outside the compound, as *árvato māmsa-bhikṣām* (I. 162¹²) 'begging for the flesh of the steed'; in some instances pleonastically, as *gaṇānām gaṇá-pátim* (II. 23¹) 'troop-leader of troops'. A case-form may agree with the first member of a compound when that member has the form or even only the sense of that case, as *rāyās-kāmo viśvāpsnyasya* (VII. 42⁶) 'desirous of wealth of all forms'; or a case-form may agree with the second member, while coordinated in sense with the first, as *mahā-dhané* . . . *árbhe* (I. 75) 'in great booty (and) in small'.

a. The gender of compounds is, in Copulatives (Dvandvas) and Determinatives (Tatpuruṣas) ending in substantives, that of the last member⁴; but collective compounds are regularly neuter⁵. Compounds ending in adjectives, possessives, and governing compounds have the gender of the substantives with which they agree or which they represent. The number in Determinatives is that of the last member. In Copulatives of the older types it is dual or plural according to the total number meant by the combination, while it is singular (and neuter) in the later type. Collective compounds (whether copulatives or possessives) are singular. Compounds ending in adjectives, possessives, and governing compounds, have the number of the substantive with which they agree or which they represent.

A. The First Member of Compounds.

242. Its form. — The first member of nominal compounds may consist of nouns (including numerals and pronouns) or indeclinables suitable for qualifying nouns. Exceptionally an inflected form appears in this position qualifying the second member in dependent determinatives and possessives. This is mainly due to words frequently in juxtaposition becoming permanently joined; thus beside the two independent words *jās pátiḥ* (VII. 38⁶) 'lord of the family'

¹ Thus for *viṣṇoḥ kṛámā-* (AV. TS.) 'step of Viṣṇu' there appears in a B. passage of the TS. (V. 2. 1¹) the compound *viṣṇu-kṛámā-*.

² The Pada text reads *mitrá utá*.

³ This seems to be almost restricted to the genitive in the Samhitās, but many examples of other cases (acc., inst., dat., abl.) occur in the later language.

⁴ In a few Dvandvas the gender of the

first member prevails (265, notes 1 and 2); and a few Determinatives change the gender of the final member, as *patnī-śāla-* (VS.) n. (*śālā-*) 'shed for the wives (of sacrificers)' and *agra-jihvā-* (VS.) n. 'tip of the tongue' (*jihvā-*).

⁵ Both Dvandvas (266) and Bahuvrīhis (290).

we find the compound *jās-pātim* (I. 185⁸). But it partly also arises from a desire to express the syntactical relation of the words in the compound even without antecedent juxtaposition; as in the verbal determinatives *dhanaṃ-jayā-* 'winning booty', *apsu-sād-* 'dwelling in waters'; or in possessives like *rāyās-kāma-* 'desirous of wealth'. Such case-endings show a tendency to encroach beyond their legitimate sphere; thus the frequency of the ending *-as* before *-pāti-*, e. g. *vāc-as-pāti-* 'lord of speech', led to its becoming the general genitive sign before that word, as in *rātha-s-pāti-* 'lord of the car' (*rātha-*). Similarly, according to *apsu-kṣi-t-* 'dwelling in the waters' was formed *apsu-jī-t-* beside *ab-jī-t-* 'winning waters', where the locative is not appropriate. Ordinarily the first member appears only in its stem form. As the stem cannot express number it may mean either the singular or the plural. That it often indicates the plural is shown by expressions like *narāṃ* or *jānānāṃ nr-pātī-* 'man-guardian of men' or 'people'. The plural sense is also evident in compounds like *devā-kṛta-* 'made by the gods', *vīrā-jāta-* 'produced by men', *nr-pāti-* 'lord of men'. In personal pronouns and cardinals the number is of course inherent in the stem itself.

a. The gender is expressed in the first member only in as far as feminine words retain their f. stem when coordinated in copulatives or dependent on the final member in the sense of a case in determinatives; e. g. *patnī-sāla-* (VS.) 'shed for wives'. The f. suffix *-ā* is, however, often shortened to *a*², as in *amīva-hān-* 'destroying suffering', *amīva-sātana-* 'dispelling suffering' (*āmīvā-*). But when a feminine adjective as first member agrees attributively with a feminine in the last member, it appears in the masculine stem-form³; e. g. *prāyata-dakṣiṇa-* 'one by whom a sacrificial fee (*dakṣiṇā-*) has been presented'⁴.

243. If the stem is liable to gradation, that form is used which occurs in the weak cases. Thus in the vowel stems *-i*, *-u*, *-r*, appear; e. g. *pāti-juṣṭa-* 'dear to a husband', *vasu-vid-* 'finding wealth', *pitr-yajñā-* 'sacrifice to the manes'. Similarly *dyu-* (*dṛṇ-*) 'heaven' appears before consonants, as *dyu-kṣā-* 'dwelling in heaven', *dyū-bhaktā-* 'presented by heaven', but *div-* before vowels, as *div-īt-* 'going to heaven', *div-iṣṭi-* 'prayer'. The two stems *dāru-* 'wood' and *āp-* 'water' are reduced to *drū-* and *ap-*: *drū-padd-* 'wooden pillar', *drū-sād-* 'sitting on the tree'; *ap-tīr-* 'overcoming the waters', *ab-jā-* 'derived from waters'. The stem *pīlmāṇs-* 'man' appears in the weak form *pūms-* in *pūms-calī-* (VS. AV.) and *pūms-calā-* (VS.) 'courtesan' ('running after men').

a. Stems in *-an* have *-a* not only before consonants⁵, but also before vowels⁶ and *y*, *v*⁷; e. g. *rāja-putrā-* 'king's son', *ukṣāṇma-* 'devouring bulls' (*ukṣān-*), *āsmāsyā-* 'whose mouth is a rock' (*āsman-*), *brāhmeddha-* 'kindled with devotion' (*brāhman-*), *brahmaudand-* (AV.) 'boiled rice (*odand-*) for Brāhman' (*brahmān-*). Exceptions, however, are *nemann-ī-* 'following the lead', *vṛṣaṇ-aśvā-* 'drawn by stallions', *vṛṣaṇ-vasu-* 'having great wealth'⁸.

b. Stems in *-in* seem to follow the same analogy, dropping the *-n* before consonants; thus *śāci-gu-* (only voc.) 'having strong cattle' and *śāci-pūjana-* (only voc.) 'worshipping the strong'⁹.

¹ The compounding of such forms probably often started from vocatives like *sahasas putra* treated as a unit in regard to accent.

² This, however, seems to be due to metrical influence.

³ An exception in *urvy-ūti-* 'giving wide aid', where the f. stem *urvī-* appears instead of the m. *urū-*.

⁴ In *bṛhāc-chandas-* (AV.) 'having Brhat

as metre' and *jāgac-chandas-* (AV. VS.) 'having Jagati as metre', the first members doubtless represent neuter names of the metres.

⁵ As in *rāja-bhis* etc.

⁶ Unlike *rāj-ñ-e* etc.

⁷ Not *-an* as in *rājan-yā*, *udan-vānt-*.

⁸ In *āsānn-iṣu-* 'having arrows in his mouth' the first member is a locative.

⁹ Cp. WACKERNAGEL 21, p. 54 β, note.

c. Occasionally the weak grade stem used as first member does not occur as an independent word; thus *kṣā-pāvant-* and *kṣa-pāvant-* 'earth-protector' from *kṣām-* 'earth'; *jñu-bād-* 'bending the knee' from *jānu-* 'knee'; *man-dhāt-* 'devout man' from *mān-as-* 'mind' (through **manz-*), *sūt-pati-* 'lord of the abode', probably from *sād-as-* 'abode' (through **sats-*).

204. When in the inflexion of a word two or more collateral stems (not differing in gradation only) are used, the one which appears in weak cases is mostly employed as first member in compounds. 1. Even though the stem *ās-yā-* 'mouth' is inflected throughout, the alternative stems of weak cases *ās-* and *āsan-* are preferred: *ā-daghnā-* 'reaching to the mouth', *āsann-iṣu-*¹ 'having arrows in his mouth'. 2. *udān-*² 'water' is preferred to *uda-kā-*³: *uda-grābhā-* m. 'holding water', *uda-pū-* (AV.) 'purified by water', *uda-meghā-* 'water-shower'; *uda-kā-* appears only in *uddātman-*⁴ (AV.) 'having water for its chief substance'. 3. Of the three stems *pānthān-*, *pathi-*, *pāth-*, only the middle one, which appears before consonant endings, is used: *pathi-kṛt-* 'path-making', *pathi-rākṣi-* 'protecting roads'. 4. *śākan-*⁵ is preferred to *śākṛt-* 'dung': *śāka-dhūma-* (AV.) 'dung-smoke', *śāka-piṇḍā-* (VS.) 'lump of dung', *śāka-pūta-* ('purified by dung'), N. of a seer. 5. *śīrsān-* is preferred to *śīras-* 'head': *śīrṣa-kapālā-* (AV.) 'skull', *śīrṣa-bhīḍya-* (AV.) n. 'head-splitting', *śīrṣa-mayā-* (AV.) m. 'disease (*āmaya-*) of the head'. 6. There is fluctuation between *pād-* and *pāda-* 'foot', *māms-*⁶ and *māmsā-* 'flesh', *hṛd-* and *hṛdaya-* 'heart': *pād-ghoṣā-*⁷ (AV.) 'sound of footsteps', but *pāda-gṛhya-*, ger. 'seizing by the foot'; *māms-pācana-* 'used for cooking flesh', but *māmsa-bhikṣā-* 'begging for flesh', *hṛd-roḡā-* 'heart-disease', but *hṛdaya-vidh-* 'wounding the heart'⁸.

245. Alternative adjective stems sometimes appear in the first member of compounds. Thus in the RV. *mahi-* interchanges with *mahā-*⁹ 'great' in Karmadhārayas and Bahuvrhis, as *māhi-kṣatra* 'owning great sway', but *mahā-dhānā-* 'great booty', *mahā-manas-* 'great-minded'¹⁰. A few stems in *-i* appear instead of or interchanging with others in *-ra*: *rji-* in *rji-pyā-* and the Proper Names *rji-svan-*¹¹ beside *rjīrā-* 'quick' in *rjīrāśva-* ('having quick horses'), N. of a man; **dabhi-* in *dabhiti-* (for **dabhi-iti-*) 'injurer', beside *dabhrā-* 'small' in *dabhrā-cetas-* 'of little wit'; *sviti-* in *svitī-dān-*¹² 'bright', beside *svitrā-* (AV.) 'white'; *saci-* in *saci-vid-* 'belonging together', beside *ā-sk-ra-*¹³ 'united'; perhaps also *-kravi-* for **krivi-* in *ā-kravi-hasta-* 'not having bloody hands', beside *krū-rā-*¹⁴ (AV.) 'bloody'.

a. A few adjective stems in *-i* used as first member neither occur as uncompounded adjectives nor have corresponding adjective stems in *-ra*: *tuvi-jātā-* 'mightily born', *tuvi-grīva-* 'strong-necked', *tuvi-bhas-* 'very strong'; *gabhi-śāk* (AV.) 'deep down'.

¹ See above p. 145, note 8.

² Inst. sing. *udā*, pl. *udā-bhis*.

³ Nom. n. acc. *udakām*.

⁴ With irregular accent; cp. WACKERNAGEL 2¹, p. 56, note.

⁵ Inst. *śāka-bhis* (TS.), nom. acc. *śākṛt*.

⁶ Beside *vanā-* 'wood' (which is fully inflected and appears in *vanā-dhiti-* 'layer of wood'), the stem *van-* (gen. *van-ām*, loc. *vaṃ-sū*) is perhaps used in *vaṃ-saga-* 'bull', *van-dhūra-* 'car-seat', and *van-ād-* 'devouring wood' (?).

⁷ Perhaps in *pād-grābhī-*, N. of a man or demon, if *pād-* = *pad-*, cp. WACKERNAGEL 1, 148 a.

⁸ On the other hand, of the alternative stems *asṛj-* and *asān-* 'blood', only the nom. acc. form is used; e. g. *asṛj-pāvan-* (AV.) 'drinking blood', *asṛj-mukha-* (AV.) 'bloody-faced'.

⁹ *mahā-* being the m., *mahi-* the n. nom. acc. stem, beside the weak dat. *mah-i* etc.

¹⁰ The AV. has the stem *mahāt-* in the Karmadhāraya *mahāt-kāṇḍā-*, 'great section'.

¹¹ Perhaps also in *rjīli-* (= *rji-iti-*), cp. WACKERNAGEL 2¹, p. 59.

¹² Cp. *śiti-pād-* 'white-footed', *śiti-prāṣṭha-* 'white-backed'.

¹³ From *sac-* 'be attached' with syncope.

¹⁴ Cp. WACKERNAGEL 2¹, p. 59.

246. Extension of the stem sometimes takes place in the first member. The commonest addition is *-a* owing to the frequency of that ending: *dur-a-dabhná-* (AV.) 'eluding doors', *aśvin-a-kṛta-* (VS.) 'done by the Ásvins'; *viśaújas-*¹ (VS.) 'ruling the people'; *ṣaṭ-a-rcá-*² (AV.) 'collection of six verses'. An *a*-stem becomes one in *-as* in *yakṣmo-dhā-* (AV.) 'seat of a disease' (*yakṣma-*). An extension with *-d* appears in *śatád-vasu-*³ 'having a hundred (*śatá-*) treasures', and in *án-atid-bhuta-*⁴ 'unsurpassed'.

a. Shortening of the stem sometimes takes place by the dropping of a final *t* or *s* (preceded by *a*) or of the vowel *-a*; thus *pr̥sodará-* (TS. v. 6. 14¹) 'having a spotted (*pr̥sat-*) belly' (*udāra-*); *āpna-rāj-* 'ruling over riches' (*āpnas-*); *bhar-iśá-*⁵ (iv. 40²) 'desiring booty' (*bhāra-*); *til-pīñja-* (AV.) 'barren sesamum' (*tilā-*); *sas-pīñjara-* (TS. iv. 5. 2¹) 'reddish like grass' (*sasá-*), may also be an example, but it is more probably a modification of *śas-pīñjara-* (VS. xvi. 17) by haplology for **śaspa-pīñjara-*.

247. Adverbs often occur as first member of compounds. In several instances a nominal stem in *-a* represents an adverbial case (acc., inst., abl., loc.) formed from that stem; thus *nitya-vatsa-* 'having a calf continually' (*nityam*); *satya-yáj-* 'sacrificing truly' (*satyam*), *samantá-śiti-bāhu-* (VS.) 'whose forefeet are white all round' (*samantám*); *sana-jā-* 'born of old' (= *sanā* or *sanāt*); *upāká-cakṣas-* 'visible from near at hand' (*upāke* 'near'). Occasionally a nominal stem which has no separate existence is abstracted from the adverb; thus *ará-maṇas-* 'ready-minded' (from *āram* 'ready'), *ará-matī-* 'suitable prayer', *abhyardha-yájvan-* 'offering apart' (*abhyardhús*). A cardinal is sometimes thus used instead of its adverb: *try-āruṣa-* 'reddish in three places' (*trí-s*), *dvi-já-* (AV.) 'born twice' (*dvi-s*).

248. The case-ending is also preserved in several instances; thus *aram-kṛt-* 'preparing', *sākam-ikṣ-* 'sprinkling together', *sākam-yīj-* 'joined together' (*sākām*), *sāyam-bhavá-* (AV.) 'becoming evening'; *pañcā-doṣá-* (VS.) 'late evening'. Adverbs that are neither case-forms nor look like them regularly remain unchanged; thus *akṣṇayā-drīh-*⁶ 'injuring wrongly'; *itthā-dhī-* 'truly devout'; *idā-vatsará-* (VS. AV.) 'the present year', a particular kind of year; *pīnar-nava-* 'renewing itself', *punar-bhū-* 'arising again'; *viśvato-dhī-* 'observing in all directions', *viśu-rūpa-* 'coloured variously' (*viśu-*), *viśu-vṛt-* 'rolling in various directions'. A nasal is added in *makṣu-ṇ-gamā-* 'approaching quickly' (*makṣū*).

249. Prepositions frequently occur as the first member of a compound.

1. Owing to their originally adverbial character they may qualify ordinary adjectives or substantives like adverbs; thus *āti-kṛṣṇa-* (VS.) 'excessively dark', *vī-mahī-* 'very great'; *prā-napāt-* 'great grandson', *vī-vāc-* 'opposing shout'; and in Bahuvrīhis: *prā-sṛṅgá-* (VS.) 'having prominent horns', *vṛ-āṃsa-* 'having shoulders wide apart'.

2. Owing to their constant connexion with verbs they are very common before verbal nouns; e.g. *ūpa-śtu-t-* and *ūpa-stuti-* 'invocation'; *pūrā-hita-* 'domestic priest'.

3. Owing to their frequent connexion with cases, they also appear in a governing sense; e.g. *ādhi-gart-ya-* 'being on the car-seat', *anu-pathá-* 'following the path'.

¹ For *viśa-ojas-* like (AV. VS.) *satyáújas-* (= *satya-ojas-*) instead of *viś-ojas-*.

² Like *pañcarcá-* = *pañca-ṛca-*.

³ Influenced by the analogy of *pañcāśád-* '50' etc., and *viśád-vasu-*, etc.

⁴ Due to a confusion of **ati-bhuta-* = *ati-bhūta-* 'surpassed' and *ādibhuta-* 'marvellous'.

⁵ According to the analogy of *gav-iśá-* 'desiring cows'.

⁶ *akṣṇa-yāvan-* 'going across' stands by haplology for **akṣṇayā-yāvan-*. Cp. WACKER-NAGEL 2¹, p. 128 d.

a. Prepositions as first member sometimes appear in a shortened form; thus *bhi-* = *abhi-* in *bhi-sāj-* 'healer'; *o-* = *ava* in *o-gaṇā-* ('away from the crowd') 'isolated', 'wretched', and in *o-paśā-* 'top-knot' ('that which is tied down', from *paś-* 'fasten'). On the other hand, *anu* several times appears lengthened to *ānu-*: thus *an-ānu-kṛtyā-* 'inimitable', *an-ānu-dā-* 'not giving way', *an-ānu-diṣṭa-* 'unsolicited', *an-ānu-bhūti-* 'disobedient', *ānu-śak-* 'in constant succession'.

250. *Sam* and *sa-*. — The preposition *sām* is of very common occurrence as first member. This is its form invariably before vowels, and when accented originally always before consonants. Its unaccented form *sa-* (= *sm-*) should phonetically always appear before consonants. But the proper use of *sām-* and *sa-* before consonants has begun to be confused.

a. In determinatives (1) when the final member is a verbal noun *sam-* always appears before a vowel, as *sam-āṅkā-* (AV.) 'hook' (from *āṅc-* 'bend'), *sam-īdh-* 'fuel'; and *sām-* if accented predominates³ before consonants, being phonetic; e. g. *sām-gati-* f. 'coming together', *sām-dhātṛ-* 'one who puts together', *sām-prkta-* 'mixed'. *sā-*, however, also occurs in *sā-gdhi-* (VS. MS.) f. 'eating together', *sā-cyuti-* (MS. II. 7¹²) 'falling together', *sā-pūti-* (VS. MS.) f. 'drinking together', *sā-hūti-* f. 'joint invocation'.

(2) *sa-* is preserved before accented verbal nouns formed from the simple root with or without *-t*, or with the suffixes *-a*, *-ana*, *-van*, *-in*; thus *sa-cit-* 'thinking', *sa-bādḥ-* (TS. III. 2. 12⁴) 'oppressed', *sa-yūj-* 'united', *sa-vṛdh-* 'increasing together', *sa-ṣṭibh-* (TS. IV. 3. 12²), a kind of metre. *sa-syād-* 'streaming together'⁴; *sa-kṣit-* 'dwelling together', *sa-srīt-* 'streaming'⁵; *sa-gm-ā-* (VS.) 'coming to terms', *sa-jōsa-* 'unanimous', *sa-mādana-* 'conflict'⁶; *sa-yā-van-* 'going along with', *sa-yūg-van-* 'united with', *sa-sthā-van-* 'standing together', *sa-jit-van-* 'victorious'; *sa-vās-in-* (AV.) 'dwelling together'⁷.

(3.) Before ordinary adjectives *sam-* appears in *sām-vasu-* 'fellow-dweller', *sām-miśla-* 'commingling', *sām-priya-* (VS.) 'loving one another', and even when unaccented before ordinary substantives in *sām-vatsarā-* 'year', *sām-grāmā-* (AV.) 'assembly', but *sa-pātṇi-* 'co-wife'.

b. In Bahuvrihis when the meaning is (1.) 'together' (as in the verbal use of the preposition) *sam-* appears, as *sām-hanu-* (AV.) 'striking the jaws together', *sām-gavā-* m. '(time when the) cows (are driven) together', and (as usual before vowels) *sam-udrā-* m. 'sea'. But when the meaning is (2) 'united with', 'accompanied by' what is expressed by the final member, *sa-* is almost exclusively used (and nearly always even accented)⁸, as *sā-cetas-* 'accompanied by intelligence', 'rational'; *sam-* occurs here only in *sām-sahasra-* 'accompanied by a thousand', and in *sām-pātṇi-* (AV.) 'accompanied by her husband'⁹. In this sense *sam-* still appears before vowels in *sām-agra-* and *sam-agrā-* (AV.) ('including the top'), 'complete', *sām-āṅga-* (AV.) 'accompanied by all limbs'¹⁰, 'complete', *sām-āsir-* 'accompanied by mixture', 'mixed'; but even here *sa-* once in the RV. takes the place of *sam-* in the compound *sāsana-* (x. 90⁴)

¹ The initial *a-* of some other prepositions is lost in the later language: *pi-* = *āpi* (SB.); *dhi-* = *ādhi* and *va-* = *āva* are post-Vedic.

² See WACKERNAGEL 2ⁱ, p. 72 s., and cp. BRUGMANN, KZ. 25, 214, note.

³ *Sam-* occurs more than three times as often as *sa-* before consonants, doubtless owing to the parallel use of *sam-* with verbs.

⁴ But also *sām-gir-* 'assenting', *sām-yāt-* 'contiguous'.

⁵ But also *sām-jit-* 'conqueror', *sām-hāt-* 'layer'.

⁶ But also *sām-gamā-* 'coming together', *sām-cāraṇa-* 'suitable for walking on'.

⁷ With verbal nouns otherwise formed, as with *-tra* or *-na* only *sam-* occurs, as *sām-hotrā-* 'joint sacrifice', *sām-praśnā-* 'interrogation'.

⁸ With the usual Bahuvrihi accent on the first member.

⁹ In order to distinguish this sense from that of *sa-pātṇi-* 'co-wife'.

¹⁰ Cp. also the adv. *sam-antā-m* (AV.) 'including the ends', 'completely'.

'provided with food' (*śāna-*), 'eating', and becomes common in the later Samhitās; e. g. *sāṅga-* (AV.) 'accompanied by the limbs' (*āṅga-*), *sāntar-dēsa-* (AV.) 'accompanied by the intermediate quarters' (*antar-dēśa-*). — When the meaning is (3.) 'in common', 'same', 'identical'¹ *sa-*² is very common before consonants, as *sā-keta-* 'having the same intention', *sā-lakṣman-* 'having the same characteristics'; while *sa-* appears only in *saṃ-śīśvar-* 'having a calf in common', *sām-manas-* (AV.) 'being of the same mind', unanimous, *sām-mātr-* 'having the same mother'. In this sense *sa-* alone appears (as usual) before vowels: *sām-anta-* 'contiguous' ('having the same boundary'), *sām-okas-* 'having a common abode', 'living together'.

251. Particles, which for the most part have no independent existence, frequently appear as first member of compounds.

1. The negative particle, the form of which in the sentence is *na*, almost invariably appears in composition as *a-*³ before consonants, and invariably as *an-* before vowels. It completely reverses the meaning of the final member; thus *mitrā-* 'friend', *a-mitra-* 'enemy', *śastī-* 'praise', *ā-śasti-* 'curse'⁴. As participles, infinitives, and gerunds are nominal forms, they may be compounded with the privative particle: thus *ā-bibhyat-* 'not fearing', *ā-budhya-māna-* 'not waking', *ā-dāsyant-* (AV.) 'not about to give', *ā-vidvāms-* 'not knowing'⁵. The syntactical form of the particle is very rare: *na-murā-* (AV¹.) 'non-dying'(?).⁶ Perhaps also in *nā-pāt-* 'grandson', if it originally meant 'un-protected'⁷.

2. *su-* 'well', 'very', except in the RV. very seldom used independently⁸, and *du-* 'ill', 'hardly', which occurs as a prefix only, appear as first member in determinatives and possessives; e. g. *su-kāra-* 'easy to be done', *śi-kṛta-* 'well-done', *su-dā-* 'giving willingly', *su-vasanā-* 'fair raiment', *su-varuṇ-* 'fair-coloured', *sv-śva-* 'having excellent horses'; *dū-dāś-* (AV.) 'not-worshipping', 'irreligious', *duś-cyavanā-* 'difficult to be felled', *dur-vāsa-* 'having bad clothing', 'ill-clad'; *dur-āhā* (AV¹.) 'wail' is formed as an antithesis to *sv-āhā* 'hail!'.⁹

3. There are a few prefixes beginning with *k-* which seem to be etymologically connected with the interrogative, and express depreciation, badness, or difficulty: *ku-*⁹ in *ku-carā-* 'wandering about', *ku-nakhin-* (AV.) 'having diseased nails', *ku-naṇṇamā-* 'hard to bend', *kū-yava-* (VS.) 'bringing bad harvest'¹⁰; *kad-* in *kat-payā-* 'swelling horribly'; *kim-* in *kim-śilā-* (VS. TS. MS.) (land) 'having small stones', *kim-puruṣā-*, a kind of mythical being ('some-what like a man'); a collateral form *kavā-* perhaps in *kavāri-* 'stingy', *kavā-sakhā-* 'selfish'¹¹.

4. The particles *-id* and *-cid* make their way into the first member of compounds in the company of pronominal words to which they may be

¹ *sa-* is also used in this sense: as *saṃānā-bandhu-* 'having the same relatives'.

² *sa-* has the sense of 'one' in *sāhā-* (AV.) 'lasting one day', *sa-ṣṭ-* 'once', *sa-dīvas* and *sa-dyās* 'on one and the same day'.

³ This is the low-grade form (= *u-*) of *nā-*.

⁴ It frequently reverses the pregnant sense of the final member, as *vi-śastī-* '(good) dissector', *a-viśastī-* 'bad dissector'.

⁵ See KNAUER, Ueber die betonung der composita mit a privativum im Sanskrit, KZ. 27, 1—68; examples from the later Samhitās in DELBRÜCK, Altindische Syntax p. 540 f., Syntaktische Forschungen 2, p. 530 f.

⁶ *nā-puṃsa-ka-* 'neuter' also occurs in MS. and ŚB.

⁷ See LEUMANN, Festgruss an Böhtlingk, p. 77 f. For a few other doubtful compounds with *na-* see WACKERNAGEL 2¹, p. 78, note.

⁸ *śi-* occurs as an independent particle about 250 times (but never at the beginning of a sentence) in the RV., rarely in the later Samhitās: only 14 times in AV.

⁹ Often in adverbs such as *kū-tas* 'whence', *kū-tra* 'where'.

¹⁰ On a few doubtful compounds with *ku-*, see WACKERNAGEL 2¹, p. 83, note.

¹¹ Also in *kāvā-tiryāṇ-* (TS.) 'directed somewhat across'.

appended; thus *tad-id-artha-* 'directed to that particular object'; *kā-cit-karā-* 'effecting all manner of things'; *kū-cid-arthin-* 'striving to get anywhere', *kuha-cid-vid-* 'wherever being'.

5. A few interjectional or onomatopoetic words are compounded with *-kāra-* and *-kṛti-* 'making' = 'sound', 'utterance', or *-kartṛ-* 'maker', to express the actual phonetic sound of those words: thus *vaṣaṭ-kārā-* (AV. VS.) 'the interjection *vaṣaṭ*', *svadhā-kārā-* 'pronouncing (the benediction) *sva-dhā*', *svāhā-kṛti-* 'consecration with the call *svāhā*', *hin-kartṛ-* (TS.) 'one who utters the sound *hin*', *hin-kārā-* (VS.) 'the sound *hin*'. In *has-kartṛ-* 'enlivener', *has-kārā-* 'laughter', *hās-kṛti-* 'loud merriment', the first member represents either an interjection connected with the verb *has-* 'laugh', or a reduced form of **hasas-* 'laughter' (like *sāt-pati-* for *sādas-pati-* through **sāts-pati-*).

B. The Last Member of Compounds.

252. Its form. — Practically all nouns may appear in this position. But many verbal nouns, especially participles, if used in their primary sense, are found exclusively after indeclinables which are capable of being combined with the corresponding verbs. Some stems also occur as final members though not used independently; such are verbal nouns formed from the simple root with or without an added determinative *-i*; also derivatives like *-janīna-* (AV.) 'belonging to the people (*jāna-*) of *-i*'.

a. Change of ending. — When the gender of the final member is changed, the *-ā* of feminine words, even though radical, becomes *-a* in masculine or neuter compounds; thus *priyosriyā-* 'fond of cows' (*usriyā-*); *an-avasā-* 'restless' (from *ava-sā-* 'rest'), *a-śraddhā-* 'unbelieving' (from *śrad-dhā-* 'belief'), *ṛtā-jyā-* 'well-strung' (from *jyā-* 'bowstring'). Even *-ī* in a few instances becomes *-a*; thus *ati-rātrā-* 'performed overnight' and *aho-rātrā-* 'day and night' (*rātrī-*); *api-sarvarā-* 'early in the morning' and *ati-sarvarā-* or *ati-sarvarāṣu* (AV.) 'late at night' (*śarvarī-*).

On the other hand m. and n. stems in *-a* regularly end in *-ā* in the feminine, as *cittā-garbhā-* 'having evident offspring' (*gārbha-* m.); and *pāti-* 'husband' in f. possessives substitutes *-patnī-*; thus *eka-patnī-* (AV.) 'having a single husband', *dāsā-patnī-* 'having demons as lords', *sa-patnī-* 'having one husband in common', *sām-patnī-* (AV.) and *sahā-patnī-* (AV.) 'having her husband with her', *su-patnī-* 'having a good husband'; also in the determinative *vīrā-patnī-* 'wife of a hero'.

253. Alternative stems. — When in the inflexion of a word alternative stems are used, only one of these, and as a rule the older one, appears as final member of possessive compounds: thus *dānt-* 'tooth' (not *dānta-*) in *śatā-dant-* (AV.) 'hundred-toothed', *śuci-dant-* 'bright-toothed'; *pād-* 'foot' (not *pāda-*): *a-pād-* 'footless', *uttanā-pad-* 'whose feet are extended', *eka-pad-*¹ 'one-footed'; *nās-* 'nose' (not *nāsā-*) in *fjū-nas-*² 'straight-nosed', N. of a man³; *ūdhan-* 'udder' (not *ūdhar-*) in *an-ūdhān-*⁴ 'udderless', *rapśād-ūdhan-* 'having a distended udder', f. *ā-cchidrodhīnī-* 'having an intact udder'; *dhanvan-* 'bow' (not *dhanus-*) in *abalā-dhanvan-* (AV.) 'having a weak bow', *avatata-dhanvan-* (VS.) 'having an unstrung bow', *kṣiprā-dhanvan-* 'having a swift bow', *śatā-*

¹ The AV., however, has the nom. sing. *eka-pāda-h*.

² According to BLOOMFIELD also in *rujānās*, for *rujānā-nās* 'broken-nosed'; see p. 59, note 1.

³ According to WACKERNAGEL 2¹, p. 92 (top), *a-nāsikā-* occurs in TS. (VII. 5. 12¹).

⁴ Cp. WACKERNAGEL 2¹, p. 93, note.

dhanvan- (VS.) 'having a hundred bows'¹; *śīrṣān-* 'head' (not *śīras-*) in *a-śīrṣān-* 'headless', *tri-śīrṣān-* 'three-headed'², f. *rūru-śīrṣṇ-ṛ-* 'having the head of a Ruru antelope'³; *hṛd-* 'heart' (not *hṛdaya-*) in its long-grade form *hārd-* in *durhārd-* (AV.) 'ill-disposed' and *su-hārd-* 'good-hearted'.

a. Sometimes an alternative stem is used which has not been preserved as an independent word; thus *jñu-* 'knee' (weak form of *jānu-*) in *asitā-jñu-* (AV.) 'dark-kneed', *mitā-jñu-* 'firm-kneed'⁴; an old stem *-medhas-* in *su-medhās-* 'wise' and *puru-mēdhas-* (SV.) 'wise' beside the regular compounds in *-medha-* (from *medhā-* 'wisdom') such as *puru-mēdha-* 'having much wisdom'; *-tvacas-*⁵ 'skin' in *śūrya-tvacas-* (AV. VS.) 'having a skin bright as the sun' and *hiranya-tvacas-* (AV.) 'having a golden skin', beside *tvac-* in *śūrya-tvac-* and *hiranya-tvac-*.

254. Transfer stems. — Some four stems appear in certain forms changed to stems in *-as* from a misunderstanding of the nom. *-s* in *-ās* (as in *su-prajā-s*); thus from *prajā-* 'offspring', *ā-prajas-* (AV.) 'having no offspring', and *su-prajās-*⁶ 'having good offspring', *īdā-prajas-*⁷ (MS. I. 5³) 'descendant of *Idā*'; from *kṣā-* 'dwell', *divā-kṣas-* 'living in heaven'; from *dā-* 'give', *dravino-dās-* 'bestowing wealth'; from *dhā-* 'put', *vayo-dhās-* (AV. VS.) 'bestowing strength' and *varco-dhās-* (AV.) 'bestowing vigour'. On the other hand, by the loss of final *-s* or *-t* a few consonant stems are transformed to *a*-stems; thus beside *an-āgas-* 'guiltless' appears *an-āga-*, and beside *puru-dāmsas-* 'abounding in wondrous deeds', *puru-dāmsa-*; *ūrv-aṣṭhīd-* (VS.)⁸, n. du. 'thigh and knee', beside *aṣṭhī-vānt-* m. du. 'knees' ('bony'); *ubhayā-da-*⁹ (AV.) 'having teeth in both (jaws)', beside *ubhayā-dat-*.

255. Vowel gradation in final member. — a. 1. The low grade vowel of the roots *dā-* 'give' and *dā-* 'cut' disappears when the past participles **dita-* 'given'¹⁰ and *dita-* 'cut' and the action noun **diti-* 'giving' become unaccented final members in a compound: thus *ava-tta-* (VS.) 'cut off', *devā-tta-* 'given by the gods', *vy-ā-tta-* (AV. VS.) 'opened', *pārī-tta-* (VS.) 'given up'¹¹, *ā-pratī-tta-* (AV.) 'not given back'; *bhāga-tti-* 'gift of fortune', *maghā-tti-* 'giving of presents', *vāsu-tti-* 'granting of wealth'¹². Unreduced forms, however, occur in *tvā-dāta-* and *tvā-datta-* 'given by thee' and in *havyā-dāti-* 'sacrificial gift'¹³.

2. The vowels *ī* and *ū* in the radical syllable of the final member is in a few instances reduced to *i* and *u*; thus *try-udhān-* 'having three udders' (*ūdhan-*), *dhrī-jū-* 'inspiring the mind' (*jū-* 'impel'), *su-śirā-* 'having a good channel', 'hollow' (*śīrā-* 'stream'), *sū-ṣuti-* 'easy birth' (*sū-ti-* TB.), *ā-hūti-* 'invocation' (otherwise *sā-hūti-* 'joint invocation', etc.). Derivative *-ṛ* is reduced to *-i* in *ā-ni-bhṛṣṭa-taviṣi-* 'having unabated power' (*taviṣ-ṛ-*).

¹ The determinative *indra-dhanūs-* 'Indra's bow', occurs in the AV.

² The AV. however has *prthī-śīras-* 'broad-headed'.

³ From *āsthan-* (beside *āsthi-*, AV.) occur both *an-asthān-* and *an-asthā-* 'boneless'.

⁴ Other reduced stems are *sā-gāhi-* (VS.) 'joint meal' (*√ghās-*), *nīdā-* 'nest' (*nī-* + *√sad-*), *upa-bā-i-* 'noise' (*upa-* + *√pad-*) *ā-sk-ra-* 'united' (*√vac-*); perhaps *pari-mā-* 'best part of' (*āmā-* 'part').

⁵ Also in the derivative *tvacas-yā-* (AV.) 'being in the skin'.

⁶ Under the influence of this new stem is formed *su-prajā-s-tvā-* 'possession of good offspring' (for **su-prajā-tva-*).

⁷ In K. *īdā-prajas-* (IS. 3, 463) with the *ā* of *īdā-* unshortened.

⁸ Formed by dropping the *-t* of the weak stem *aṣṭhī-vānt-*.

⁹ Formed by dropping the *-t* of the weak stem *-dat-*.

¹⁰ This phonetic form has otherwise been ousted by the anomalous participle *dat-īd-* made from the weak present stem *dad-*.

¹¹ The participle *prā-tta-* 'given up' also occurs in TS. II. 2. 8⁴ (B).

¹² *prā-tti-* 'gift' also occurs in TS. v. 4. 7² (B) and *nir-ava-tti* 'distribution of shares' in K.

¹³ The *ā* of *sāman-* 'chant' is perhaps reduced to *a* in *śk-sāma-* (VS.), *śk-sāma-* (TS.), and *śc-sāma-*; cp. WACKERNAGEL 2¹, 43 L, note.

3. The *o* of *gô*- 'cow' is reduced to *-u* in *puṣṭi-gu*- 'rearing cows', N. of a man, and *su-gî*- 'having fine cows'. The *-ai* of *râi*- 'wealth', is reduced to *-i* in *brhâd-ri*- 'having abundant wealth'; perhaps also in *rdhâd-ri*-, N. of a man.

4. Final *-i* and *-u* of the first member combine with the low grade form of *â* of *âp*- 'water' in the last member to *î* and *û*, in *dviîp-â*-³ 'island' (*dvi-âp*-), *pratiîp-â-m* 'against' (*prati-*) 'the stream', *anûp-â*- 'pond' (*anu-âp*-).

b. On the other hand, radical *a* in several instances appears lengthened to *â*. This occurs in several possessive compounds of *jâni*- 'wife': *bhâdra-jâni*- 'having a beautiful wife' (only voc.), *yûva-jâni*- 'having a young wife', *vittâ-jâni*- 'having found a wife', 'married', and with shifted accent *dvi-jâni*- 'having two wives' and *a-jâni*- (AV.) 'having no wife'. A similar lengthening appears in *prthu-jâghana*- (only voc. f.) 'broad-hipped'; *sahâ-jânûṣa*- 'with offspring' (*jânûṣa*-); *ni-pâdâ*- 'low ground' (*pâdâ*-); *tvât-pitâras* (TS. I. 5. 102), N. pl. 'having thee as father'; *su-vâcas*- 'having good speech', 'very eloquent', *sâ-vâcas*-⁵ (AV.) 'employing similar speech', *vi-vâcas*- (AV.) 'speaking in various ways' (*vâcas*-), *viśvâ-sârada*- (AV.) 'occurring every autumn' (*sârada*-) 'annual', *satâ-sârada*- 'lasting a hundred autumns'⁶.

256. Adjectival suffixes. — Adjective compounds not infrequently add certain suffixes to mark their adjectival character more clearly. These suffixes are *-ka*, *-i*, *-ya*, *-a*, *-in*.

1. The suffix *-ka*⁷ is thus used in only two somewhat obscure compounds in the RV. *tri-kadrû-ka*- (only pl.), a designation of certain soma vessels (*kadrû*-) and *try-âmba-ka*- 'having three mothers' (*amba* voc.); in the AV. occur *vi-manyu-ka*- 'free from anger' and *sahâ-kaṇṭhi-kâ*- f. 'with the throat' (*kaṇṭhâ*, B.)⁸.

2. In the final member of a few Bahuvrihis, the suffix *-i* sometimes takes the place of *-a*; thus *prâty-ardhi*- 'to whom the half (*ârdha*-) belongs'; *ânjana-gandh-i*- 'having a smell (*gandhâ*-) of ointment', *dhûmâ-gandhi*- 'smelling of smoke', *su-gândhi*- or *su-gandhi*- 'sweet-smelling'; *kṛṣṭâ-râdhi*- (AV.) 'attaining success (*râdha*-) in agriculture'.

3. The suffix *-ya* is frequently added in Bahuvrihis; thus *anyôdar-ya*- 'born from another womb' (*uddra*-), *dâśa-mâs-ya*-⁹ 'ten months old', *dirgha-jihv-yâ*- 'long-tongued'¹⁰, *mâdhu-hast-ya*- 'honey-handed', *mayûra-śep-ya*- 'peacock-tailed'¹¹, *viśvâ-jan-ya*- 'belonging to all men', *viśvâ-dev-ya*- 'relating to all gods', *viśvâṅg-yâ*- (AV.) 'being in all limbs', *sâ-garbh-ya*- (VS.) 'born from the same

¹ In the dative *brhâdraye*; cp. BB. 25, 250.

² In the anomalous gen. sing. *rdhâd-rayas*.

³ Also *nîp-a*- 'low-lying' (*nî-âp*- 'into which the water flows down') in K.

⁴ For a phonetic explanation of this phenomenon see WACKERNAGEL 2ⁱ, 43 (p. 100); and cp. I, 68.

⁵ There is a various reading *sû-vâcasas* in AV. VII. 12^a, on which see WHITNEY's note.

⁶ On *vi-hâyas*- 'of extensive power', *sârva-hâyas*- (AV.) 'having all vigour', *su-râmâ*- 'delighting', *su-yâmâ*- 'guiding well', see WACKERNAGEL 2ⁱ, p. 101 (middle).

⁷ This suffix, which is never accented, is probably identical with that which forms

adjectives, as *ânta-ka*- 'ending' from *ânta*- 'end'.

⁸ In the YV. several examples occur; WACKERNAGEL 2ⁱ, p. 102, quotes from the TS. *a-karṇâ-ka*- 'earless', *a-dantâ-ka*- 'toothless', *a-pâdâ-ka*- 'footless', *an-akṣi-ka*- 'eyeless', *an-asthi-ka*- 'boneless', *a-tvâk-ka*- 'skinless', *sâśip-ka*- 'accompanied by a blessing', *an-âśtî-ka*- 'lacking a blessing'; from the MS. *a-cchandaśis-ka*- 'metreless', *an-âstha-ka*- 'boneless'.

⁹ Also *ṣaṇ-mâsya*- 'six months old', and *saṭṭa-mâsya*- 'seven months old' in K.

¹⁰ Also in TS. some compounds formed with *-deva-tyâ*- 'having — for a deity' (*devâtâ*-); *nânâ-viś-yâ*- (MS.) 'consisting of various villages'.

¹¹ Also *vi-śiśin-ya*- (K.) 'tailless'.

womb', *sa-dhan-yā-* 'accompanied by gifts', *sā-yūth-ya-* (VS.) 'belonging to the same herd', *su-hāst-ya-* 'fair-handed' (beside *su-hāsta-*), *hiranya-keś-ya-* 'golden-maned' (beside *hiranya-keśa-*)¹.

The suffix *-ya* is also common in governing compounds with prepositions as first member; thus *dāhi-gart-ya-* 'being on the car-seat', *anīḥ-parśav-yā-* (VS.) and *antah-parśv-yā-* (VS.) 'being between the ribs', *antr-ya-* (AV.) 'being in the entrails', *api-kakṣ-yā-* 'situated near the arm-pit', *ūpa-tyñ-ya-* (AV.) 'being in the grass', *ūpa-mās-ya-* (AV.) 'occurring every month', *pāri-rath-ya-* (AV.)² 'being around the car', n. part of the car. It also appears in the adverbially used governing compounds *abhi-nabh-yā-m* 'near the clouds' and *ud-āp-yā-m* (AV.) 'upstream'.

4. The final member of Bahuvrīhis is very frequently extended by the suffix *-a*. In the RV. there are at least fifteen such stems; thus *akṣ-* 'eye' in *an-akṣ-ā-* 'eyeless', *dāhy-akṣ-a-* 'eye-witness', *catur-akṣ-ā-* 'four-eyed', *bhūry-akṣ-ā-* 'many-eyed', *sahasrākṣ-ā-* 'thousand-eyed', *hiranyākṣ-ā-* 'golden-eyed', *āktākṣ-a-* (AV.) 'whose eyes are anointed', *an-āktākṣ-a-*³ (AV.) 'whose eyes are not anointed', *dhūmākṣ-ā-* (AV.) 'smoke-eyed', *paryastākṣ-ā-* (AV.) 'with eyes cast about', *sanisrasākṣ-ā-* (AV.) 'having constantly falling eyes', *hary-akṣ-ā-* (VS.) 'yellow-eyed'; **asth-* 'bone' in *an-asth-ā-* 'boneless' beside *an-asthīn-*; **udar-* 'water' in *an-udr-ā-* 'waterless'; *gō-* 'cow' in *su-gāv-a-* 'having fine cows', *saṃgav-ā-* 'time when cows come together', and in *atīthi-gv-ā-*, a name, *lta-gv-a-* 'variegated', *dāśa-gva-*, N. of a mythical group, *nāva-gv-a-*⁵, N. of a mythical group; *janus-* in *sahā-jānuṣ-a-* 'with offspring'; *div-* 'heaven' in *brhād-div-a-* and *brhad-div-ā-*, N. of a seer, *su-div-ā-* (AV.) 'bright day'; *dūr-* 'door' in *śatā-dūr-a-* 'having a hundred doors'; *dhur-* 'yoke' in *su-dhūr-a-* 'going well under the yoke' (beside *su-dhūr-*), *sā-dhur-a-* (AV.) 'harnessed to the same yoke'; *nas-* 'nose' in *urū-nas-ā-* 'broad-nosed', *pavī-nas-ā-* (AV.) 'having a nose like a spear-head', *vārdhrī-nas-ā-* (VS.) 'rhinoceros'; *mṛdh-* in *vi-mṛdh-ā-*⁶ (AV.) 'warding off foes' (beside *vi-mṛdh-*, VS.); *rāi-* 'wealth' in *ā-rāy-a-* 'not liberal'; *vāstu-* 'dwelling' in *nāva-vāstu-a-* 'having nine abodes'; *śarād-* 'autumn' in *śatā-śarād-a-* 'lasting a hundred autumns'; *āp-* 'water' in *dvīp-ā-* 'island'.

In the later Samhitās several other final members extended with *-a* occur: *dhan-* 'day' in *sāhn-ā-* (AV.) 'lasting a day'; *fc-* 'verse' in *eka-rc-ā-* (AV.) 'consisting of one verse'; *kṣām-* 'earth' in *su-kṣm-ā-* (VS.) 'consisting of good earth'; *netṛ-* 'leader' in *agni-netr-a-* (VS. TS.)⁸ 'having Agni as leader'; *path-* 'road', in *vi-path-ā-* (AV.), a kind of chariot ('fit for untrodden paths'); *pād-* 'foot' in *ā-bā-a-* (VS.) 'year'; **vatas-* 'year' in *tri-vats-ā-* (VS.) 'three years old'; *saṃ-dṛś-* 'aspect' in *mādhū-saṃdṛś-a-* (AV.) 'sweet-looking'.

a. The final member is also sometimes extended with *-a* after a governing preposition; thus *anu-path-a-* 'going along the road', *āntas-path-a-* 'being on the road', *antūp-ā-* 'tank' ('lying along the water'), *upānas-ā-* 'being on the car' (*-ānas-*), *parō-kṣ-a-* (AV.) 'away from the eye' (*akṣ-*), *puro-gav-ā-* 'leader' ('preceding the cows').

¹ *āśva-budh-ya-* 'based on horses' is probably for **āśva-budhīn-ya-* (from *budhnā-* 'bottom') beside *āśva-budhna-* 'borne by horses'.

² The accent of these words in *-ya* is usually the same as it would be without the suffix; for a few exceptions, see WACKER-NAGEL 2¹, 47 d (p. 108).

³ The Mss. (AV. XX. 1286) read *anāktākṣa-*.

⁴ See WACKER-NAGEL 2¹, p. 108 (bottom).

⁵ See BLOOMFIELD, AJPh. 17, 422 ff.

⁶ Also the f. *vi-mṛdh-ā-* (TS. II. 4. 2¹ B).

⁷ On a few doubtful instances see WACKER-NAGEL 2¹, p. 109 (bottom).

⁸ In TS. I. 8. 7¹ = VS. IX. 35, 36 several other names of deities compounded with *-netr-a-* occur.

b. A similar extension with *-a* occurs in collectives which are allied to Bahuvrīhis: thus *try-āyus-ā-* (VS.) 'threefold lifetime', *dvi-rāj-ā-* (AV.) 'battle of two kings', *ṣaḍ-rc-ā-* 'aggregate of six stanzas', *sam-udr-ā-* 'collection of waters' (**udar-*), 'sea', *sa-vidyut-ā-* (AV.) 'thunderstorm' ('accompanied by lightning'). Akin to these are compounds in which the first member expresses a part of the last (with change of gender); thus *ardha-rc-ā-* (AV. VS.) m. 'half-stanza', *aparāhṇ-ā-* (AV.) m. 'afternoon', *ny-dhṇ-a-* (AV.) 'decline of day', *pūrvāhṇ-ā-* 'forenoon', *prṭh-pad-a-* 'tip of the foot'. There are further some neuter determinatives which probably had originally a collective sense; thus, with change of gender, *tri-div-ā-* 'third heaven', *su-div-ā-* (AV.) 'fine day'; *ā-path-a-* (AV.) 'pathlessness', *su-pāth-a-* 'good path'. From neuter stems in *-as*, *devainas-ā-* (AV.) 'curse of the gods', *manuṣyainas-ā-* (AV.) 'sin (*énas*) of men'; *brahma-varcas-ā-* (AV. VS.) 'divine power', *hasti-varcas-ā-* (AV.) 'vigour of an elephant', *brāhmaṇa-varcas-ā-* (AV.) 'dignity of a Brahman'.

c. The ending *-a* frequently takes the place of *-an*¹ in the final member of Bahuvrīhis, collectives, and Karmadhārayas; thus *deva-karmā-* 'doing divine work', *viśvā-karma-* 'performing all work', *vīrā-karma-* 'performing manly work', *priyā-dhāma-* 'occupying desirable places', *chando-nāma-* (VS.) 'named metre', 'metrical', *vi-parvā-* 'jointless', *dvi-vrṣā-*² (AV.) 'having two bulls', *añji-sakthā-* (VS.) 'having coloured thighs', *ut-sakthā-* (VS.) 'lifting up the thighs', *lomaśā-sakthā-* (VS.) 'having hairy thighs'³, *rk-sāmd-* 'the Rc verses and the Sāmans', *ṣaḍ-ahā-* (AV.) m. 'period of six days'; *bhadrāhā-* (AV.) n. 'auspicious day', *eka-vrṣā-* (AV.) 'only bull', *mahā-vrṣā-* (AV.) 'great bull'.

d. The suffix *-a* takes the place of *-i* in *kavā-sakhā-* 'having a niggard for a friend' (*sakhi-*), in *mandayāt-sakha-* 'gladdening his friend', and in *daśāṅgulā-* 'length of ten fingers' (*aṅgūli-*).

5. In Bahuvrīhis the suffix *-in* is sometimes pleonastically added; thus *ku-nakh-in-* (AV.) 'having bad nails', *mahā-hast-in-* 'having large hands', *yaśo-bhag-in-* (VS.) 'rich in glory', *sa-rath-in-* (VS.) 'riding on the same chariot'.

257. Classification of Compounds.—The Indian grammarians divided compounds into three main classes according to their syntactical relations: 1) copulatives, or those in which the members are coordinated, called *dvandva*⁴ ('couple'); 2) determinatives, or those in which the first member determines the second, called *tat-puruṣa-* ('his man')⁵; 3) those which are dependent on another word, called *bahu-vrīhi*⁶. The latter are usually regarded as compounds of the determinative class transmuted to adjectives, which would thus have a secondary character. They are often called 'possessives' since their meaning can usually be rendered by 'possessing', as *bahv-annā-* 'possessing much food'. To these may be added three other groups in order to treat Vedic compounds exhaustively: 4) governing compounds, or those in which the first member governs the last in sense; e. g. *kṣayād-vīra-* 'ruling men'; 5) a certain remnant of irregular combinations which are best dealt with together; 6) iteratives, or repeated words which are treated as compounds in the Sāṃhitās inasmuch as they have only one accent and a special meaning when thus combined; in these the second member is called *āmredita-* 'repeated' by the Indian grammarians.

¹ This *-a* probably started in stems ending in *-man*, representing **-mn-a-*; see WACKER-NAGEL 2¹, p. 118 c.

² *-vrṣa-* for *-vrṣan-* occurs in the AV. after other numerals also.

³ For some doubtful examples see WACKER-NAGEL 2¹, p. 116.

⁴ The word first occurs in a B. passage of the TS. (I. 6. 94) in the form of *dvandvāni* 'couples', and in the AB.

⁵ An example used as the name of the class.

⁶ 'Having much rice', an example used as the name of the class.

i. Iteratives.

COLLITZ, Transactions of the Oriental Congress of Berlin 2², 287 ff. — DELBRÜCK, Vergleichende Syntax, Dritter Theil (1900), p. 141—153: Iterativcomposita. — WACKER-NAGEL 2¹, p. 142—148.

258. The repetition of an inflected form with loss of accent in the second word is very frequent in the RV. Such repetitions are treated in the Pada texts as compounds the members being separated by the Avagraha. The word thus repeated is generally a substantive and iteration is expressed chiefly in regard to time or distribution in regard to space; e. g. *āhar-ahar*, *divē-dive*, *dyāvi-dyavi* 'every day'; *grhē-grhe*, *dāme-dame*, *viśē-viśe* 'in every house'; *disā-disāh* (AV.) 'from every quarter'. Substantives are also thus repeated to express frequency or constant succession in other matters: *śatroh-śatroh* 'of every foe'; *annam-annam* (AV.) 'food in perpetuity'; *agnim-agnim vah samidhā duvasyata* (VI. 15⁶) 'worship Agni again and again with your fuel', *yajñasya-yajñasya* 'of every sacrifice' (X. 1⁵), *āṅgād-āṅāt* 'from every limb' (X. 163⁶), *pārvaṇi-pārvaṇi* 'in every joint' (X. 163⁶). Adjectives repeated in this way are less common; e. g. *pānyam-panyam* . . . *dhāvata* . . . *sīmam* (VIII. 2²⁵) 'cleanses Soma who is again and again to be praised'; *prācīm-prācīm pradīśam* (AV. XII. 3⁷) 'each forward (eastern) direction'; *uttarām-uttarām sāmām* (AV. XII. 13³) 'each following year', 'year after year'².

a. The repeated word was originally used in the singular only. But the plural meaning of this repetition led to the beginnings of plural forms, as *ekam-ekā satā daduḥ* (V. 52¹⁷) 'they have given a hundred each' (lit. 'hundreds, each one'). But a word thus iterated seems never to be in the plural except in agreement with a plural.

b. The frequency of -e as locative of a-stems led to the occasional use of the dative in consonant stems; *div-i-div-e* (for **div-i-div-i*) and *viś-i-viś-e* (for **viś-i-viś-i*).

c. The transition from iteratives to regular compounds, which appears in B., began with numerals. Thus the *eka-ekah* of the RV. (III. 29¹⁵) appears in the ŚB. as *ekaika*; and from the *dvā-dvā* of the RV. (VIII. 68¹⁴) we come to the adverbial *dvān-dvām* 'in pairs' in the MS., and finally to *dvandvā* 'pair' in the TS. (B).

d. Adjective compounds in which a word is repeated for emphasis are unconnected with iteratives, differing from them both in sense and accent; thus *mahā-mahā* 'mightily great'; *esaist-* f. of **esaistā* (= *esa-esa*) 'very speedy'³. Whether *carā-carā* and *calā-calā* 'moveable' belong to this group is somewhat uncertain.

2. Copulative Compounds.

REUTER, Die altindischen nominalcomposita, KZ. 31, 172—87: I. Copulative composita. — DELBRÜCK, Altindische Syntax 31. — RICHTER, Die unechten Nominalcomposita des Altindischen und Altiranischen: IF. 9, 23 ff. — WHITNEY, Sanskrit Grammar 1252—61. — WACKERNAGEL 2¹, 62—74 (p. 149—173).

259. Classification of Dvandvas.—This class consists of compounds consisting of two substantives, far less commonly adjectives, the syntactical relation of which in the sentence is the same and which may be regarded as connected in sense by 'and'. The successive stages in the development of this class can be closely traced from the beginning in the Samhitās. i. First we have in the RV. the most numerous group (about three-fourths

¹ A vocative repeated to express emphasis is not treated in the same way: in *dranyāny dranyāni* (X. 146¹) both vocatives are accented, the second being as emphatic as the first.

² The only repetition of a verbal form in this way is *piba-piba* (II. 11¹¹) 'drink again and again'; cp. above 88.

³ According to GELDNER, VS. 2, 15 the form *esaistā* (RV¹) is the inst. sing. of *esaist-* f. of **esaistā*; but according to BR. and GRASSMANN it is neut. pl. of *esaistā* (= *esa-estā*) 'to be striven for with desire', 'desirable'.

of all the Dvandvas) in which the compound consists of two co-ordinated nouns in the dual, each with its own accent. 2. The first member assumes an unchangeable form. 3. Only one accent remains and is restricted to the last syllable of the final member. 4. The first member assumes (but quite rarely in the RV.) the form of the stem. 5. The formation, becoming more general, can assume plural endings (but the RV. has only a few examples in the last book). 6. In the later Samhitās this type becomes quite general, forming a single category with the dual Dvandvas. 7. The final stage (of which the examples are few) is that of Dvandvas which are neuter singulars of a collective character.

260. In the commonest and earliest type of the old Dvandvas **each member is dual** in form and has a separate accent. This type seems to have originated from two grammatical practices frequent in the Vedas: (a) the juxtaposition of two coordinate words without *ca*; e.g. *bhūmano divās pāri* (IX. 73⁵) 'away from earth and heaven', *krātum dāksam* (VIII. 42³) 'understanding and will'; (b) the use of the elliptic dual¹ which puts one of a pair in the dual to express both, as *dyaūvā* 'heaven and earth'. This origin is probable because the dual Dvandvas are found alternating with one or both of these usages; thus *mitrā-vāruṇā* 'Mitra and Varuṇa' appears beside both *mitrā* alone and *mitrō vāruṇaḥ* (or *mitrō vāruṇas ca* and *mitrās ca vāruṇas ca*); *mātārā-pitārā* 'mother and father' beside *mātārā* or *pitārā* and *pitre mātṛe* and other cases, the VS. (IX. 19) having pleonastically even *pitārā-mātārā ca* meaning 'father and mother'. The transition from the syntactical collocation *divās . . prthivyaś* (VI. 30¹) to a dual compound is seen in *divās-prthivyāś* 'of heaven and earth' (occurring four times in the RV.) where the second word is put in the dual to show clearly that an associated couple is meant. In the RV. the two duals of the compound are often separated; e.g. *dyaūvā ha kṣāmā* (X. 12¹) 'heaven and earth'; *dyaūvā yajñdāḥ prthivī* (VII. 53¹); *indrā no ātra vāruṇā* (IV. 41¹)²; *ā naktā barkhīḥ sadatām usāsā* (VII. 42⁵) 'let Night and Dawn seat themselves upon the litter'; *indrā nī pūṣṇā* (VI. 57¹) 'Indra and Pūṣan'; *indrā no agnī* (VI. 59³) 'Indra and Agni'; *indrā yo agnī* (VI. 60¹)³; *cākṣur māhi mitrāyor aṁ ēti priyāṁ vāruṇayoḥ* (VI. 51¹) 'the great, dear eye of Mitra and Varuṇa comes'. In two or three examples of tmesis the dual ending appears in the first member only, while the singular remains in the second; thus *mitrā . . vāruṇaḥ* (VIII. 25²) and *indrā yō vāṁ varuṇa*⁴ (VI. 68⁵) 'O Indra and Varuṇa'. Generally, however, the two duals are in immediate juxtaposition, as *indrā-bṛhaspātī* 'Indra and Bṛhaspati'; *dyaūvā-prthivī* 'Heaven and Earth'; *agnī-śomā* 'Agni and Soma'; gen. *mitrāyor-vāruṇayoḥ*⁵ 'of Mitra and Varuṇa'.

The characteristic final vowel of the first member is *-ā*⁶, as *usāsā-naktā* (or *naktosāsā*); hence it even ousts *-ī* as in *agnī-viṣṇu* (AV.) 'O Agni and Viṣṇu'. Beside this *-ā* there sometimes appears *a* in the vocative, both in tmesis, as in *mitra rājānā varuṇā* (V. 62³) 'O kings Mitra and Varuṇa' (voc. of *rājānā mitrā-vāruṇā*, III. 56⁷; X. 64⁵); and when the members are joined, as

¹ Cp. WACKERNAGEL, KZ. 23, 302 ff., REUTER, KZ. 31, 176 ff., DELBRÜCK, Alt-indische Syntax 58 (p. 98), Vergleichende Syntax, Erster Theil 41 (p. 137 f.).

² In each of the first 6 stanzas of IV. 41 *indrā* and *vāruṇā* are separated by one or two words of two or three syllables.

³ Also *viṣṇu agan vāruṇā* 'Viṣṇu and Varuṇa' in a Mantra in TB. II. 8. 45.

⁴ The Pada text here reads *vāruṇā*; cp. *indrā kō vāṁ varuṇā* (IV. 41¹).

⁵ Double duals in *-bhyām* do not appear to occur.

⁶ The ending *-au* or *-āv* never occurs in the first member.

in *pārjanya-vātā* (vi. 49⁶), voc. of *parjanya-vātā* (vi. 50¹²), and always in *indra-vāyū* 'O Indra and Vayu'. The ending -ī appears in the first member in *agnī-sōmau* 'Agni and Soma'; and -ū in *krātu-dākṣau* (VS.)².

261. These coordinate duals having early come to be regarded as a unit, the commonest ending of the first member, that of the nom. acc., came to be retained unaltered in other cases and in derivatives³. Thus arose the forms *mitrā-vāruṇābhyām*; *mitrā-vāruṇayos* beside *mitrāyor-vāruṇayos*, *indrā-vāruṇayos*; in the AV. *dyāvā-prthivībhyām* and *dyāvā-prthivyós* (instead of the *divās-prthivyós* of the RV.).

262. In a minority of instances, but comparatively oftener in the later Samhitās than in the RV., the first member loses its accent and only the last syllable of the final member (irrespective of its original accent) has the acute⁴; thus *indrā-pūṣṇós* (beside *indrā-pūṣānā*); *somā-pūṣābhyām*; *bhāvā-rudrāu* (AV.) 'Bhava and Rudra', *bhāvā-sarvāu* (AV.) 'Bhava and Sarva'⁵; *vātā-parjanya* 'Vāta and Parjanya' (*parjanya*-); *sūryā-candramāsā* 'sun and moon' (*candramās*-).

a. In the later Samhitās there are a few examples in which the nom. sing. of stems in -tṛ has, doubtless owing to identity in form of the final vowel with the Vedic dual ending -ā, become fixed in the first member: *pitā-putrāu* (AV.) 'father and son'; *neṣṭā-potābhyām* (TS. i. 8. 18¹) 'to the Neṣṭr and the Potṛ'⁶. They doubtless started from syntactically coordinated nominatives (like *divās-prthivyós* beside *divās prthivyās*, vi. 47²⁷)⁷.

263. Dvandvas with a single accent having established themselves, the stem form began to encroach in the first member. The only two examples from RV. i.-ix, are *indra-vāyū* (the transition being facilitated by the more frequent occurrence of the vocative *indra-vāyū*) and *satyānrtī*⁸ (vii. 49³) 'truth and untruth'. Two additional neuters occurs in book x: *sāśanāśana* 'what eats (*sa-aśana*-) and does not eat' (*an-aśana*-); and *ṛk-sāmābhyām* 'with hymns and chant'. In the later Samhitās this becomes the prevailing type regularly followed in new formations; *prastotr-pratihartībhyām* (TS. i. 8. 18¹) 'to the Prastotr and Pratihartṛ'; *krātu-dākṣau* (VS.); *dakṣa-kratū* (TS.), *śūdrārydu* (VS.) 'a Śūdra and an Ārya'⁹.

264. The stem form having established itself in the first member, the compounding of Dvandvas became freer, and not only neuters but feminines began to be admitted, as *dīkṣā-tapās-os* (VS.) 'consecration and austerity'. Here, too, the final syllable of the compound has the acute; the svarita of the original word is, however, retained in *brahma-rājanyāu* (VS. xxvi. 2; AV. xi. 32⁸) 'a Brahman and a warrior'.

265. Dvandvas with plural ending are on the whole later than those with dual ending. They would first have been used to express the plural sense of the pair in question, thus *ṣaṭ āhur dyāvā-prthivīḥ* (viii. 9¹⁶) 'they speak of six heaven-and-earths'; *aho-rātrāṇi* = 'pairs of day-and-night'.

¹ This Dvandva always has *a* even in the nom. *indra-vāyū*.

² The dual notion is sometimes emphasized by the addition of *ubhāu* 'both', as *ubhā mitrā-vāruṇā*; *sūryā-candramasāv ubhā* (AV.).

³ Like *jeder-manns* for *jedes-manns* in German. BARTHOLOMAE, IF. 20, 168 (Anzeiger) regards these Dvandvas as abbreviations by dropping the common ending in the first member.

⁴ This accentuation is probably due to the influence of collective compounds which are nearly allied to Dvandvas. *Indrāgnī*, *indrāgnībhyām*, *indrāgnyós* and *agnīndrābhyām*

are examples which may contain the stem form in the first member (263).

⁵ WACKERNAGEL 2¹, p. 153, also quotes *somā-rudrāyos* (TS.), *uṣṇīā-kakūbhau* (MS.).

⁶ On *tvastī-varitṛ* see WACKERNAGEL 2¹, 64 (p. 154).

⁷ The three divisions of Dvandvas treated above include masculines and feminines only. Neuters of similar type first appear in the Sūtras, as *idhmā-barhiṣi* 'fuel and litter'.

⁸ This is the earliest example of a neuter Dvandva.

⁹ WACKERNAGEL 2¹, p. 155, gives some further examples from B. portions of the later Samhitās.

A transition to the use of plural Dvandvas, that is, of pairs of groups, is made by *indrā-marutas* 'O Indra and Maruts', where the dual notion is made up of a singular on the one hand and a group on the other. The older type of such plural Dvandvas (which express two coordinated plurals, the first member retaining its accent and the archaic ending -ā, like the -ā of dual Dvandvas) is represented by *āṅgā-pāruṃṣi* 'limbs and joints' occurring in a B. passage of the TS. (II. 5. 6¹). Examples of the later type with one accent are *ukthā-śāstrāṇi* (VS. XIX. 28) 'recitations and praises', *ukthā-madāni* (AV.) 'recitations and rejoicings', and probably *ukthārkā* (VI. 34¹) 'recitations and hymns'. The latest type of these plural Dvandvas (like that of the duals) has the stem form in the first as well as the acute on the last syllable of the final member. The only examples of this type in the RV. occur in book X: *aho-rātrāṇi*² 'days and nights', *ajāvādyas* 'goats and sheep', *dhana-bhākṣṣu* 'in riches and enjoyments'. In the later Samhitās this type becomes quite general, forming a single category with the duals; e. g. *deva-manuṣyās* (AV. VIII. 10⁹), *bhadra-pāpās* (AV.) 'the good and the bad', *priyā-priyāṇi* (AV.) 'pleasant and unpleasant things'³.

a. The expression *amṛta mātṛyānām* (I. 269) appears to be an abridgment for *amṛtānām mātṛyānām* 'of immortals (and) mortals', amounting almost to a plural Dvandva (= *amṛta-mātṛyānām*)⁴.

266. A few Dvandvas appear in the Samhitās with a singular ending, these being neuter only. The older type in which a dual or plural has been turned into a singular at the end, only in order to express a collective meaning, is represented in the RV. by *iṣṭā-pūrtām*⁵ 'what has been offered or given', originally a pl. n. in both members (**iṣṭā-pūrtā*) which has become a singular to emphasize its collective character⁶. Both owing to the lack of an early type of neuter Dvandvas and because of the desire to express a collective sense, nearly all the neuter Dvandvas of the later kind are singular. In most instances both members are neuter; e. g. *kṛtākṛtā-m* (AV.) 'what has been done and not done', *cittākūtā-m* (AV.) 'thought and intention' (*ākūtā*-), *bhūta-bhavyā-m* (AV.) 'the past and the future', *saṁṣṭa-yajñs* (VS.) 'sacrifice and sacrificial formula', *bhadra-pāpasya* (AV.) 'of good and evil', *añjanābhyañjana-m* (AV.) 'unction and inunction' (*abhyañjana*-), *kaśīpūpabarhaṇā-m* (AV.) 'mat and pillow'.

a. In a few instances the first member is a masculine or feminine: *keśa-śmaśrū* (AV.) 'hair and beard', *iṣv-āyudhē* (loc. sing.) 'arrows and weapons' (AV.).

267. Adjectives also occur as Dvandvas, but they are of rare occurrence. Three types may be distinguished.

i. Adjectives of colour expressing a mixture: e. g. *nīla-lohitā* 'dark-blue and red' = 'dark red'; *tāma-dhūmrā* (AV.) 'red and black' = 'dark red'; *aruṇā-babhru-* (VS.) 'ruddy and yellow', *dhūmrā-rohita-* (VS.) 'grey and red'.

¹ Probably = *ukthā-arkā*, not *uktha-arkā*, the gender of the first member having prevailed over that of the last.

² The gender of the first member here prevails over that of the second.

³ Some other examples from B. passages of the Samhitās in WACKERNAGEL 2¹, p. 157. The oldest example of a Dvandva consisting of three members is *prāṇāpānoḍānēsu* (TS. VII. 3. 3¹) 'in the outward, the downward and the upward airs', where the plural results from the addition of three individual things (not three groups).

⁴ Cp. WACKERNAGEL 2¹, p. 157.

⁵ See WINDISCH in Festgruss an Böhtlingk, p. 115 ff.

⁶ WACKERNAGEL (2¹, 68) quotes *idhmā-barhis* from the MS., 'fuel and litter', which with its double accent as well as dual ending in the first member represents a still earlier type.

⁷ Except in these colour adjectives in the VS., the accentuation of the adjective Dvandvas is the same as that of neuter substantive Dvandvas, that is, the last syllable of the final member has the acute.

2. Adjectives expressing a contrast; e. g. *utkūla-nikūlā* (VS.) 'going uphill and downhill'.

3. Adjectives used with dual or plural substantives to express that each is an attribute of one unit of the kind; e. g. *padbhyām dakṣiṇa-sarvābhyām* (AV. XII. 1²⁸) 'with the right foot and the left'; or with the substantive to be supplied, *saptamāṣṭamābhyām svāhā* (AV.) 'hail to the seventh and the eighth (Āngirasa)'; *aghaśaṃsa-duḥśaṃsābhyām* (AV.) 'by those plotting evil and those plotting ill'; *sāhnātirātrādu* (AV.) 'terminating with a day (*sa-ahna*-) and exceeding a day' (*ati-rātrā*-).

268. As regards the order of the members in a Dvandva, the rule seems to be that the more important or the shorter word comes first; thus *dyāvā-kṣāmā*, *dyāvā-bhūmī*, *dyāvā-prthivī*¹ 'heaven and earth'; *sūryā-māsā* and *sūryā-candramāsā* 'sun and moon'; *indrā-varuṇā* 'Indra and Varuṇa'; *ulākhala-musalā* (AV.) 'mortar and pestle'. *Indrā*- regularly comes first in the RV. and the later Samhitās in some dozen Dvandvas²; e. g. *indrāgni*; otherwise *agnī*- always precedes; *sōma*- comes after *indrā*- and *agnī*-, but before *pūṣan*- and *rudra*-. The longer word comes first, perhaps, as the more important, in *parjanya-vātā*³ 'Parjanya and Vāta' and in *turvāśa-yādū* 'Turvaśa and Yadu'. This can hardly be the reason in *sambādha-tandryās* (AV.) 'oppressions and weariness'. The shorter word comes first in *mitrā-varuṇā*, though Varuṇa is the more important of the two⁴; in *ṛk-sāmābhyām* the shorter word is at the same time the more important.

3. Determinative Compounds.

269. Classification.—The large class of determinative compounds in which the first member determines or limits the sense of the last, is best divided into two main groups. In the one, the final member is a verbal noun which governs the first member in meaning, and often even in form, as a verb governs its case. In the other, the final member is an ordinary noun (either adjective or substantive), the relation of which to the first member is a purely nominal one.

a. Verbal Noun as final member.

270. The final member is often a verbal noun either not occurring as a simple word or at least not belonging to a type used as simple words: either the bare root⁵ or a verbal derivative formed with the suffixes *-a*, *-ana*, *-i*, *-in*, *-man*, *-van*. These nouns limited to use as final members are agent nouns; e. g. *hāvīr-dā* 'eating the oblation', *sam-īdh*- 'flaming', *jyotiṣ-kr-t*- 'producing light', *abhi-hrī-t*- 'causing injury', *go-ghn-d*- 'cow-slaying', *ā-kar-d*- 'scattering'; *amitra-dāmbh-ana*- 'injuring enemies', *tuvi-gr-t*- 'devouring much', *uru-dākṛ-i*- 'doing large work'; *bhadra-vād-in*- 'uttering an auspicious cry'; *āśu-hē-man*- 'swiftly speeding', *bhūri-dā-van*-⁶ 'giving much'.—Occasionally agent-nouns limited to use as final members are formed with other suffixes: *prati-dīv-an*- 'adversary at play', *vi-bhū-an*- 'far-reaching' and *vi-bhū-dn*- 'skilful'; *pra-py-asā*- (AV.) 'swelling', *sva-bhy-asā*- (AV.) 'spontaneously frightened';

¹ This form occurs 79 times in the RV. and *prthivī-dyāvā* only once.

² Otherwise only *agnīndrābhyām* (VS.) 'Agni and Indra'. Cp. the list of dual divinities in Vedic Mythology, Grundriss III, 1 A, p. 126.

³ Once also *vātā-parjanya*.

⁴ Cp. WACKERNAGEL 2², p. 168 (middle).

⁵ Appearing in its weakest form or, if ending in a short vowel, with determinative *-i*.

⁶ *-mant* and *-vant* occasionally appear as variations for *-man* and *-van*, as *vi-rūk-mant*- 'shining'; *prāṇa-dā-vant*- (AV.) 'life-giving' (cp. WHITNEY on AV. IV. 35⁵); see REUTER, KZ. 31, 560 f.

duḥ-sās-u- 'malignant', *vi-bhind-i-* 'splitting', *pra-y'y-u-* 'used for driving', *go-vind-i-* 'seeking cows', *pari-tatn-i-* (AV.) 'encompassing', *pumś-cal-i-* (VS.) 'prostitute'; *pīva-sphā-kā-*¹ (AV.¹) 'abounding in fat', *ni-hā-kā-* 'whirlwind'; *vi-bhañj-anī-* 'shattering'; *pra-cet-ina-* 'affording a wide prospect'; *div-i-tmant-* 'going to heaven'; *tuvī-kūrm-i(n)-* 'stirring mightily'; *vāsaḥ-palpūl-i-* (VS.) 'washing clothes'.

a. The meaning of these agent-nouns restricted in use as final members is chiefly active. But in those of them which consist of the bare root (with or without the determinative *-t*) it is often intransitive; e. g. *namo-vādh-* 'growing by adoration'; it is not infrequently passive, as *mano-yij-* 'yoked at will', *su-yij-* 'well-yoked'; *yāma-hū-* 'called by entreaties', *indra-pā-tama-* 'most eagerly drunk by Indra', *īvra-sū-t-* 'pressed from the fermenting mass', *hṛdaya-vidh-* 'pierced to the heart'² (AV.). The passive meaning also appears in one derivative formed with *-a*: *pari-mar-ā-* (TS.) 'died around' = 'around whom people die'. Final members formed with *-a*, *-ana*, *(i)-tu* when compounded with *su-* or *dus-* also have a passive (gerundive) meaning expressive of the ease or difficulty with which the verbal action is performed; e. g. *su-kār-a-* 'easy to be done', *su-mān-tu-* 'easily recognisable', *su-ved-anā-* 'easily acquired'; *dur-āp-anā-* 'hard to attain'; *dur-ni-yān-tu-* 'hard to restrain', *dur-dhār-tu-* 'irresistible', *dūr-ḍābha-* 'hard to deceive'; also an isolated derivative with *-i*, *dur-gṛbh-i-* 'hard to catch', and one with *-na*, *su-śrū-ṇa-* 'easily heard' (beside *su-śrū-t-* 'hearing easily').

271. A certain number of verbal nouns restricted to employment as final members which are formed from the simple root (with or without determinative *-t*) or with the suffixes *-a*, *-ana*, *-tha* are nouns of action; e. g. *śrad-dhā-* 'belief', *āśir-dā-* (VS. TS.) 'fulfilment of wishes', *īpa-stu-t-* 'invocation', *pari-pād-* 'snare', *saṃ-nām-* (AV.) 'affection'; *kṣudhā-mār-ā-* (AV.) 'death by hunger', *pāpa-vād-ā-* (AV.) 'evil cry'; *deva-hēd-ana-* 'offence against the gods', *baddhaka-mōc-ana-* (AV.) 'release of a prisoner'; *go-pī-thā-* 'drink of milk', *putra-kṛ-thā-* 'procreation of sons', *saṃ-i-thā-* 'conflict'. *kāma-pr-ā-* is both a noun of action, 'fulfilment of desires' (AV.) and an agent-noun, 'fulfilling desires' (RV.)³.

a. A class of secondary nouns of action is here formed by adding the suffixes *-ya* and *-yā* to agent nouns formed from the simple root (with or without *-t*). These are abstracts (neuter and feminine respectively); e. g. *haviṛ-ād-ya-* 'enjoyment of the oblation'; *pūrva-pāy-ya-* and *pūrva-pē-ya-* 'precedence in drinking' (*pūrva-pā-* 'drinking first'), *nr-pāy-ya-* 'protection of men', *bāhu-pāy-ya-* 'protection of many', 'large hall', *deva-yāj-ya-* n. and *yaj-yā-* f. 'adoration of the gods' (*deva-yāj-* 'adoring the gods', VS.), *nr-śāh-ya-* 'overcoming of men' (*nr-śāh-* 'overcoming men'), *rāja-sū-ya-* (AV.) 'royal consecration' (*rāja-sū-* 'creating a king', VS.), *madhyama-sithy-ya-* 'standing in the middle' (*madhyama-sthā-* adj., VS.); *su-kṛt-yā-* 'righteousness' (*su-kṛ-t-* 'righteous').

272. The close verbal connexion of these final members with the roots from which they are derived, shows itself formally. Thus they retain the palatal of the verb where the guttural would otherwise appear⁴. Again, agent nouns of this kind are formed from almost every kind of present stem. The following are examples of such nouns from present stems of: 1. the first class: *cakram-ā-sajā-* 'stopping⁵ the wheel'; 2. the sixth class: *ut-tudd-* (AV.) 'instigator' (*tudd-ti*), *saṃ-girā-* (AV.) 'swallowing' (*saṃ girāmi*). 3. stems with *-cha*: *go-vyacchā-* (VS.) 'cow-tormentor' (from a lost present stem **vyaccha-*)

¹ For *pīvas-sphākā-*; the Mss. read *pīvasphākā-m* (Pada *pīvaḥ-phākām*): see WHITNEY on AV. IV. 73.

² But 'heart-piercing' (RV.).

³ Isolated examples of nouns of action formed with other suffixes are *su-papt-anī-* 'good flight', *saṃ-śreṣ-īṇā-* (AV.) 'conflict'(?).

⁴ See WACKERNAGEL 2ⁱ, 76. Exceptions to this would be *tuvī-kūrmī(n)-* and *divā-karā-* (AV.) 'sun', if these words are derived from *car-* 'fare'.

⁵ From *ā sajāmi* 'I attach'.

4. the fourth class or passive with *-ya*: *ākṛṣṭa-pacyā*¹ (AV. VS. TS.) 'ripening in unploughed ground', *a-pasyā* 'not seeing', *ugram-pasyā* (AV.) 'fierce-looking', *mām-pasyā* (AV.) 'looking at me', *adhi-pasya* (AV. Paipp.) 'superintendent', *punar-manyā* 'remembering' (*mānya* 'thinks'), *ā-riṣanya* 'not failing' (*riṣanyā-ti*), *bala-vi-jñāyā* 'recognized by his strength', *a-vi-dasyā* 'not ceasing' (*vī dasyanti* 'they cease'), *a-vi-driyā* 'not bursting' (*dṛ-* 'split').
5. stems with *-aya*: *vācam-īkḥayā* 'stirring the voice', *samudram-īkḥaya* (only voc.) 'stirring the vat' (*īkḥāya-nti* 'they shake'), *viśvam-ējaya* (only voc.) 'exciting all' (*ējāya-ti* 'sets in motion'), *ati-pārayā* 'putting across'. 6. the fifth (-*nu*) and ninth (-*nā*) classes: *viśvam-īnvā* 'all-urging' (*īnv-ti*, *īnv-a-ti* 'urges'), *dhiyam-jinvā* 'stirring devotion' and *viśva-jinvā* (voc. du.) 'all-quickenings' (*jinv-a-ti* 'stirs'), *ā-daghnā* 'reaching to the mouth'² (*dagh-nu-yāt* 'may reach', K.), *dura-dabhnā* (AV.) 'eluding doors' = 'not to be kept by bars and bolts' (*dabhnuv-anti* 'they deceive'), *dānu-pinwā* 'swelling with drops' (*pinw-ānā* 'swelling'), *sadā-prṇā* 'always giving' (*prṇā-ti* 'fills', 'bestows'), *a-minā*³ (beside *ā-minant-*) 'undiminishing' (*minā-ti* 'diminishes'), *pra-mṛṇā* 'destroying' (*pra-mṛṇānt-* 'crushing', *prā mṛna* 'destroy'), *a-sinvā*⁴ (beside *ā-sinvant-*) 'insatiable', *a-suvā* 'not pressing Soma' (beside *ā-suvant-*).
7. the sixth and seventh classes: *agnim-indhā* 'fire-kindling' (*indh-āte* 'they kindle'), *pra-krntā* (TS. iv. 5. 3⁵) and *vi-krntā* (VS.) 'cutting to pieces' (*krntā-ti* 'cuts'), *bhūmi-dṛṇhā* (AV.) 'firmly fixed on the ground' (*dṛṇha-ta* 'make firm'), *nī-limpā* (AV.) a kind of supernatural being (*nī limpāmi* 'I besmear', AV.).
8. the root class: *vrātya-bruvā* (AV.) 'calling himself a Vrātya' (*bruv-anti* 'they say'). 9. the reduplicating class: *anu-jighrā* (AV.) 'snuffing at' (*jighranti* 'smelling'), *sam-pibā* (AV.) 'swallowing down' (*sām pibāmi*, AV.)⁵.

a. In a few instances verbal nouns which are final members of compounds in the RV. or the later Samhitās subsequently appear as independent words. Thus *jāta-vidyā* 'knowledge of things', *vidyā* (AV. TS.) 'knowledge'⁶. On the other hand, verbal nouns derived from roots without suffix, which in the RV. appear both as independent words and as final members of compounds, often survive in the later Samhitās in their compound form only; such are *tīr-* 'tracing', *dā-* 'giver', *sū-* m. 'begetter', f. 'mother', *sthā-* 'standing'. As a rule verbal nouns which occur independently have the same general meaning as when they form the final member of a compound. But those formed without any suffix generally, and those formed with *-a* occasionally, have the sense of agent nouns at the end of compounds, but of action nouns or of designations of things conceived as feminine, when they are used independently. Thus *grābh-* f. 'act of seizing', *grāva-grābh-* adj. 'seizing alive'; *vid-ā* 'with knowledge', *hotrā-vid-* adj. 'knowing the oblation', *yūdh-* f. 'fight', *pra-yūdh-* adj. 'assailing'; *bhar-ā* (AV.) 'act of carrying', *puṣṭim-bharā-* 'bringing prosperity'. Sometimes the simple word has the meaning of an agent noun as well as of an action noun; e. g. *dṛś-* adj. 'seeing' and f. 'act of seeing'; *bhūj-* adj. 'enjoying' and f. 'enjoyment'; *stūbh-* adj. 'shouting' and f. 'shout'; but at the end of a compound these three words express the agent only. Similarly *grābh-ā* m. 'seizer' (AV.) and 'grasp', but *grāva-grābh-ā* 'handling the Soma stones'⁷.

273. Independent verbal nouns.—Several kinds of verbal nouns which are also capable of independent use occur as final member of compounds. Among these the only ones of frequent occurrence are those in *-ta* which are adjectives (often used as substantives) and the corresponding abstract

¹ WACKERNAGEL 2¹, p. 179 (bottom), refutes the view that this *-ya* is identical with that of the gerundive.

² *-daghnā* forms the last member of several other compounds in the later Samhitās. See WACKERNAGEL 2¹, p. 181.

³ Cp. WACKERNAGEL 2¹, p. 181, note.

⁴ From a lost root **si-nō-ti* 'satisfies'.

⁵ There is also a transition form (leading to the later *-dada-*) in *āyur-dād-am* (AV.)

acc. f. 'life-giving' (beside *āyur-dā-*, AV. VS. TS.): *dād-ati* 'they give'.

⁶ For examples of verbal nouns which assume an independent character in the later language, see WACKERNAGEL 2¹, 77 a.

⁷ On the origin of these verbal compounds and the relation of the final member to the independent word, see WACKERNAGEL 2¹, 78 b and note (p. 186 f.).

substantives in *-ti*; e. g. *puró-hita-* adj. 'placed in front', m. 'domestic priest'; *puró-hiti-* f. 'domestic priesthood'.

1. **Agent nouns.** Those which are formed with *-aka* and *-snu* are compounded with prepositions only: *abhi-króś-aka-* (VS.) 'one who cries out', *vi-līy-aka-* (VS.) 'melter'; *abhi-śocayī-snu-* (AV.) 'causing heat', *ni-śat-snu-* 'sitting firmly'. Agent nouns in *-tr* may be compounded with adverbs, as *pura-etf-* 'going before', *para-h-sthāt-* 'standing at the head', and rarely with substantives, as *ny-pāt-* 'protecting men', *man-dhāt-*¹ 'applying (his) mind', 'thoughtful man'. Agent nouns formed with *-u* from secondary present stems are in a few instances compounded with substantives: *gir-vanasy-ū-* 'fond of hymns', *deva-pīy-ū-* (AV. VS.) 'hating the gods', *rāṣṭra-dīps-ū-* (AV.) 'wishing to injure the country'.

2. **Action nouns.** A few action nouns formed with *-ā* from adjectives in *-u* derived from secondary verbal stems, begin in late passages of the RV. to appear in composition with a substantive: *māmsa-bhīks-ā-* (I. 162¹²) 'request for flesh', *śraddhā-manasy-ā-* 'faithful intent' (X. 113⁹); *sajāta-vanasy-ā-* (TS. II. 6. 67) 'desire to rule over relatives'. Much more common are the abstracts in *-ti* (corresponding to adjectives in *-ta*), which may be compounded with indeclinables or nouns (adjective or substantive)²; e. g. *an-ūti-* 'no help', *ā-śasti-* 'curse', *nir-rti-* 'dissolution', *sā-hūti-* 'joint invocation', *su-ūti-* 'good aid'; *sōma-pūti-* 'drinking of Soma', *sōma-suti-* 'pressing of Soma'. Some of these are becoming or have become agent nouns; thus *jarād-aṣṭi-* 'attaining great age' as well as 'attainment of old age'; *vāsu-dhiti-* 'bestowing wealth' as well as 'bestowal of wealth'; but *vāsu-nīti-* (AV.) only 'bringing wealth'. Others, even in the RV., approximate to the type of the non-verbal determinatives, as *āsu-nīti-* 'world of spirits', *ryī-nīti-* 'right guidance', *devā-hiti-* 'divine ordinance', *nāmo-vṛkti-* 'cleansing for adoration', *pūrvā-citti-* 'foreboding': these can, however, be understood as abstracts to corresponding compounds in *-ta*³.

3. **Gerundives.** The gerundives formed with *-ya* are ordinarily compounded with adverbial prepositions, as *puro-nuvākyā-* (sc. *ḥc-* AV.) '(verse) to be repeated beforehand'. In the later Saṃhitās a noun here sometimes appears as first member: *nīvi-bhāryā-* (AV.) 'to be worn in a skirt', *prathama-vāsyā-* (AV.) 'worn formerly'. The Proper Names *kuṇḍa-pāyya-*, *puru-māyyā-*, *vṛṣṭi-hārya-*, if they are formed with the gerundive suffix *-ya*, would be examples from the RV.⁴—Gerundives formed with *-anīya* and *-enya*⁵ are compounded with prepositions and *a(n)-* only: *ā-mantranīya-* (AV.) 'to be asked'; *saṃ-carēnya-* 'suitable for walking on', *a-dviṣenyā-* 'not malevolent'.—Gerundives in *-tva* are not compounded at all except with *a(n)-*.

4. **Participles.** Besides prepositions and *a(n)-*, only indeclinable words occurring in connexion with verbs are found compounded with participles (exclusive of the past passive participle): thus *alalā-bhāvānt-* 'murmuring' (waters) and *jañjana-bhāvānt-* 'crackling' (flame), *astam-yānt-* (AV.) 'setting' and *astam-asyānt-* (AV.) 'about to set', *ā-punar-dīyamāna-* (AV.) 'not being given back', *āviṣ-krvānt-* 'making visible', *dūr-vidvāms-* 'ill-disposed', *sū-vidvāms-* 'knowing well'.

¹ From *manas-* through **man-dhāt-*.

² The verbal force is strongest when the preceding substantive has the sense of an object.

³ As *devā-hiti-* 'act of ordaining by the gods' beside *devā-hita-* 'ordained by the gods'.

⁴ The compounds *amā-vāsyā-* (AV. sc. *rātri-* 'night of the new moon', *eka-vādya-*

(AV.) 'uttering a single sound', a kind of spectre, and *vār-kāryā-* (I. 88⁴) are obscure in their formation.

⁵ A few gerundives in *-tavya* begin to be compounded with prepositions or particles in the B. portion of the TS. and MS.: *pravaṣṭavyam* (TS.) 'one should go on a journey'; *a-bhārtavyā-* (MS.) 'not to be borne', *sv-ātavyam* (TS.) 'easy to go'.

a. By far the commonest verbal nouns occurring as final member are the past participles in *-ta*, which are compounded with nouns as well as prepositions and other indeclinables. The meaning is mostly passive. It is, however, sometimes active, but in the RV. almost exclusively when a preposition precedes, as *ud-ita* 'risen'; when a noun precedes, only in *sārga-takta* 'speeding with a rush' and *sārga-pratahta* 'darting forth with a rush'. In the AV. a noun appears also in *uda-plutī* 'swimming in the water'; occasionally even transitively governing the first member in sense: *kṛtī-dviṣṭa* (AV.) 'hating what has been done' (by another)¹.

b. The past participle in *-na* is less frequent and occurs in the RV. only compounded with prepositions, *a(n)-* and *su-*; e. g. *pāri-cchinna* 'lopped around'; *ā-bhinna* 'not split'; *śu-pūrṇa* 'quite full'. But it is found a few times in the later Saṃhitās with a preceding substantive: *agni-nunna* (SV.) 'driven away by fire', *resma-cchinna* (AV.) 'rent by a storm'; and with active (transitive) sense *gara-gṛṇṇa* (AV.) 'having swallowed poison'.

5. There are besides some verbal adjectives in *-ra* or (after a vowel) *-tra*, *-la* and *-ma*, the first of which occurs compounded with nouns as well as prepositions: *ā-sk-ra* 'united'², *nī-mṛg-ra* 'attached to', *tanū-śubh-ra* 'shining in body', *hāri-ścand-ra* 'shining yellow'; *vi-bhṛ-tra* 'to be borne about in various directions'; *ā-miś-la*, *nī-miś-la*, *sām-miś-la* 'commingling'; *āva-kṣā-ma* (AV.) 'emaciated', *uc-chuś-ma* (TS. I. 6. 2²) 'hissing upwards', *nī-sus-ma* (TS. I. 6. 2²) 'hissing downwards'.

6. Comparatives and superlatives in *-iyāms* and *-iṣṭha* having originally been verbal adjectives are found in composition with prepositions and *sām-* when they still retain their verbal meaning: *ud-yamīyāms* 'raising excessively', *pāri-śvajīyāms* (AV.) 'clasping more firmly', *prāti-cyavīyāms* 'pressing closer against', *vi-kledīyāms* (AV.) 'moistening more'; *ā-gamīṣṭha* 'coming quickly', *sām-bhaviṣṭha* 'most beneficial'.

First member in verbal determinatives.

274. a. Prepositions. At the beginning of determinatives prepositions are employed in accordance with their use in verbal forms; e. g. *pra-ñi-* and *prā-ñiti-* 'furtherance', *pra-netī-* 'leader', *prā-ñita-* 'furthered', *pra-ñenī-* 'guiding constantly'. Even in the many instances in which the corresponding verbal combination has not been preserved, it may be assumed to have existed; e. g. in *abhi-pra-mīr-* 'crushing' and *abhi-pra-bhaṅgīn-* 'breaking'. Occasionally, however, the preposition has a meaning which otherwise occurs only before non-verbal nouns; e. g. *ati-yājī-* 'sacrificing excessively'³. A preposition belonging to the second member is once prefixed to the first in *saṃ-dhanā-jī-t* (AV.) 'accumulating (= *saṃ-jī-t*) 'wealth'.

b. Adverbs. Various kinds of adverbs occur in this position, as *puro-yāvan-* 'going before', *akṣayā-drūh-* 'injuring wrongly'; *anutra-bhūya* (AV. VS.) 'state of being there' (i. e. in the other world). The privative *a(n)-* though belonging in sense to the final member always precedes the first; e. g. *ān-agni-dagha-* 'not burnt by fire'; *ā-pāścād-daghvan-* 'not remaining behind'; *ā-dīra-sy-t* (AV.) 'not falling into a crack'.

c. Nouns. The first member, when a noun, expresses various relations to the last.

¹ Cp. WACKERNAGEL 2¹, p. 195; but also WHITNEY on AV. VII. 113¹.

² From *sac-* 'be associated'.

³ In TS. II. 5. 44 (B.) *ati-yaj-* means 'to pass over in sacrificing'.

It expresses: 1. the object, which is the prevailing meaning when the final member is an agent noun or an action noun; e.g. *ab-jī-t-* 'winning waters', *aśva-hayá-* 'urging on steeds', *nr-pātī-* 'protecting men', *vāja-sāti-* 'act of winning booty', *vṛtra-hátya-* n. 'act of slaying Vṛtra'. When the final member is a verbal noun formed from *kṛ-* 'make', the first member does not necessarily express the product, but may mean the material with which the activity is concerned; thus *hiranya-kārā-* (VS.) is not 'gold-maker' but 'worker in gold', 'goldsmith'.

2. the agent when the last member has a passive sense; e.g. *indra-pā-tama-* 'most drunk by Indra', *sōma-śita-* 'excited by Soma'; occasionally also when the final member is an action noun, as *devā-hiti-* 'ordinance of the gods', *parṇa-sadd-* (AV. VS.) 'fall of leaves', *mitra-tūrya-* (AV.) 'victory of friends'.

3. the instrument, the source, or the locality when the final member is an agent noun or a past passive participle; e.g. *ádri-dugdha-*² 'milked with stones', *aritra-pāraṇa-* 'crossing with oars'; *gō-jāta-* 'produced from kine', *tivra-sit-t-* 'pressed from the fermenting mass'; *udā-plutā-* (AV.) 'swimming in the water', *áhar-jāta-* (AV.) 'born in the day', *puru-bhā-* 'being in many places', *bandhu-kṣi-t-* 'dwelling among relatives', *pṛśni-ni-presita-*³ 'sent down to earth'.

4. in an appositionally nominative sense, that as or like which the action of the final member is performed; e.g. *śāna-kṛ-t-* 'acting as a ruler', *pūrva-pā-* 'drinking first', *vāmā-jāta-* 'born as one dear' = 'dear by nature'; *dhāra-vākā-* 'sounding like streams', *śyeni-jāta-* 'speeding like an eagle'.

5. in the sense of a predicative nominative before a past participle, or a predicative accusative before an agent noun expressive of 'saying'; e.g. *bhaksām-kṛta-* (TS.) 'enjoyed', *śōma-tasṣa-* 'fashioned as a hymn of praise'; *vṛātya-bruvā-* (AV.) 'calling oneself a Vṛātya'.

6. adverbially the manner in which an action is done, sometimes by means of a substantive, more often by means of an adjective; e.g. *rtu-ij-* 'sacrificing at the proper time', that is, 'regularly', *sārga-takta-* 'speeding with a rush'; *āsu-pātvan-* 'flying swiftly', *dhruva-kṣi-t-* (VS.) 'dwelling securely', *satya-yāj-* 'sacrificing truly'; with a numeral in *dvī-jā-* (AV.) 'twice-born'.

275. Before a verbal noun a nominal first member very often appears with a case-ending⁴, generally with that which the corresponding verb would govern in a sentence. The accusative is here the commonest case, the locative coming next, while the other cases are rarer. A singular case-ending (the acc. or inst.) may here indicate a plural sense; e.g. *āśvam-iṣṭi-* 'seeking horses', *puram-darā-* 'destroyer of forts', *śilneṣita-* 'driven by dogs' (*śīmā-*). Plural (acc.) endings sometimes occur, but dual endings are never found in these compounds.

The accusative case-ending is very common, generally expressing the object of a transitive verb, as *dhanam-jayā-* 'winning booty'. But it also expresses other senses, as that of the cognate accusative; e.g. *śubham-yā-(van)-* 'moving in brilliance'; or of an adverbial accusative, e.g. *ugram-patīyā-*⁵

¹ WACKERNAGEL 21, p. 198, quotes *loka-jit-am svargām* (AV. IV. 34⁸) as showing that the first member was felt to have an accusative sense = 'winning the heavenly world' (*svargām lokām*); but the Paipp. Ms. has the reading *svargyam*, which WHITNEY regards as better, translating 'world-conquering, heaven-going'.

² When the first member is a part of

the body it expresses the sense of 'with reference to', as *bāhū-jūta-* 'quick with the arms'.

³ The local sense here is that of the accusative of the goal.

⁴ Cp. LINDNER, Nominalbildung p. 28.

⁵ Occasionally the *-m* is inorganic, as in *maksam-gamā-* and *āsum-gā-* (AV.) 'going swiftly'. In *patam-gā-* 'bird', *patam-* probably

(AV.) 'looking fiercely'; or of a predicative accusative, e. g. *ayakṣmaṃ-kāraṇa-* (AV.) 'producing health', *śṛtaṃ-kartṛ-* (TS. III. 1. 4⁴) 'making cooked'¹. The acc. pl. occurs in *kā-cit-karā-* 'doing all manner of things', *pāśva-īṣi-*² 'desiring kine', *vipaś-cit-* 'understanding eloquence', *vipo-dhī-* 'granting eloquence', *huraś-cit-*³ 'intending evil'⁴.

a. The accusative form is commonest before agent nouns ending in *-a* or *-i* which begin with a single consonant and the first syllable of which is short; that is, the *-m* here appears in a syllable in which rhythmic lengthening would be allowed⁵. This accusative form is the regular rule in the RV. when the stem of the first member ends in *-a*, being found before *-kara-* 'making', *-caya-* 'collecting', *-jaya-* 'conquering', *-tara-* 'overcoming', *-dara-* 'cleaving', *-bhara-* 'bearing', *-ruja-* 'breaking', *-santi-* 'winning', *-saha-* 'overwhelming'; e. g. *abhayaṃ-karā-* 'procuring security'. The only exceptions to this rule in the RV. are *aśva-hayā-* 'urging on steeds', *śukra-dīgha-* 'emitting clear fluid'. In the RV. the ending *-im* also occurs in *puṣṭim-bharā-* 'bringing prosperity' and *harim-bharā-*⁶ 'bearing the yellow-coloured (bolt)'; and *-um* inorganically in *maṣṣum-gamā-* 'going quickly'. In the later Samhitās also occur *iram-maddā-* (VS.) 'rejoicing in the draught', *dūram-gamā-* (VS.) 'going far', *devaṃ-gamā-* (TS.) 'going to the gods', *yudhiṃ-gamā-* (AV.) 'going to battle', *viśvam-bharā-* (AV.) 'all-sustaining', *śakam-bharā-*⁷ (AV.) 'bearing ordure'⁸.

b. The accusative form in *-am* is not uncommon before a final member with initial vowel (coalescence of the two vowels being thus avoided); e. g. *caḥram-āsajā-* 'obstructing the wheel', *viśvam-ivā-* 'all-moving', *dśvam-īṣi-* 'desiring horses', *vācam-ūtkhaya-* 'word-moving', *samudram-ūtkhaya-* (only voc.) 'stirring the vat', *viśvam-ējyā-* 'all-exciting'; in *-im*: *agnim-indhā-* 'fire-kindler'; in *-ām*: *tvām-āhuti-* (TS.) 'offering oblations to thee'.

c. The accusative form is common when the final member is formed from a present stem, owing to the close connexion of such verbal nouns with the verb; e. g. *dhiyaṃ-jinvā-* 'exciting meditation', *ugram-paśyā-* (AV.) 'looking fiercely', *mām-paśyā-* (AV.) 'looking at me'.

d. Apart from the conditions stated above (a, b, c) the accusative case-ending rarely occurs in the first member of verbal determinatives; e. g. *vanam-kāraṇa-*, a particular part of the body; *dhiyaṃ-dhū-* 'devout', *śubhaṃ-yā-(van)-* 'moving in brilliance'⁹.

e. In the great majority of instances the first member, if it has the accusative case-form, ends in *-am*, mostly from stems in *-a*, but also from monosyllabic consonant stems (*ṣur-am-* etc.)¹⁰, and from one stem in *-ī* (*dhiy-am-*). Otherwise there are three or

represents IE. *petn-*; while in *pūram-dhī-* 'fertile woman' and *vṛjan-dhī-* 'bold', the origin of the nasal is doubtful; cp. WACKERNAGEL 2¹, p. 202.

¹ In B. this predicative accusative sometimes comes to have the value of a predicative nominative when compounded with a gerundive or a derivative of *bhū-*, as *śṛtaṃ-kṛtya-* (TS.) 'to be made cooked', *nagnam-bhāvuka-* (TS.) 'becoming naked'.

² *pāśvās* acc. pl.

³ Here *huraś-* might be a genitive as *ṣcit-* governs that case as well as the acc.

⁴ *ṣuro-hā* 'destroying forts' may contain an acc.; also *īṣa-stūt-* 'praise of prosperity', which the Pada analyses as *īṣaḥ-stūt-*.

⁵ How much the use of these forms is dependent on rhythm is seen in the alter-

nation of *ṛṇam-cayā-* and *ṛṇa-cit-* 'paying a debt', *khajaṃ-karā-* and *khaja-kṛt-* 'causing the din of battle', *dhanam-jayā-* and *dhanajit-* 'winning booty', *janam-sahā-* 'overcoming beings' and *vṛāta-sāhā-* 'conquering crowds'.

⁶ Beside *kavi-ṛdhā-* 'prospering the wise'.

⁷ Here the acc. of an *a*-stem is substituted for *śakān-*.

⁸ The compound *narām-dhiṣa-* (VS.) is of doubtful meaning and irregular accent.

⁹ For several other examples occurring in Brāhmaṇa passages of the later Samhitās see WACKERNAGEL 2¹, p. 207 d, e.

¹⁰ In *hṛd-am-sini-* 'winning the heart' the neuter *hṛd-* is treated as if it were a masc. or fem.

four in *-in* (*agnim-* etc.), one in *-um* (*makṣum-*), and two pronominal accusatives in *-ām* (*mām-*, *tvām-*). Polysyllabic consonant stems never have the accusative case-ending in the first member¹.

276. The locative case-ending is in the RV. almost limited to employment before agent-nouns formed from the simple root with or without determinative *-i*: *agre-gā-* 'going before', *agre-gā-* (VS.) 'moving forwards', *agre-ñt-* (VS.) 'leader', *agre-pā-* 'drinking first', *agre-pā-* (VS.) 'drinking first', *āṅge-śthā-*² (AV.) 'situated in a member of the body', *ṛte-jā-*³ 'produced at the sacrifice', *kṛcchre-śrt-t-* 'running into danger', *gahvare-śthā-* (VS.) 'being at the bottom', *divi-kṣt-t-* 'dwelling in heaven', *divi-yāj-* 'worshipping in heaven', *divi-śrt-t-* (AV.) 'sojourning in heaven', *divi-sād-* (AV.) 'sitting in heaven', *dūre-dīś-* 'visible afar', *doṣaṇi-śrīś-* (AV.) 'leaning on the arm', *rathe-sūbh-* 'flying along in a car', *rathe-śthā-* 'standing in a car', *vane-rāj-* 'shining in a wood', *vane-sāh-* 'prevailing in woods', *sute-gṛbh-* 'taking hold of the Soma', *hrdi-spīś-* 'touching the heart'⁴.

2. The RV. has only two examples of a locative before an agent noun formed with the suffix *-a*: *divi-kṣayā-* 'dwelling in heaven', *vahye-śayā-* 'resting in a litter'⁵. There are several others in the later Samhitās: *agre-vadhā-* (VS.) 'killing what is in front', *talpe-śayā-* (AV.) 'resting on a couch', *divi-carā-* (AV.) 'faring in heaven', *divi-śtamdhā-* (AV.) 'supported on the sky', *dūre-vadhā-* (VS.) 'far-striking', *harā-śayā-*⁶ (MS. I. 27) 'resting in gold'. In the AV. also occurs an example of the locative before an agent noun formed with *-in*: *parame-śth-in-* 'standing in the highest (place)'.⁷

3. The locative plural is much rarer than the singular in the first member: *apsu-kṣt-t-* 'dwelling in the waters', *apsu-jā-* 'born in the waters', *apsu-jī-t-* 'vanquishing in the waters', *apsu-sād-* 'dwelling in the waters', *apsu-vāh-* (SV.) 'driving in water', *apsu-saṁśita-* (AV.) 'excited in the waters', *goṣu-yūdh-* 'fighting in (= for) kine', *pṛtsu-tūr-* 'conquering in battles', *bhारेṣu-jā-* 'produced in fights', *hṛtsu-ās-* 'piercing to the heart'.

a. In these locative compounds the second member is most commonly *-stha-* or *-sthā-* in the RV., while the first member is most usually *agre-*, *dūre-* or *vane-*. The locative in *-e* is the predominant one, even displacing *-i* in *pathe-śthā-* 'standing on the road' beside *pathi-śthā-* (AV.).

277. The instrumental case-ending occurs several times in the first member of verbal determinatives: *ksamā-carā-* (VS.) 'being in the ground', *gīrā-vjdh-* 'rejoicing in song', *dhiyā-jūr-* 'aging in devotion', *yuvā-datta-* 'given by you two', *yuvā-nīta-* 'led by you two', *yusmā-datta-* 'given by you', *yusmā-nīta-* 'led by you', *śīneṣita-* 'driven by dogs' (*śīmā*). When the stem of the first member ends in *-a* there is some doubt whether *-ā* here represents the instrumental ending or lengthening of the vowel⁷; thus *śaphā-rīj-* may mean 'breaking with the hoof' or 'hoof-breaker'; and in *yuvā-yūj-* 'yoked by you two' the vowel may be simply lengthened. In *divā-kard-* (AV.) 'sun' the first member is an old instrumental used adverbially⁸.

a. The examples of the ablative case-ending are rare: *dakṣiṇāt-sād-*

¹ *śakan-* substitutes the acc. of an *a*-stem; above p. 165, note 7.

² There are several other locatives compounded with *-śthā-*.

³ There are several other locatives compounded with *-jā-*.

⁴ In *nare-śthā-* (RV¹), an epithet of the car, the first member may be a locative (*Sāyana*), but it may also be a dative of *nṛ-* (BR., GRASSMANN), 'serving for a man to stand on'.

⁵ In *sūtī-kara-* 'active in (offering) Soma', the accent shows that the final member has an adjectival, not a verbal sense. In the name *mātari-śvan-* the first member is interpreted in RV. III. 29¹¹ as a locative; cp. RICHTER, IF. 9, 247, note; MACDONELL, Grundriss III. I A, p. 72 (middle).

⁶ In VS. v. 8 *harī-śayā-*; *harā-* here is the locative of *hārī-*.

⁷ Cp. WACKERNAGEL 2¹, 56.

⁸ See WACKERNAGEL 2¹, 213 a, note.

(MS. II. 63) 'sitting in the south'; *divo-jā-* 'produced from heaven', *divo-dih-* (SV.) 'milking from the sky', *divo-rūc-* 'shining from the sky'.

b. The ending of the genitive would naturally appear only before derivatives from verbs governing the genitive. There seem to be no certain examples: *divā-kṣas-* 'ruling over the sky' (*divds*) however seems probable¹.

b. i. Ordinary Adjective as final member.

278. Ordinary adjectives which are not of a verbal character may appear as final member of determinatives much in the same way as past participles in *-ta* and *-na* (273, 4). But adjectives ending in *-u* are almost exclusively compounded with the privative *a(n)-* and prepositions; e.g. *an-āśū-* 'not swift', *an-rju-* 'dishonest', *ā-dāśu-* 'impious', *ā-bhīru-* 'not terrible'; *prāśū-* 'very (*prā*) swift' (*āśū-*). The only final members otherwise compounded are *-vasu-* 'rich' in *vibhā-vasu-* 'radiant' and other compounds, and *-raghu-* 'swift', in *māde-raghu-* 'quick in exhilaration'.

a. The first member may be a substantive in the relation of a case to the last; e.g. *tanū-subhra-* 'shining in body', *yajñā-dhīra-* 'versed in sacrifice', *vakmarāja-satya-* 'faithful to the ordainers of hymns', *viśvā-sambhū-* 'salutary for all'. The relation is sometimes expressed by the case-ending: the locative in *gāvi-śhīra-* (AV.) 'strong in kine (*gāvi*)' as a name, *māde-raghu-* 'quick in exhilaration', *sutā-kara-* 'active in (offering) Soma', *sumnā-āpi-* 'united in affection (*sumnā*)'; instrumental² in *dhiyā-vasu-* 'rich in devotion', *vidmanāpas-* 'working (*apās-*) with wisdom (*vidmānā*)'. The first member may also appositionally express a comparison as representing a type: *śīka-babhru-* (VS.) 'reddish like a parrot'³.

b. The first member may be an adjective qualifying the final member in an adverbial sense; thus *aprāmi-satya* (voc.) 'eternally true', *ūrdhvā-prāśni-*⁴ (VS.) 'spotted above', *try-ārūsa-* 'reddish in three (parts of the body)', *mahā-nagnī-*⁵ (AV.) 'courtesan' ('very naked'), *mahā-mahī-vrata-* 'ruling very mightily', *mahā-vaśūrin-* 'very broad', *viśvā-ścandra-* 'all-glittering'⁶.

c. Adverbs and particles often appear as first member; e.g. *an-āśū-* 'not swift', *anyāta-ent-* (VS.) 'variegated on one side (*anyātas*)', *evāra-* 'quite (*evā*) ready (*dra-*)', *duḥ-śēva-* 'unfavourable', *plnar-nava-* 'renewing itself', *satā-mahānt-* 'equally (*sa-tās*) great', *satā-brhatt-* (VS.) 'the equally great' (a metre), *satyām-ugra-* 'truly mighty', *śī-priya-* (AV.) 'very dear'.

d. Several prepositions appear as first member, mostly with their original adverbial meaning; e.g. *āti-kṛṣṇa-*⁷ (VS.) 'very dark'; *ā-miśra-tama-* 'mixing very readily'⁸; *upottamā-* (AV.) 'penultimate'; *ni-dhruvi-* ('fixed down') 'persevering', *nīś-kevalya-* (VS.) 'belonging exclusively'; *prāśū-* 'very swift', *pra-*

¹ But it has also been otherwise explained; cp. WACKERNAGEL 2¹, p. 213 c, note; who also quotes *ā-kasya-vid-* 'knowing nothing' from the MS.

² The word *jātū-śhīra-* probably contains an old instrumental = 'naturally solid'; in *nābhā-nēdīśtha-* 'nearest in kin' as a name, the first member though looking like a locative, probably represents an Iir. stem *nabhā-*; cp. RICHTER, IF. 9, 209. The compounds *ścī-sama-*, an epithet of Indra, and *ghāśā-ajra-* (VS.) are Bahuvrhis.

³ A transition to this compound use appears in *māno jāviṣṭham* (RV. VI. 9⁵) 'very swift as thought'.

⁴ Here the adjectival stem is used for the adv. *ūrdhva-*.

⁵ From this is formed the m. *mahā-nagnā-* (AV.) 'paramour'.

⁶ The meaning of *sādhv-aryā-* 'truly faithful'(?), which occurs only once, is doubtful; cp. WACKERNAGEL 2¹, p. 237 (top).

⁷ *āti* in the sense of 'very' does not occur in the RV., but in the later Samhitās it is the commonest of the prepositions compounded with adjectives.

⁸ 'Very slightly mixed', GELDNER, VS. 3, 181. — *ā-tura-* 'suffering' is obscure in origin.

śarāḥa- (voc.) 'bold'; *vi-mahī-* 'very great', *vi-sama-* (VS.) 'uneven', *vi-sadrśa-* 'dissimilar', *vy-ant-* 'variously tinted' (dawn); *sām-vasu-* 'dwelling together', *sām-priya-* (VS.) 'mutually dear'.

b. 2. Ordinary Substantive as final member.

279. Determinatives with ordinary non-verbal substantives as their final member¹ are not common in the earliest period of the language. In the first nine books of the RV., except the frequent compounds in *-pati-* and *-patnī-*, there are not many more than three dozen examples²; the tenth book has quite two dozen more, and the AV. seven dozen more.

The first member is frequently a substantive also. Its relation to the final member seems to be limited to the genitive sense in the Samhitās. This genitive sense appears when the final member is a word expressive of relationship, or *-pati-* 'husband' or 'lord'; e. g. *rāja-putrā-* 'king's son', *mṛtyu-bāndhu-* 'companion of death', *viś-pāti-* 'lord of the tribe'. It sometimes expresses the material, as *dru-pādī-* 'post of wood', *hiranya-rathā-* 'car of gold' or 'car full of gold'. In *deva-kilbiśā-* 'offence against the gods' we have an example of an objective genitive. There seems to be no instance in the RV. of a Proper Name appearing as the first member of a determinative in the genitive sense³ except in *indra-senā-* (x.102)⁴ 'Indra's missile'⁵, which compound is itself perhaps a Proper Name⁶. In *camasādhvaryu-* (AV.) 'the priest of the cups', the first member expresses quite a general genitive sense of relation = 'the priest who is concerned with the cups'.

280. As in determinatives with verbal noun as final member, the case-ending may appear in the first member. But it is less common here, and owing to the purely nominal character of the final member, is almost restricted to the genitive. The ending of this case is very common before *-pati-* 'lord' or 'husband': *aṇhas-as-pati-* (VS.) 'lord of distress', N. of an intercalary month, *gnā-s-pāti-*⁶ 'husband of a divine woman', *jā-s-pāti-* 'lord of the family', *bṛh-as-pāti-*⁷ and *brāhmaṇ-as-pāti-* 'lord of devotion', *mānas-as-pāti-* 'lord of mental power', *vān-as-pāti-*⁸ 'lord of the wood', 'tree', *vāc-ās-pāti-* 'lord of speech', *vāstoṣ-pāti-* 'lord of the dwelling', *śubh-ās-pāti-* 'lord of splendour', *sādas-as-pāti-*⁹ 'lord of the sacrificial seat'. According to the analogy of these compounds which end in *-s-pāti-*, were also formed from *a-*stems *ṛta-s-pati-* (only voc.) 'lord of pious works' and *rātha-s-pāti-* 'lord of the car'. The word *dām-pati-* may stand for **dām-s-pati-*¹⁰ 'lord of the house' (*dām-*, the gen. pl. of which, *dam-ām*, occurs).

¹ Bahuvrīhis with ordinary substantives as final member were common from the beginning; hence combinations which appear as Bahuvrīhis in the older period, are often only found later as Tatpuruṣas, the latter being thus occasionally affected by the formal peculiarities of Bahuvrīhis.

² See WACKERNAGEL 2¹, p. 241 (97 note).

³ If this compound is a Proper Name, it is the only instance with the stem-form in the first member; but the genitive case-ending appears in the first member of a few determinative Proper Names; see below, 280 a.

⁴ 'Indra's missile' (BR.), 'Indra's army' (GRASSMANN).

⁵ This is the opinion of GELDNER, VS. 2, 1, and of DELBRÜCK, Vergl. Syntax 3, p. 202.

⁶ An anomalous f. *gnās-patnī-* was formed

from this word after the etymology had been forgotten, as conversely the m. *śapātna-* 'rival' was formed from *śa-pātñī-* 'co-wife'.

⁷ **bṛh-* here is synonymous with *brāhmaṇ-*, *brāhmaṇas-pāti-* being a parallel and explanatory formation. On *bṛhas-pāti-* and cognate compounds see OTTO STRAUSS, *Bṛhaspati im Veda* (Leipzig 1905), p. 14—17.

⁸ *van-* 'wood' appears also in the pl. G. *van-ām*, L. *vām-su-*.

⁹ It is unnecessary to assume the existence of a stem *sad-* to explain *sādas-pāti-* and *sūt-pāti-* since the stem *sadas-* occurs; nor is *rādḥ-* necessary to explain *rādhas-pāti-* (only voc.) as *rādhas-* is frequent.

¹⁰ PISCHEL, VS. 2, 93 ff., 307 ff., rejects any connexion between *dām-pati-* and *dām-* 'house'. Cp. WACKERNAGEL 2¹, p. 249 e, note.

a. These compounds in *-pāti-* are treated by the Pada text in three different ways: 1. *gnāspāti-*, *bṛhaspāti-*, *vānaspāti-*, *viśpāti-* (and *viśpātni-*) appear as simple words; 2. *gnāh-pātni-*, *jāh-pāti-*, *sāc-pāti-*, *ṛta-pāte* (voc.), *rādhas-pate* (voc.), and those with a single accent (except *viśpāti-*) as compounds separated by the Avagraha sign; 3. all other doubly accented compounds (e. g. *bṛdhmanas-pāti-*) as two separate words; even *rāthas-pātis* is written *rāthah | pātih |* as if *rāthah* were a nom. sing.¹

a. Otherwise the genitive ending appears only two or three times in the RV. in Proper Names: *divo-dāsa-* 'Servant of heaven'(?), *śīnaḥ-śēpa-*² 'Dog's tail', and (with gen. pl.) *ndrā-sāmsa-* (for **ndrānī-sāmsa-*)³ 'Praise of men', an epithet of Agni. The VS. has also *rāyas-poṣa-* 'increase of wealth' in *rāyas-poṣa-dā-* 'bestowing increase of wealth' and *rāyas-poṣa-vāni-* 'procuring increase of wealth'.

b. Other case-endings are very rare in such determinatives. The locative appears in *svapne-dīṣvapnyā-* (AV.) 'evil dreaming in sleep'⁴; the instrumental in *vācā-stena-* 'thief by speech', 'one who makes mischief by his words'; the dative in *dasyave-vṛka-* (voc.) 'Wolf to the Dasyu', N. of a man; and possibly *dāsyave sāhaḥ* (I. 36¹⁸) may be meant as a name with double accent.

281. In a few instances the first member is a substantive used appositionally to express sex or composite nature: *puruṣa-mrgā-* (VS.) 'male antelope'; *ūtuka-yātu-* 'owl demon' (= demon in form of an owl), *śusūtuka-yātu-* 'owlet demon'; *puruṣa-vyāghrī-* 'man-tiger', a kind of demon, *vṛṣā-kapi-* 'man-ape'.

282. An adjective may appear as first member determining the sense of the following substantive. This type, which is called *Karmadhāraya* by the Indian grammarians, is uncommon in the Saṃhitās. Among the oldest are *candrā-mās-*⁵ 'bright moon' and *pūrṇā-mās-a-* (TS. III. 4. 4¹) 'full moon'. Besides these occur *eka-vīrā-* 'unique hero', *kṛṣṇa-śakunt-* (AV.) 'raven'⁷, *nava-jvārā-* 'new pain', *mahā-grāmā-* 'great host', *mahā-dhanda-* 'great booty', *mahā-vīrā-* 'great hero'⁸, *saptā-rṣāyas* 'the Seven Seers', N. of a group of ancient sages (beside the separate words *saptā ṛṣayaḥ* and *ṛṣayaḥ saptā* in Books I-IX), *saptā-grdhrah-* (AV.⁹) 'the seven vultures'⁹.

a. A variety of *Karmadhāraya* is that in which the first member expresses a part of the last: *adhara-kanthā-* (VS.) 'lower part of the neck', *ardha-devā-*¹⁰ 'demi-god', *ardha-māsā-* (AV. VS.) 'half-month', *madhyāhni-dina-* 'midday'; also with change of gender: *agra-jihvā-* (VS.) n. 'tip of the tongue (*jihvā-*)'; with the suffix *-a*: *ardha-rcā-* (AV. VS.) 'hemistich', *pūrvāhṇā-* 'forenoon'¹¹.

283. Prepositions frequently occur as first member, all except *prā* in their ordinary adverbial senses. Those which are thus used in the RV.

¹ See WACKERNAGEL 2ⁱ, p. 241 (97 a α, note).

² This name occurs once with tmesis, *śīnaś cic chēpam* (v. 2¹).

³ Cp. *narāṇ nā sāmsa-* (I. 1739 etc.) and *sāmsa narām* (VI. 242); see WACKERNAGEL 2ⁱ, p. 248 d, note.

⁴ *hrād-cakṣus* 'mirrored in the lake' is regarded by GELDNER (VS. I, 173) as a Tat-puruṣa = 'eye in the lake'. For one or two doubtful examples of locative pl. see WACKERNAGEL 2ⁱ, p. 249 (bottom).

⁵ That this is a very old combination is shown by the fact that *mās-* 'moon' occurs almost exclusively in compounds (*sūrya-māsā* and *pūrṇā-mās*, SB.), only two or three times alone (though often in the sense of 'month'), and is therefore obsolescent in the RV.

⁶ In the later Saṃhitās *candrā-* comes to

mean 'moon' as an abbreviation of *candrā-mās-*.

⁷ With change of meaning from 'black bird'.

⁸ In K. appears the dative *viśva-devāya*, the expression *viśve devāḥ* having become a *Karmadhāraya*.

⁹ Translated by WHITNEY (AV. VIII. 9¹⁸) as a Bahuvrihi, 'seven-vultured'.

¹⁰ *ardhā-* 'half' is here used in a figurative sense.

¹¹ *pitā-mahā-* (AV. TS. VS.) and *tatā-mahā-* (AV.) 'grandfather' and *prā-pitāmaha-* (VS. TS.) and *pra-tatāmaha-* (AV.¹) 'great grandfather' (only voc.) are probably not *Karmadhārayas*, but formed in imitation of *mahā-mahā-* which appeared to be a gradation of *mahānt-*; cp. WACKERNAGEL 2ⁱ, p. 255, note.

are *ādhi* 'over', *ni* 'down', *pāri* 'around', *prā* 'forward'¹, 'front part of'², 'extreme' (of high degree), 'great' (in names of relationship), *prāti* 'against', *vi* 'asunder'³, *sām* 'together' (also *sa-* in the same sense); and in the later Samhitās, *antar* 'between', *āpa* 'away', *ā* 'at hand', *ūd* 'up', *ūpa* 'beside', *ūpari* 'above'. The following are examples in the alphabetical order of the prepositions: *ādhi-pati* (AV. VS.) 'over-lord', *ādhi-patnī* (AV. VS.) 'sovereign lady', *ādhi-bhojana-* 'additional gift', *adhi-rājā-* 'supreme king'; *antar-deśā-* (AV.) 'intermediate region', *antah-pātrā-* (AV.) 'inner (= interior of the) vessel'; *āpa-rūpa-* (AV.)⁴ 'absence of form', 'deformity'; *ā-pati-* (VS. MS. I. 27) 'the lord here'; **ut-sūrya-* 'sunrise' in *otsūryām* (AV.) 'till sunrise' (*ū-utsūryām*); *upa-pati-* (VS.) 'paramour' (lit. 'sub-husband'); *upari-śayana-* (AV.) 'elevated couch'; *ni-dhāna-* (AV.) 'conclusion', *ni-pakṣati-* (VS.) 'second rib', *ni-pādā-* 'low ground', *ny-dhna-*⁵ (AV.) 'close of day'; *pāri-pati-* 'lord (of all) around', *pāri-vatsarā-* 'full year'; *pragāthā-* (VS.) 'fore-song', a kind of stanza, *prā-dīś-* 'region' and (AV.) 'intermediate quarter', *prā-dhāna-* 'prize of battle', *prādhvanā-* ('forward course', *dāhvan-*) 'bed of a river', *prārtha-* (AV.) 'preparation', 'implement'; *prā-pada-*⁶ 'tip of the foot', *prā-uga-* 'forepart of the shafts (of a chariot)'⁷; *prā-napāt-* 'great-grandson', *prā-tatāmaha-* (AV.¹) and *prā-pitāmaha-* (VS. TS.) 'great-grandfather'; *prā-dīv-* (AV.) 'third (or fifth) heaven', *prā-patha-* 'distant path', *prā-maganda-* 'arch-usurer', *prā-vīra-* 'great hero', *prāyus-* (MS. I. 54) 'long life' (*āyus*); *prati-jand-* (AV.) 'adversary', *prati-dīvan-* 'adversary at play'; *vi-dīś-* (VS.) 'intermediate region', *vi-madhya-* 'middle', *vi-manyu-* 'longing'⁸, *vi-vāc-* 'opposing shout', 'contest', *vy-ódana-* (RV.¹) 'different food'⁹; *sa-pātñī-* 'co-wife', *saṃ-grāmā-* (AV.) 'assembly', 'encounter', *saṃ-anikā-* 'battle-array'¹⁰, *saṃ-bāndhu-* 'akin', *saṃ-vatsarā-*¹¹ 'full year'.

284. Other indeclinables sometimes occur as first member, but very rarely in the RV. They include a few adverbs and the particles *a(n)-*, *du-*, *su-*, *kim-*, *ku-*: *paścā-dosā-* (VS.) 'late evening', *pūrā-agni-* (VS.) 'fire in front'; *a-mitra-* 'enemy', *ā-hotṛ-* (AV.) 'incompetent Hotṛ'; *duc-chīnā-* 'calamity'¹²; *sū-brāhmaṇa-* (AV.) 'good Brāhman', *sū-bheṣaja-* (AV. TS.) 'good remedy', *sū-vasanā-*¹³ 'fair garment', *kim-puruṣā-* (VS.) a kind of mythical being, *kūśara-* (RV.¹), a kind of reed.

4. Bahuvrihi Compounds.

285. The term **Bahuvrihi**, employed by the Indian grammarians to designate this type, is perhaps the most convenient name for these **secondary adjective compounds**, as it represents their general character both in form and meaning. For the final member is practically always a substantive, and the relation of the first member to the last is mostly attributive

¹ Without perceptibly changing the meaning of the final member.

² This and the following meanings do not occur in the combination of *prā* with verbs.

³ Expressing separation, extension, derivation.

⁴ In *apa-kāmā-* 'aversion' the final member is a verbal noun. There seem to be no certain instances of this kind of compound with *āpi*: cp. WACKERNAGEL 21, p. 259 β, note.

⁵ In *ny-arthā-* 'destruction' the second member is a verbal noun. On the relation of *ny-ārbuda-* (AV. VS.) and *ny-ārbudī-* (AV.) to *ārbuda-* and *ārbudī-*, see WACKERNAGEL 21, p. 260 (top).

⁶ Once *prā-pad-* in AV.

⁷ Probably for *prā-yuga-*.

⁸ From *manyū-* 'zeal'.

⁹ This is Sāyaṇa's explanation (*vividhe 'me*) of the word in VIII. 52⁹.

¹⁰ From *ānikā-* 'front'.

¹¹ *sām* in this compound expresses completeness.

¹² Cp. *śunām* 'with success'. On the Sandhi see p. 31, note 4.

¹³ Though *vasana-* has a concrete sense here, the compound may have arisen when the word had a verbal meaning.

(Karmadhāraya), less commonly dependent (Tatpuruṣa), and very rarely coordinative (Dvandva). The best name otherwise is 'possessive'¹, as this is their meaning in the vast majority of instances. In a few examples, however, the more general sense of 'connected with' (which may usually be expressed more specifically) is required to explain the relation between the substantive and the Bahuvrīhi which agrees with it; thus *āsua-prsthā* 'borne on horse-back', *devā-psaras-* 'affording enjoyment for the gods', *parjanya-retas-* 'sprung from the seed of Parjanya', *viśvā-kr̥ṣṭi-* 'dwelling with all peoples', *viśvā-nara-*² 'belonging to or existing among all men', *virā-pastya-* 'belonging to the abode of a hero', *śatā-śarada-* 'lasting a hundred autumns', *śūra-vīra-* (AV.) 'characterized by heroic men' = 'making men heroic' (amulet).

286. Attributive Bahuvrīhis.—The commonest form of Bahuvrīhi is that in which an attributive noun is the first member. It is most frequently an adjective, as *ugrā-bāhu-* 'powerful-armed', *urvy-ūti-*³ 'giving wide aid', *jīvā-putra-* 'having living sons', *śukrā-varṇa-* 'bright-coloured'⁴. The first member is also often a past passive participle in *-ta* or *-na*, the action expressed by which is usually performed by the person denoted by the substantive with which the Bahuvrīhi agrees; e.g. *prīyata-dakṣiṇa-* 'he by whom the sacrificial fee has been presented', *rātā-havis-* 'who offers an oblation'⁵. The action is, however, not infrequently supposed to be performed by others, always in the case of *hata-* 'slain'; e.g. *hatā-vr̥ṣṇ-* 'whose husband has been slain', *hatā-mātṛ-* 'whose mother has been slain'. Both senses appear in *rātā-havya-* 'he by whom' and 'to whom offerings have been made'. An outside agent is sometimes expressed by an additional member at the beginning of the compound, as *jīvā-pīta-sarga-* 'whose streams have been drunk by the living'⁶. A present participle occasionally occurs as first member; e.g. *ā-yād-vasu-* (AV.) and *sam-yād-vasu-* (AV.) 'to whom wealth comes', *bhr̥gjad-r̥ṣṭi-* 'having glittering spears', *rūṣad-vatsa-* 'having a shining calf', *śucā-d-ratha-* 'having a brilliant car'⁷; also a perfect-participle in *dadṛś-and-pavi-* 'whose felly is visible', *yuyujānā-sapti-* 'whose steeds are yoked'.

a. The first member is further often a substantive used predicatively; e.g. *āsua-varṇa-* 'horse-winged' = 'whose wings are horses' (car); *indrā-satru-* 'whose foe is Indra'; *tad-īd-arthā-*⁸ 'having just that as an aim', *dr̥ṇāhāva-* 'whose pail (*āhāvā*) is a trough', *śiśnā-deva-* 'whose god is a phallus', *śirodaka-* (AV.) 'whose water is spirit' (*śīrā*). The final member is here sometimes a comparative or superlative (including *pīra-*) used substantively: *avaras-parā*⁹ (VS.) 'in which the lower is higher' = 'topsy-turvy'¹⁰, *asthi-bhūyānis-* (AV.) 'having bone as its chief part' = 'chiefly bone', *Indra-jyēṣṭha-* 'having Indra as chief', 'of whom Indra is chief', *yamā-śreṣṭha-* (AV.) 'of whom Yama is best', *sōma-śreṣṭha-* (AV.) 'of which Soma is best'.

¹ For other names see WACKERNAGEL 21, p. 273 (107 a, note).

² For several other examples formed with *viśvā-* see WHITNEY 1294 b.

³ Cp. p. 145, note 3.

⁴ Cp. WHITNEY 1298.

⁵ The sense is thus identical with verbal determinatives or verbally governing compounds such as *vājam-bharā-* and *bharād-vāja-* 'bearing booty'. In *vīti-hotra-* 'having an invitation sacrifice' = 'inviting to sacrifice', a stem in *-ti* is used almost like a past participle in *-ta*; cp. *vīd-havya-* as a name.

⁶ Cp. WHITNEY 1299 a.

⁷ Cp. WHITNEY 1299 b.

⁸ Here a pronoun appears instead of a substantive in the first member.

⁹ Here the first member retains the *-s* of the nom. surviving from the use of the two words in syntactical juxtaposition; the first member also is used substantively in this compound.

¹⁰ On *eka-parā-* (said of dice) see now LÜDERS, Das Würfelspiel im alten Indien (Abh. d. K. Ges. der Wiss. zu Göttingen 9, 2) p. 64.

A comparison is sometimes implied between the first substantive and the second: *varsājya* (AV.) 'whose rain is like butter', *vrkṣā-keśa-* 'tree-haired' = 'whose trees are like hair' = 'wooded' (mountain).

The first member further sometimes expresses the material of which the second consists; e. g. *rajatā-nābhi-* (VS.) 'whose naval is (made of) silver'; *hīranya-nemi-* 'whose felines are (made of) gold'; or something closely connected with and characteristic of it, as *niyūd-ratha-* 'whose car is (drawn by) a team'.

287. Dependent Bahuvrīhis.—The first member is dependent on the last in the sense of a case-relation, the case-ending being sometimes retained.

a. It has often a genitive sense¹, as *pāti-kāma-* (AV.) 'having desire for a husband'; with genitive ending, *rāyās-kāma-* 'having a desire of wealth'. Here the first member often implies a comparison (when it never has the case-ending): *agni-tejas-* (AV.) 'having the brightness of fire', 'fire-bright', *ṣkṣa-grīva-* (AV.) 'having the neck of a bear' (demons), *gō-vapus-* 'having the form of a cow', *jñāti-mukha-* (AV.) 'having the face of (= like) relatives', *māno-javas-* 'having the swiftness of thought' = 'swift as thought', *mayūra-roman-* 'having the plumes of peacocks' (Indra's steeds).

b. In a few instances it has the sense of, and then always the ending of, the instrumental: *ā-giraukas-* 'not to be kept at rest (*ikas-*) by a song (*girā*)', *krātva-magha-* 'constituting a reward (gained) by intelligence', *bhāṣī-ktu-* 'recognisable by light'².

c. The locative sense is more frequent, being often accompanied by the case-ending: *āsann-iṣu-* 'having arrows in his mouth', *divi-yoni-* 'having origin in heaven'; also several formed with *dūre-* 'in the distance', as *dūr-anta-* 'ending in the distance', *dūr-gavyūti-* (AV.) 'whose sphere is far away'³.

There are further examples in which the last member has the locative sense when it is a part of the body and what is expressed by the first member appears in or on it: *asru-mukhī-* (AV.) 'having tears on her face', 'tear-faced', *kīlālodhn-* (AV.) 'having sweet drink in her udder', *ghṛtā-prṣṭha-* 'butter-backed', *pātra-hasta-* (AV.) 'having a hand in which is a vessel', *maṇi-grīvā-* 'having pearls on the neck', *mādhu-jihva-* 'having a tongue on which is honey', *vāja-bāhu-* 'having an arm on which is a bolt'.

288. Coordinate Bahuvrīhis.—No example is found in the RV. and hardly any in the other Samhitās of the first and last members of Bahuvrīhis being coordinated in sense. The VS. has *stōma-prṣṭha-* 'containing Stomas and Prṣṭhas'; also *āhar-divā-* (xxxviii. 12) 'daily', which is a kind of Dvandva Bahuvrīhi, being formed from the adverb *āhar-divi* 'day by day'. The form *somendrā-* 'belonging to Soma and Indra', occurs only in B. passages of later Samhitās (TS. MS. K.).

289. Indeclinables as first member.—In a number of Bahuvrīhis the first member is not a noun, but an indeclinable word, either a preposition or an adverb.

a. Prepositions are common as first member of Bahuvrīhis, expressing the local position of the final member in relation to the substantive with which the Bahuvrīhi agrees. Some sixteen prepositions are thus used, the most frequent being *vi* which occurs as often in the RV. as all the rest put together. They are *diti* 'beyond', *ādhi* 'on', *antār* 'within', *āpa* 'away', *abhi*

¹ An accusative in sense and form appears in *tvām-kāma-* 'having a desire for thee'.

² The compound *vidmanāpas-* 'working with skill' (*vidmānā*) is probably a determinative formed with the adj. *apās-* 'working',

not a Bahuvrīhi with *āpas-* 'work'; cp. 278 a and 91 B.

³ On a few doubtful instances of such locative compounds see WACKERNAGEL 2¹, p. 278 (bottom).

'around' and 'toward', *dva* 'down', 'away', *ā* 'near', *ūd* 'upward', *ūpa* 'near', *nī* 'down', *nīś* 'away', *pāri* 'around', *prā* 'in front', 'very', *prāti* 'against', *vi* 'apart', *sām* 'together'. Of these *ūpa* is used thus in the RV. only, while *antār*, *dva*, *nī* appear in the later Samhitās only. The following are examples of compounds thus formed in the alphabetical order of the prepositions: *dīty-ūrmī*- 'overflowing', *dīti-cchandās*- (VS.) 'having redundant metres' (verse); *ādhi-nirṇij*- 'having a garment on', *ādhy-akṣa*- 'having an eye on', 'overseer'; *antar-dīvā*- (AV.) 'having fire within'; *āpodaka*- 'waterless', *apa-rtī*- (AV.) 'unseasonable'; *abhi-vīra*- and *abhi-satvan*- 'having heroes around', *abhi-rūpa*- (AV.) 'beautiful', *abhi-ṣeṇā*- 'directing arrows'; *ava-keśā*- (AV.) 'having hair hanging down', *dva-toka*- (AV. VS.) 'miscarrying'; *ā-deva*- 'having the gods near', 'devoted to the gods', *ā-manas*- (AV. TS.) 'kindly disposed'; *ūt-saktha*- (VS.) 'having the thighs raised', *ūd-ojas*- 'highly powerful'; *ūpa-manyu*- 'having zeal at hand', 'zealous', *ūpā-vasu*- 'bringing riches near'; *nī-manyu*- (AV.) 'whose anger has subsided', *nī-vakṣas*- (TS. v. 6. 23¹) 'having a sunken breast', *nī-kūlī*- (VS.) 'going down hill', *nī-kilbiśā*- 'deliverance from sin' ('that in which sin has subsided'); *nīr-jarāyu*- (AV.) 'having cast its skin', *nīr-māya*- 'powerless', *nīr-hasta*- (AV.) 'handless'; *pari-marā*- (TS. v. 6. 21¹) 'having death around' = 'round whom people have died', *pari-manyu*- 'very angry'; *prā-śṛṅgā*- (VS. TS.) 'having prominent horns', *prā-tvakṣas*- 'very energetic'; *prā-manas*- (AV.) 'very thoughtful'; *prāti-rūpa*- 'having a corresponding form', 'like', *prati-vartmān*- (AV.) 'having an opposite course', *prāti-veśa*- 'neighbour' ('living opposite'); *vi* = 'apart': *vi-karṇā*- (AV.) 'having ears far apart', *vi-śākha*- (AV.) 'branched', *vy-āṃsa*- 'having the shoulders apart', 'broad-shouldered'; = 'extensive': *vi-manas*- 'wide-minded', 'sagacious', *vi-hāyas*- 'of extensive power'; = 'divided': *vy-adhvā*- (AV.) 'having a divided course' = 'being midway between zenith and earth'; = 'various': *vy-āilaba*- (AV.) 'making all kinds of noises'; = 'divergent': *vi-pāthī*- 'following wrong paths', *vi-vrata*- 'refractory'; = 'distorted': *vi-grīva*- 'having a twisted neck', *vy-āṅga*- (AV.) 'having distorted limbs'; = 'different': *vi-rūpa*- 'having a different form', *vi-vācas*- (AV.) 'speaking differently'; = 'devoid of', 'less': *vi-māya*- 'devoid of magic', *vy-ēnas*- 'guiltless'; *sām-hanu*- (AV.) 'striking the jaws together'.

b. Adverbs with a local meaning, which are akin to prepositions, also frequently appear as first member of Bahuvrīhis, being generally speaking equivalent in sense to predicative adjectives. Examples of such Bahuvrīhis in the alphabetical order of the adverbs are the following: *adhās* 'below': *adhō-varcas*- (AV.) 'powerful below'; *ānti* 'near': *ānti-mitra*- (VS.) 'having friends at hand', *ānti-sumna*- (AV.) 'having benevolence at hand', *ānty-ūti*- 'having aid at hand'; *avās* 'down': *avā-deva*- 'attracting the gods down'; *ārē* 'afar': *ārē-āgha*- 'having evil far-removed', *ārē-śatru*- (AV.) 'whose foes are far away'; *itās* 'hence': *itā-ūti*- 'helping from hence'; *ihā* 'here': *ihā-mātṛ*- 'whose mothers are, the one here, the other there'; *ihā-kratu*- (AV.) 'whose will is hitherward', *ihā-citta*- (AV.) 'whose thought is hitherward'; *īdhak* 'apart': *īdhan-mantra*- (AV¹) 'having a special sacred text'¹; *kuhayā* 'where': *kuhayā-kṛtī*- (only voc.) 'where active?'; *dakṣiṇa-tās* 'on the right': *dakṣiṇatās-kapardā*- 'having a coil of hair on the right'; *nīcā* 'downward': *nīcā-vayas*- 'whose strength is low'; *purās* 'in front': *puro-rathā*- 'whose car is in front', *puro-vasu*- (TS. III. 2. 5¹) 'preceded by wealth' (only voc.); *prācā* 'forward': *prācā-īhva*- 'moving the tongue forward', *prācā-manyu*- (only voc.) 'striving forward'.

¹ According to WHITNEY on AV. v. 1¹; BR., pw. 'lacking speech'; LUDWIG 'of distinguished meditations'.

a. Bahuvrīhis are also formed with a few adverbs of another kind as first member: *itthā-dhī-* 'having such thought', 'devout', *nānā-sūrya-* 'illuminated by various suns', *pinar-magha-* (AV. TS.) 'repeatedly offering oblations', *purudhā-pratika-* 'having various aspects', *sadyā-ūti-* 'helping at once'¹. There are also several formed with *sahā-*, *sumād-*, *smād-*² 'together with', as *sahā-gopa-* 'having the cowherds with them', *sahā-puruṣa-* (AV.) 'accompanied by the men', *sumā-jāni-* 'accompanied by his wife', *sumād-gu-* (AV.) 'accompanied by the cows', *smād-abhiṣu-* 'provided with reins', *smād-iṣṭa-* 'having an errand', *smād-udhan-* 'provided with an udder'.

c. Certain particles frequently appear as the first member of Bahuvrīhis. These are the privative *a-* or *an-*, *ku-*³ expressing depreciation, *du-* 'ill', *su-* 'well'; e. g. *a-pād-* 'footless', *a-sapatnā-* 'having no rivals', *an-udakā-* 'having no water', 'waterless'; *kū-yava-* 'causing a bad harvest', *duṣ-pād-* 'ill-footed'; *su-parṇā-* 'having beautiful wings'.

290. Bahuvrīhis are very frequently used as m. (sometimes f.) substantives in the sense of Proper Names, in many instances without the adjectival sense occurring at all; thus *brhād-uktha-* m., as the N. of a seer and adj. 'having great praise'; *brhād-dīva-* m., N. of a seer (*brhad-dīvā-* f., N. of a goddess) and adj. 'dwelling in high heaven'; but *priyā-medha-* m. ('to whom sacrifice is dear') and *vāmā-deva-* m. ('to whom the gods are dear') only as the names of seers.

a. Bahuvrīhis are further not infrequently used as neuter substantives with an abstract and a collective sense, especially when the first member is the privative particle *a-* or *an-* and *sarva-* 'all'; e. g. *a-śatrhī-* 'free from foes', n. (AV.) 'freedom from foes', *a-sapatnā-* 'having no rivals', n. (AV.) 'peace', *a-sambādā-* (AV.) n. 'non-confinement', *a-skambhā-* (AV.) n. 'lack of support', *an-apatyā-* 'childless' (AV.), n. 'childlessness', *an-amitrā-* (AV.) 'foeless', n. (AV. VS.) 'freedom from foes'; *sarva-rathā-* 'the whole line of chariots', *sarva-vedasā-* (AV. TS.) 'whole property'; *nī-kilbiṣā-* n. 'deliverance from sin', *pitr-bandhū-* (AV.) 'paternal kinship', *mātr-bandhū-* (AV.) 'maternal kinship', *rikta-kumbhā-*⁴ (AV¹) 'empty-handedness', *su-mṛgā-* (AV.) 'good hunting'⁵.

b. A special category of Bahuvrīhis used as substantives are those in which the first member is a numeral from *dvī-* 'two' upwards⁶. They express a collection or aggregate and are singular neuter⁷ except those formed with *-ahā-* 'day', which are singular masc.; e. g. *tri-yugā-* n. 'period of three lives', *tri-yojanā-* (AV.) n. 'distance of three Yojanas', *try-udāyā-* n. 'threefold approach to the altar', *daśāṅgulā-* n. 'length of ten fingers', *daśāntarusyā-* n. 'distance of ten stations', *dvi-rājā-* (AV.) n. 'battle of two kings', *pañca-yojanā-* (AV.) n. 'distance of five Yojanas', *ṣaḍ-ahā-* (AV. TS.) m. 'series of six days'. These numeral collectives always end in accented *-ā*⁸.

291. Origin of Bahuvrīhis.—Considering that Bahuvrīhis, which are adjectives, are far commoner than the corresponding determinatives, which are substantives, it cannot be assumed that the former always passed through

¹ The Bahuvrīhi compound *āvir-yjika-* is of uncertain meaning; see WACKERNAGEL 21, p. 287 (middle).

² Compounds formed with these three words might also be explained as belonging to the 'governing' class.

³ Also the cognate *kim-* in *kim-sild-* (VS. TS.) (land) 'having small stones'.

⁴ See WHITNEY's note on AV. XIX. 8⁴.

⁵ Accentuation of the final syllable (as in the cognate singular Dvandvas) prevails in these n. Bahuvrīhis; exceptions are *ā-bhaya-*,

n. 'safety' (adj. 'free from danger'), and *vir-daya-* (AV.) 'lack of courage'.

⁶ These are called Dvigu by the Hindu grammarians, and are classed by them as a subdivision of Tatpuruṣas.

⁷ A few numeral collectives are determinatives used in the pl. and the original gender: *ṣaptarśdayas* 'the seven seers', *ṣaptar-gāhrās* 'seven vultures' (AV.); *tri-kadrū-kapla-* 'three soma-vessels' (from *kadrū-* f.).

⁸ With the suffix *-ya* is formed *sahasrākhya-* n. (AV.) 'a thousand days' journey'.

the process of transmutation from the latter. They must in the vast majority of instances have been formed directly and independently in conformity with the type of these secondary adjectives which had come down from the IIr. period¹. WACKERNAGEL (2¹, 112) adopts the view that the origin of Bahuvrīhis is not to be explained by transmutation from determinatives, but from the predicative or appositional use of groups of words characterizing a substantive². This use he exemplifies by the following quotations from the RV.: *urīḥ kākṣo nā gāṅgyāḥ* (VI. 45³¹) 'like the broad shoulder dwelling on the Ganges', that is, for **urī-kākṣaḥ* 'Broad-shoulder' as a Proper Name; *sā jāyase sāho mahāt* (V. 11⁶) 'thou art born a great power' (= **mahā-sahūḥ* 'one having great power'); *tvācam kṛṣṇām arandhayat* (I. 130⁸) 'he delivered over the black skin' (that is, 'those having a black skin', 'the black-skins'); *drighāya cid vācāsa ānavāya* (VI. 62⁹) 'to Anava, deceitful speech', that is, 'who utters deceitful speech'³; and *narām . . sāmsaḥ* (II. 35⁶) 'praise of men' as representing an earlier stage than *nārā-sāmsa* 'receiving the praises of men' as a Bahuvrīhi. Appositional Bahuvrīhis, he thinks, similarly arose from explanatory clauses, as *indra-jyēsthā devāḥ* 'the gods having Indra as their mightiest' from *devāḥ indro jyēsthāḥ* 'the gods — Indra their mightiest'. The first step here would have been assimilation in case and number to the main substantive, involving change to a compound (with stem-form and single accent), followed by assimilation in gender. The change to the Bahuvrīhi had already become the rule in the pre-Vedic period.

5. Governing Compounds.

292. In a considerable number of compounds the first member governs the last in sense, being either a preposition (prepositional adverb) or a verbal noun. These compounds being adjectives are allied to Bahuvrīhis.

1. In the **prepositional** group the first member is a preposition or adverb capable of governing a case. There are about twenty examples in the RV. In some instances they seem to have arisen from the corresponding syntactical combination, as *ādhi-ratha-* n. 'wagon-load' from *ādhi rāthe* (x. 64¹²) 'on the wagon'. In other instances they seem to have originated from the corresponding adverb; thus the adjective in *pra-dīv-ā ketinā* (v. 60⁸) 'with long-existing light' has been changed from the adverb *pra-dīvas* 'from of old' to agree with a substantive in the instrumental. The ending of the second member has been preserved for the most part only when it was *-a*; otherwise the suffix *-a* or *-ya* is generally added. Like Bahuvrīhis, compounds of this type may become neuter substantives; thus *upānas-ā-* 'being on the wagon', n. (AV.) 'space in a wagon'.

a. All prepositions which govern cases (except *āva*) as well as *prā* (though it never governs a case), besides several adverbs capable of being used with a case, are employed as first member in these compounds⁴. The following are examples of prepositional governing compounds: *ati-mātrā-* (AV.) 'beyond measure', *ati-rātrā-* 'lasting overnight', *āty-anhas-* (VS.) 'beyond the reach of distress', *āty-avi-* 'running over the wool'; *ādhi-gart-ya-* 'being on the car-seat', *adhi-gav-ā-* (AV.) 'derived from cows'; *adhas-pad-ā-* 'being

¹ Cp. BRUGMANN, Grundriss 2, p. 88; IF. 18, 63 ff.

² On substantives used instead of adjectives cp. BRUGMANN, Grundriss 2, p. 89.

³ Cp. *drogha-vāc-* 'uttering deceitful speech'.

⁴ This type of governing compound is

similar in form to the prepositional Bahuvrīhis; the meaning, however, is quite different, as in the latter the preposition does not govern the following member, but refers adverbially to the substantive with which the Bahuvrīhi agrees.

under the feet', *adho-akṣá-* 'remaining below the axle'; *ánu-path-a-* and *ánu-vartman-* (AV. VS.) 'along the road', *anu-kā́má-* 'according to wish', *ánu-vrata-* 'obedient'; *ántas-path-a-* 'being within the path'; *api-prā́na-* 'being on' (= accompanying) the breath', *api-sarvā́-* 'bordering on night' (*śárvaṛ-*); *abhi-dyu-* 'directed to heaven', *abhi-rā́stra-* 'overcoming dominion'; *ā-jaras-á-* 'reaching to old age', *ā-pathi-* and *ā-pathi-* 'being on the way', *ā-bhaga-* 'taking part in', 'participator'; *upa-kakṣá-* 'reaching to the shoulder', *upānas-á-* 'being on a wagon', *upa-trṇ-ya-* (AV.) 'lurking in the grass', *upa-mās-ya-* (AV.) 'occurring every month'; *upāri-budhna-* 'raised above the ground', *upāri-mariya-* 'being above men'; *urdhvā-nabhas-* (VS.) 'being above the clouds', *urdhvā-barhis-* (VS.) 'being above the litter'; *tīrb-ahn-ya-* ('being beyond a day' =) 'belonging to the day before yesterday'; *pari-panth-in-*² ('lying around the path') 'adversary', *pari-hastá-* (AV.) ('put round the hand') 'hand-amulet'; *pari-mātra-* ('being beyond measure') 'excessive', *pari-kṣ-a-* (AV.) ('lying beyond the eye') 'invisible'; *puro-gav-á-* ('going before the cows') 'leader'; *prati-kā́myā-* (AV.) 'being in accordance with desire'; *saṃ-gayá-* 'blessing the household'.

2. In verbal governing compounds the first member is either an agent noun or an action noun governing the last member as an object. The abnormal position of the verbal form before the object in this class is probably to be explained by the first member having originally been an imperative, which usually has this position. These compounds are an old formation, two types going back to the Indo-European period, and one to the Indo-Iranian. They are adjectives, but the final member never adds a compositional suffix except in *śikṣā-nar-á-* 'helping men'. Three types are to be distinguished.

a. The first member consists of a present stem or the root, which probably represents an imperative³; of this type there are few examples: *trasá-dasyu-* m., N. of a man ('terrify the foe'), *radā-vasu-*⁴ (only voc.) 'dispensing wealth', *śikṣā-nar-á-*⁴ 'helping men', *sthā-raśman-*⁵ 'loosening bridles'⁶.

b. Examples of the second type are more numerous. Here the first member ends in *-át*, but the participle, being formed from present stems in *-a*, *-á* or *-aya*, which appears in these compounds, in a few instances does not occur in independent use. This type, which is almost entirely restricted to the RV., is also Iranian. It seems to have taken the place of the older one (a), which owing to its form was apt to be confused with Bahuvrīhis though differing from them in meaning. The form which they assumed was probably aided by the analogy of Bahuvrīhis with a present participle as their first member, like *śucád-ratha-* 'having a brilliant car', which are formed from intransitive verbs, while those in the governing compounds are of course transitive. Examples of this type are the following: *ṛdhád-ray-*⁷ ('increasing wealth') m., N. of a man, and *ṛdhád-vāra-*⁷ 'increasing goods', *ksayád-vīra-*⁸ 'ruling men', *codáyān-mati-*⁹ 'stimulating devotion', *jamád-*¹⁰

¹ Occurs only in the dative as an adverb meaning 'up to old age'.

² Formed with the suffix *-in* which is not properly attached to compounds; cp. WACKERNAGEL 21, 53 (p. 121 bottom).

³ See BRUGMANN, IF. 18, 76; DELBRÜCK, *Vergleichende Syntax* 3, 174; JACOBI, *Compositum und Nebensatz* (1897), 46—82; WACKERNAGEL 21, p. 315.

⁴ Rhythmically lengthened for *radā*, *śikṣā*.

⁵ The Pada has *sthāḥ-raśman-*. The meaning

is doubtful; it may be a simple Bahuvrīhi, 'having firm bridles' (GRASSMANN).

⁶ *kṛpā-niḍa-* would be another example if it means 'arranging his abode', but the meaning of the first member is doubtful.

⁷ *ṛdhāt-* is an aorist participle of *ṛdh-* 'increase'.

⁸ From *ksáyati* 'rules'.

⁹ From *codáyati* 'urges'.

¹⁰ *jamát-* a palatalized form from *gam-* 'go'.

agni- ('going to Agni'), N. of man, *tarād-dveṣas*¹ 'overcoming foes', *drāvayāt-sakha*² 'speeding the comrade', *dhārayāt-kavi-* 'supporting the wise' and *dhārayāt-kṣiti*³ 'supporting men', *bhārad-vāja-* ('carrying off the prize') m., N. of a man, and *ā-bhārad-vasu*⁴ 'bringing wealth', *manhayād-rayi*⁵ 'lavishing wealth', *mandād-vīra*⁶ 'gladdening men', **vidād-aśva*⁷ 'possessing steeds', *vidād-vasu*⁸ 'winning wealth', *śrāvayāt-pati-* 'making his lord famous', and *śrāvayāt-sakhi*⁹ 'making his friend famous', *sanād-rayi-* 'bestowing possessions' and *sanād-vāja*¹⁰ 'bestowing booty', *sādād-yoni*¹¹ 'sitting in one's place', *spṛhayād-varṇa*¹² 'striving after lustre'. Two such governing compounds are once combined in such a way that the final member common to both is dropped in the first: *patayān mandayāt-sakham* (I. 47) 'causing his friend to fly (*patīya*-) and to be glad' (*mandīya*-)¹³.

c. In the third type, which goes back to the Indo-European period¹⁴, the first member is a noun of action variously accented. There are some half-dozen examples in the RV.: *dāti-vāra-* 'giving treasures', *plṣṭi-gu-* ('rearing kine') m., N. of a man, *rīty-āp-*¹⁵ 'causing waters to flow', *vīti-rādhas-* 'enjoying the oblation', *vīti-hotra-* 'enjoying the sacrifice', *vṛṣṭi-dyāv-* 'causing the sky to rain'¹⁶.

6. Syntactical Compounds.

293. There are some irregular formations in which words not in coordinate, attributive, dependent or governing relation are compounded owing to constant juxtaposition in the sentence.

1. The relative word *yāt* (abl.) 'in so far as' is compounded with a superlative in RV. III. 53¹⁷: *utibhiḥ ... yāc-chreṣṭhābhiḥ*¹⁷ 'with the best possible aids', lit. 'with aids in so far as (they are) the best'. The adverb *yād-rādhyām* (II. 38¹⁸) 'as quickly as possible', lit. 'in so far as possible', is analogous.

2. The initial words of a text begin to be compounded in the later Samhitās as a designation of that text; thus *ye-yajāmahā-* (VS.) in the nom. pl. m. means the text beginning with the words *yē yajāmahe*¹⁸.

3. Phrases, almost always consisting of two words, used in connexion with certain actions are compounded; thus *aham-uttarā-*¹⁹ (AV.) 'dispute for precedence', from the phrase used by each disputant *ahām uttarāḥ* 'I (am) higher'; *mama-satyāsu* 'in disputes as to ownership', in which every one says *māma satyām* ('it is) certainly mine'; *mām-paśyā-* (AV.) as the name of a plant used by a woman to secure the love of a man with the words *mām paśya* 'look at me'²⁰. Similarly in connexion with persons, as *kuvit-sa-* 'some

¹ From *tāra-ti* 'overcomes'.

² From *drāvāya-* causative of *dru-* 'run'.

³ From *dhārayā-* causative of *dhṛ-* 'support'.

⁴ From *bhāra-ti* 'bears'.

⁵ From *manhāya-* causative of *manh-* 'be great'.

⁶ From *mānda-ti* 'gladdens'. The SV. has the wrong variant *vandād-vīra*.

⁷ To be inferred from the patronymic *vādādaśvi-*.

⁸ From *vidād-ti* 'finds'.

⁹ From *śrāvāya-* causative of *śru-* 'hear'.

¹⁰ From *sāna-ti* or *sanā-ti* 'wins'.

¹¹ Lengthened for *sādād-* from *sāda-ti* 'sits'.

¹² From *spṛhaya-ti* 'desires'.

¹³ On the doubtful examples *arcād-dhūma-*, *kṛtād-vasū-*, *pratād-vasū-*, *bhuvad vāsūḥ* (VIII. 1937), *vṛṣad-añji-* (voc.) see WACKERNAGEL 2¹, p. 319 note.

¹⁴ See WACKERNAGEL 2¹, p. 320 (bottom).

¹⁵ This is the only example recognized by BR. as belonging to this type; GRASSMANN explains them all as Bahuvrhis.

¹⁶ BRUGMANN, IF. 18, 70 f., explains these compounds as having originated in imperatives, while JACOBI, *Compositum und Nebensatz* p. 64 f., thinks the first member represents an original 3. pers. sing.

¹⁷ In AV. VII. 31¹ *yāvāc-chreṣṭhābhiḥ* is a corrupt variant. Compounds formed with *yāvāt-* do not otherwise occur till the Sūtras.

¹⁸ In the TS. also occurs *idām-madhu-* m. as a designation of the text *idām evā sārāghām madhu*. This kind of compound becomes common in the ancillary literature when particular hymns are referred to.

¹⁹ Used in the locative only.

²⁰ One or two doubtful examples are discussed by WACKERNAGEL 2¹, p. 327 (top).

one' from the phrase *kuvīt sá* 'is it he?'. This type is more commonly based on phrases used by people about themselves; thus *āham-sana*¹ (voc.) 'rapacious', that is, one who says *āham saneyam* (*dhānāni*) 'may I obtain (wealth)'; *āham-pūrvā-* 'eager to be first', that is, one who says *āham pūrvah* (*syām*) 'I (should be) first'; *kim-tvā-* (VS.) 'asking garrulously' that is, one who continually says 'what (are) you (doing)?'.

VI. DECLENSION.

BENFEY, *Vollständige Grammatik* 707—780. — WHITNEY, *Grammar* 261—526.

294. **General character.**—Declension means the inflexion of nominal stems by means of endings which express the various relations represented by what are called cases. The stems belonging to the sphere of declension are most conveniently divided, owing to difference of meaning, form, and use, into **nouns, pronouns, and numerals**. Pronouns have to be treated separately because they have certain peculiarities of inflexion, besides to some extent lacking the distinction of gender. Numerals again show other peculiarities of form as well as partial lack of gender. Nouns are divided into substantives as names of things and adjectives as names of attributes. But as no definite line of demarcation can be drawn between substantive and adjective in any of the classes of declension in the Vedic language, these two categories are nowhere treated separately in the present work.

I. Nouns.

LANMAN, *Noun-inflection in the Veda*, JAOS, vol. x (1880), p. 325—600.

295. Owing to considerable divergencies of inflexion, nominal stems are best grouped in the **two main divisions of consonant and vowel declension**. Stems ending in semivowels form a transition from the former to the latter. The stems contained in the two main classes have further to be sub-divided, owing to difference of derivation and, in part, consequent variety of inflexion, into **radical and derivative stems**.

a. Like other Aryan tongues, the Vedic language distinguishes in declension the **three genders, masculine, feminine, and neuter**. It also distinguishes **three numbers, the singular, dual, and plural**, the dual being in full and regular use².

b. There are **eight cases**: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative, all in regular and unrestricted use. The same ending, however, is to a limited extent employed to express the sense of two and sometimes of three cases. Thus the eight cases of the dual have among them only three endings; in the plural the single ending *-bhyas* does duty for both dative and ablative; while in the singular the same ending *-as* appears for both ablative and genitive in all but the *a*-declension.

c. The **normal endings of cases** are the following:

Singular: nom. m. f. *-s*, n. none; voc. of all genders, none; acc. m. f. *-am*, n. none; inst. *-ā*, dat. *-e*, abl. gen. *-as*, loc. *-i*.

Dual: nom. voc. acc. m. f. *-ā*, *-au*, n. *-ī*, inst. dat. abl. *-bhyām*, gen. loc. *-os*.

Plural: nom. voc. acc. m. f. *-as*, neut. *-ī*; inst. *-bhis*, dat. abl. *-bhyas*, gen. *-ām*, loc. *-su*.

¹ RV. VIII. 61⁹; cp. *āham sánā* v. 75².

² But while the employment of the dual is generally strict, the plural is often used instead of the dual of natural pairs in

the 'hieratic' parts of the RV.; see BLOOMFIELD, Johns Hopkins University Circular for 1905, p. 18 f., OLIPHANT, *ibid.* p. 22—31.

d. A distinction is often made in the stem between strong (or full) and weak (or reduced) case-forms. It appears in its full development only in derivative consonant stems, affecting the suffixes *-āñc*¹; *-an*, *-man*, *-van*; *-ant*, *-mant*, *-vant*; *-tar*; *-yāms*; *-vāms*. The strong form of the stem appears in the masculine nom. voc.² acc. singular and dual, and in the nom. voc. plural; and in the neuter nom. voc. acc. plural only. The weak form of the stem appears in the remaining cases. But in the first four and in the last of the above suffixes the weak stem which appears before endings with initial consonant is further weakened before endings with initial vowel.

e. The way in which the normal endings are attached to the strong and the weak stem with accompanying shift of accent, may be illustrated by the inflexion of the stem *ad-ānt* 'eating' in the masc.:

Singular: N. *ad-ān*. V. *ād-an*. A. *ad-āntam*. I. *ad-at-ā*. D. *ad-at-ē*. Ab. G. *ad-at-ās*. L. *ad-at-i*.

Dual: N. A. *ad-ānt-ā*, *-au*. V. *ād-ant-ā*, *-au*. I. D. Ab. *ad-ād-bhyām*. G. L. *ad-at-ās*.

Plural: N. *ad-ānt-as*. V. *ād-ant-as*. A. *ad-at-ās*. I. *ad-ād-bhis*. D. Ab. *ad-ād-bhyas*. G. *ad-at-ām*. L. *ad-at-su*.

The neuter differs only in the N. A. V. of all numbers: Sing.: N. A. *ad-āt*; V. *ād-at*. Du.: N. A. *ad-at-ī*. Pl.: N. A. *ad-ānt-i*.

A. Consonant Stems.

296. Among these stems there are none ending in gutturals³ and only two ending in the cerebral *ḍ*. Those which end in the labials *p*, *bh*, *m* are fairly numerous. The majority end in dentals, the only class of consonants in which every sound contained in the group (*t*, *th*, *d*, *dh*, *n*) is represented. Of the semivowels, *y* is represented by one stem, *v* by three stems, and *r* by a large number of stems. There are many stems ending in the sibilants *ś*, *s*, and several in the breathing *h* as representative of both a new and an old palatal.

i. Palatal Stems.

297. 1. Radical stems in *-c*. — All uncompound stems (being of course monosyllabic) are, with very few isolated exceptions, feminine substantives. The exceptions are: *tvāc* 'skin', otherwise f., occurs twice in the L. sing. *tvacī* as a m.; *ārc*-, in its only occurrence, I. sing. *arc-ā*, is a m. adj. in the sense of 'shining'; and *krīñc*-, 'curlew' (VS.) is a m. substantive.

Compounds, as being adjectives, are often m.; but excepting those formed with *añc*- the only n. is *ā-pīk* (from *pīc*- 'mix'), used adverbially. Compounds ending in *-āñc*⁴ regularly distinguish strong and weak forms. This distinction elsewhere appears to a limited extent only in compounds ending in the three roots *vyac*- 'extend', *vac*- 'speak', *sac*- 'accompany': the first by nasalization in *uru-vyāñcam*⁵ 'far-extending', the other two by lengthening the radical vowel in several compounds.

¹ Though in origin a radical element, *-āñc* is practically a suffix; cp. 293.

² The voc. sing., however, generally assumes a somewhat shortened form owing to the accent invariably shifting to the initial syllable in this case.

³ The gutturals as finals of nominal stems having become the new palatals *c*, *j*² and *h*²

(as distinguished from the old palatals *j*¹ and *h*¹).

⁴ These compounds formed with the root *añc*- will, owing to the peculiar changes which the stem undergoes, be treated apart from other words ending in radical *c*.

⁵ Through the influence of compounds formed with *-āñc*, like *praty-āñcam*.

Inflexion.

The forms actually occurring, if made from *vāc*-f. 'speech', would be the following:

Sing.: N. V. *vāk*. A. *vācam*. I. *vācā*. D. *vācē*. Ab. G. *vācās*. L. *vāci*. — Dual: N. A. V. *vācā* and *vācau*. I. *vāgbhyām* (VS.). — Plur.: N. V. *vācas*. A. *vācas* and *vācās*. I. *vāgbhīs*. D. *vāgbhyās* (VS.). Ab. *vāgbhyās* (AV.). G. *vācām*.

a. The forms actually occurring are:

Sing. N. f. *fk* (AV.) 'stanza', *tvāk* 'skin', *vāk* 'speech', *śūk* (AV. VS.) 'flame', *srūk* 'ladle'; *ni-mrūk* (AV.) 'sunset', *puṛuṣa-vāk* (VS. XXIV. 33) 'human-voiced', *puro-rūk* (TS. VII. 3. 13¹) 'forward light', *saṃ-vāk* (VS. IX. 12) 'argument'. — m. *krīṇ* (VS. XIX. 43) 'curlew'; *anṛta-vāk* (AV.) 'speaking untruth', *upa-pfk* 'adhering to', *tri-śūk* (VS. XXXVIII. 22) 'having triple light', *yatā-sruk* 'extending the ladle', *sūrya-tvak* (AV.) 'having a covering (bright) as the sun', *hiraṇya-tvak* 'coated with gold'.

A. f. *ṛcam*, *tvācam*, *rūcam* (VS. TS.) 'lustre', *vācam*, *śūcam* (AV.), *śīcam* 'hem', *srīcam* (AV.); *ā-sīcam* 'oblation', *vi-mūcam* 'unyoking', *sūrya-tvacam*. — m. *amho-mūcam* 'delivering from distress', *ādrogha-vācam* 'free from treacherous speech', *kiya-vācam* 'speaking ill', *tanū-rūcam* 'brilliant in person', *dhānarcam* 'shining (*ṛcam*) with booty', *puro-rūcam* 'shining in front', *madhu-pfkam* 'dispensing sweetness', *mṛdhrā-vācam* 'speaking injuriously', *su-rūcam* 'shining brightly', *su-vācam* 'very eloquent', *sūrya-tvacam* (Kh. IV. 63). With strengthened stem: *uru-vyāñcam*; *satya-vācam* 'truth-speaking'; *apatya-sīcam* 'accompanied with offspring', *abhi-śīcam* 'accompanying', *drona-sācam* 'clinging to the trough', *dhāma-sācam* 'keeping his place', *rāti-sācam* 'bestowing gifts'. — n. (adv.) *ā-pfk* 'in a mixed manner'.

I. f. *ṛcā*, *tvacā*, *mṛcā* 'injury', *rucā*, *vācā*, *śucā*, *śicā*, *srucā*; *puro-rūcā* (VS. XX. 36) 'forward light', *su-rūcā*. — m. *arcā* 'shining'; *uru-vyācā*, *sūrya-tvacā*.

D. f. *ṛcē* (VS. XIII. 39), *tucē* 'offspring', *tvacē* (AV.), *rucē*, *vācē* (VS. XXII. 23), *śucē* (VS. XXXIX. 12); *uru-vyācē* (AV.). — m. *amho-mūcē* (TS. I. 6. 12³), *idyata-sruce* 'extending the ladle', *yatā-sruce*, *viśva-śīcē* 'all-enlightening'.

Ab. f. *tvacās*, *srucās* (AV. VS.); *ni-mrūcas*.

G. f. *ṛcās*, *tvacās*, *vācās*; *vi-mucas* (*napāt*, V.). — m. *puru-rūcas* 'shining brightly', *su-rūcas*.

L. f. *tvaci*, *vāci*, *sruci*; *ā-tīci* 'evening', *ud-ṛci* 'end', *ni-mrūci*, *vi-vāci* 'crying aloud'. — m. *tvaci* 'skin' (IX. 69³, 101¹⁶).

V. m. *ākṛtā-ruk* 'possessing unimpaired lustre' (x. 84⁴).

Du. N. A. V. f. *vācau*, *śīcau*; *ghṛta-pfkā* 'sprinkling fatness', *tanū-rūcā*. — With strengthened stem: *satya-vācā*. — m. *krīñcau* (VS. XXX. 6); *tanū-rūcā*, *yatā-srucā*, *su-vācā*; *saṃ-pfkau* (VS. IX. 4) 'united'.

I. m. *atī-rūgbhyām* (VS. XXV. 3) 'fetlocks'.

Pl. N. f. *ṛcas*, *pfcas* 'food', *rūcas*, *vācas*, *śīcas* (AV.), *srūcas*¹; *ā-pfcas* 'filling' (VIII. 40⁹)², *divo-rūcas* 'shining from heaven', *ni-mrūcas* (AV. VS.), *vi-mūcas* (AV.), V. *bhadra-vācas* 'speaking auspiciously'. — m. *dudhrā-vācas* 'speaking confusedly', *yatā-srucas*, *vasu-rūcas* 'bright as the Vasus', *vi-pfcas* (VS. XIX. 11) 'parted', *vi-vācas*, *saṃ-śīcas* (AV.) 'shedding together', *saṃ-pfcas* (VS. XIX. 11), *su-rūcas*, *su-vācas*, *sūktā-vācas* 'uttering good speech', V. *sūrya-tvacas*. — With strengthened stem: *abhi-śācas*, *āyajña-sācas* 'not performing sacrifice', *drogha-vācas* 'speaking maliciously', V. *ṇ-śācas* 'befriending men',

¹ AV. once (XIX. 42²) with wrong accent *srucās*.

² According to BR., infinitive of *ā-pṛc* 'satisfy oneself'.

ranya-vācas 'speaking agreeably', *rayi-śācas* 'possessing wealth', *rāti-śācas*, *satya-vācas*, *smād-rāti-śācas* 'attended by liberal men', *hari-śācas* 'occupied with the tawny (Soma)'.

A. f. *rūcas*, *vācas* and (once) *vācās*, *śācas* (AV.), *śācas* (AV.), *srūcas* and (once) *srucās* (AV.); *dur-vācas* (AV.) 'having a bad voice', *mṛdhṛā-vācas*, *su-rūcas*. — m. *an-ṛcas* 'hymnless', *a-rūcas* 'lustreless', *mṛdhṛā-vācas*, *vādhri-vācas* 'talking idly', *vī-vācas*.

I. f. *ṛgbhīs*. — D. f. *ṛgubhyās* (VS. II. 1). — Ab. f. *ṛgbhyās* (AV.) — G. f. *ṛcām*, *tvacām* (AV.); *madhu-ṛcām* (AV.).

298. Stems in *-āñc*. A considerable number of compounds is formed by adding as final member the root *āñc* 'bend', which almost assumes the character of a suffix¹ expressing the meaning of 'ward'; e. g. *prāñc* (= *prā-āñc*) 'for-ward'. Strong and weak forms are regularly distinguished, the nasal which appears in the former being always lost in the latter. If *-āñc* is preceded by a word ending in *i* or *u*, the syllables *ya* and *va* thus produced are further weakened to *ī* and *ū* before vowel endings, and if bearing the accent, shift it to those endings²; e. g. Sing. A. m. *pratyāñcam*, N. n. *pratyāk*, G. *praticās*.

In these compounds *-āñc* is added to words ending in *i*, *ā*, with which it coalesces: *adharāñc* 'tending downward' (*ādharā*)-3, *āpāñc* 'backward' (*āpa*), *arvāñc* 'hitherward' (*arvā*), *āvāñc* 'downward' (*āva*), *asmatrāñc* 'turned toward us', *ghṛtāñc* 'filled with ghee' (*ghṛtā*), *devāñc* 'directed toward the gods' (*devā*), *pārāñc* 'turned away' (*pārā*), *prāñc* 'forward' (*prā*), *viśvāñc* 'universal' (*viśva*)-5, *satrāñc* 'going together' (*satrā*)⁶. 2. *-i*: *akudhryāñc*-7 'going nowhere' (*aku-dhri*), *asmadryāñc* 'turned towards us' (*asmad-ri*)-7, *īdāñc*-8 'turned upward' (*īdā*), *kadryāñc*-7 'turned towards what' (*kādā*), *tiryāñc* 'going across' (*tiri*)-9, *dadhyāñc* 'sprinkling curds' (*dādhi*), *devadryāñc*-7 'turned towards the gods' (*devā*), *nydāñc* 'turned down' (*nī*), *pratyāñc* 'turned towards' (*prāti*), *madryāñc*-7 'turned towards me' (*mad-ri*), *viṣvadyāñc* 'going everywhere' (*viṣu-a-dri*), *śvītyāñc* 'whitish' (*śvīt-i*), *sadhryāñc*-7 'coming together' (*sa-dhri* 'the same goal'), *samyāñc* 'going together' (*sam-i*). 3. *-u*: *anvāñc* 'going after' (*ānu*), *ṛjvāñc* 'moving straight forward' (*ṛju*), *viṣvāñc* 'going in all directions' (*viṣu*), *svāñc* 'going well' (*svā*). The two feminines *purāñc*-8 'abundant' and *urūñc*-8 'far-reaching' presuppose similar stems (**puru-āñc* and **uru-āñc*).

Inflection.

299. These stems are inflected in the m. and n. only, as they form a f. in *-ī* from the weak or contracted stem, e. g. *prāñc*, f. *prāc-ī*; *pratyāñc*, f. *pratic-ī*. The only cases occurring in the pl. are the N. A. and in the du. the N. A. and L.

The forms actually found, if made from *pratyāñc*, would be as follows: Sing. N. m. *pratyāñ*, n. *pratyāk*. A. m. *pratyāñcam*. I. *praticā*. D. *praticē*. Ab. G. *praticās*. L. *praticī*. — Du. N. A. m. *pratyāñcā*, *pratyāñcau* (AV.), n. *praticī*. L. m. *praticās*. — Pl. N. m. *pratyāñcas*. A. m. *praticās* and *praticas* (AV.).

a. The forms actually occurring are the following:

Sing. N. m. *adharāñ* (AV.), *āpāñ*, *arvāñ*, *āvāñ* (TS. II. 2. 5³), *īdāñ* (AV.),

¹ Cp. WHITNEY 407; LINDNER, Nominalbildung, Addenda p. 167, prefers to treat *-āñc* as a suffix.

² The accent is similarly shifted to the suffix *-ī* with which the f. of these stems is formed (cp. 86 B II, p. 87). This rule of accentuation applies to the RV. only, not to the later Samhitās; cp. A. pl. below (p. 182).

³ With shifted accent.

⁴ In this and some other of these compounds only the weak unnasalized form of the stem occurs.

⁵ With shift of accent.

⁶ The f. *narāñc*-8 (AV.), N. of a plant, is doubtless based on a similar stem formed from *nāra* 'man', with shift of accent.

⁷ The suffix *-ri* in these compounds perhaps spread from *sadhri-āñc* (the *dh* also to *akudhryāñc*), while the *d* of *deva-dryāñc* and *viṣvadyāñc* may be due to the pronominal forms *mād* and *asmād*.

⁸ The weak stem *udāñc* being formed as if from **ūd-i-āñc*.

⁹ *tiri* appearing instead of *tirās* 'across' from which the weak stem *tirāñc* (= *tirās-ac*) is formed.

tiryān (AV.), *dadhyān*¹, *nyān*, *pārān* (AV.), *pratyān*², *prān*, *viśvan*, *sadhryān* (AV.), *su-prān*. — n. Nearly all the following forms are used adverbially: *akudhryāk*, *adharāk* (AV.), *āpāk*, *ārvāk* and *arvāk* (AV.), *asmadryāk*, *īdāk*, *tiryāk* (AV.), *nyāk*, *pārāk* (AV.), *pratyāk*, *prāk*, *madryāk*, *viśvāk*, *viśvadryāk*, *sadhryāk*, *samyāk*³.

A. m. *adharāñcam* (AV.), *anvāñcam* (AV.), *āpāñcam* (AV.), *arvāñcam*, *īdāñcam*, *tiryāñcam* (VS. x. 8), *nyāñcam*, *pārāñcam* (AV.), *pratyāñcam*, *prāñcam*, *madryāñcam*, *viśvāñcam*, *samyāñcam*, *svāñcam*.

I. m. *arvācā*. — n. *devadrīcā*, *satrīcā*; used adverbially with shifted accent: *īrascā*, *nīcā*, *prācā*⁴.

D. m. *dadhīcē*, *svītīcē*. — Ab. m. *praticds*. — G. m. *dadhīcds*, *viśvācds*⁵. — L. m. *prāci*.

Du. N. A. m. *āpāñcau* (AV.), *arvāñcā* and *arvāñcau* (AV.), *viśvañcau* (AV.), *sadhryāñcā*, *samyāñcā* and *samyāñcau* (AV. VS.). — n. *praticī*, *samīcī* (VS. I. 31, TS. IV. I. 3²). — L. m. *viśtūcos*.

Pl. N. m. *adharāñcas* (AV.), *āpāñcas* (AV.), *arvāñcas*⁶, *asmatrāñcas*, *asmadryāñcas*, *īdāñcas*, *ījvāñcas*, *tiryāñcas* (AV.), *pārāñcas*, *pratyāñcas*, *prāñcas*, *viśvāñcas*, *svītīyāñcas*⁷, *sadhryāñcas*, *samyāñcas*, *svāñcas*.

A. m. *adharācas*, *anūcds* and *anūcas* (AV.), *āpācas*, *arvācas*, *āvācas*, *īdīcas*, *nīcas* (AV.), *pārācas*, *praticds* and *praticas* (AV.), *prācas*, *viśvācas*, *satrācas*.

300. Radical stem in *-ch*. — Only one stem ending in *ch*, which occurs in a single form as a noun, has been found. This is made from the root *prcch-* 'ask', in the compound N. du. m. *bandhu-prcch-ū* 'asking after kinsmen'. The D. and A. of the same stem also appear as infinitives in the forms *prcchī* 'to ask', *sam-prcche* 'to greet'; *vi-prccham* and *sam-prccham* 'to ask'.

301. Stems in radical *-j*. — These stems are inflected in all three genders alike. The neuter would of course differ in N. A. V. dual and plural, but these forms do not occur. When uncompounded these stems are f. substantives except *yūj-* and *rāj-*, which appear as m. also; *bhrāj-*, which occurs as a m. adj. as well as a f. substantive; *āj-*, which is found once (AV.)⁸, and *vij-* twice as a m. only. Neuter cases occur from *bhāj-*, *yūj-*, *rāj-* and *vij-* as final members of adj. compounds, but no distinctively neuter forms (N. A. V. du. pl.) are met with even here.

The only stem showing traces of the distinction of strong and weak cases is *yūj-*, which has the nasalized form *yūñj-* beside the unaltered stem in the N. A. sing. and du.

In the N. sing. the *j*, when derived from a guttural, appears as *k*, but when it represents an old palatal, it becomes the cerebral *ṭ* except in *ṛtv-ij*⁹ 'priest'; but before the *-su* of the L. pl. both alike¹⁰ become *k*.

¹ On the doubling of the *n* before vowels, see LANMAN 456.

² *pratyāñk-* before *s-* in TS. I. 8. 21¹.

³ The forms *tvadrīk*, *madrik* and *madryadrīk*, *yuvadrīk*, 'towards thee, — me, — you', are doubtless shortened forms of *-dryāk*, which pronunciation is favoured by the metre in some instances: LANMAN 456 (bottom).

⁴ *prācā* is probably used adverbially in III. 31⁵ also. As an adj. the form, being a compound, would be accented *prācā*.

⁵ N. of a demon, formed with *-ānc*, from *viśva-*, an extension of *viśu-*, as in *viśva-dryāñc-*.

⁶ The weak form *arvācas* seems to be used for *arvāñcas* in VII. 48¹.

⁷ A transition form, N. m. *svītīcdyas* (x. 46⁷) = *svītīyāñcas*, is made from an *i*-stem *svītīci-* based on the regular f. *svītīcē*.

⁸ In AV. XIX. 50⁵, where the reading *ājam* is somewhat doubtful; see WHITNEY's note.

⁹ Which is derived from *yaj-* 'sacrifice': *ṛtv-ij-* 'sacrificing in due season'.

¹⁰ See above 34, I.

Inflection.

302. Sing. N. 1. with *-k*: m. *yūn*¹ (VS. x. 25) 'associate'; *a-bhūk* 'not having enjoyed', *ardha-bhūk* (AV.) 'sharer', *rta-yūk* 'duly harnessed', *rtv-ik* 'priest', *ghṛtā-nirṇik* 'having a garment of fat', *candṛd-nirṇik* 'having a brilliant garment', *parā-vṛk* 'outcast', *bhi-sūk*² 'healing', *śatā-bhiṣak* (AV.) 'requiring a hundred physicians', *saṃ-vṛk* 'overpowering', *sa-yūk* 'companion', *hiraṇya-srak* (AV.) 'having a golden garland'. — f. *ūrḥ* (VS. iv. 10) 'vigour', *nir-ṇik*³ 'bright garment', *hiraṇya-nirṇik*. — n. N. A. *sv-ā-vṛk* 'easily acquired', *su-yūk* 'well-joined' (adv.).

2. with *-t*: m. *bhrāt*⁴ 'shining', *rāt* 'king'; *eka-rāt* 'monarch', *jana-rāt* (VS. v. 24) 'lord of men', *vane-rāt* 'shining in a wood', *vi-bhrāt* 'resplendent', *vi-rāt* 'ruling far and wide', *viśva-bhrāt* 'all-illuminating', *satra-rāt* (VS. v. 2) 'king of a Soma sacrifice', *sam-rāt* 'universal ruler', *sarva-rāt* (VS. v. 24) 'ruler of all', *sva-rāt* 'self-ruler'. — With anomalous loss of the final of the root and retention of the N. *-s*: *āva-yās*⁵ (I. 162⁵), a priest who offers the share of the oblation (*ava-yāj*). — f. *rāt* 'mistress'; *vi-rāt*. — With anomalous loss of the final of the root (*yāj*-) and retention of the N. *-s*: *ava-yās*⁶ 'share of the sacrificial oblation' (I. 173¹²).

A. m. *āj* (AV.) 'driver', *yūñjam*⁷, *yūñjam*; *rtv-tjam*, *jyestha-rājam* 'sovereign', *tri-bhūjam* (AV.) 'threefold', *deva-yūjam* (VS. i. 17) 'sacrificing to the gods', *parā-vijam*, *phṣkara-srajam* (VS. ii. 33) 'wearing a lotus wreath', *pūrva-bhājam* 'first sharer', *pṛtanājam* 'rushing (*-ājam*) to battle', *prathama-bhājam* 'receiving the first share', *prātar-yūjam* 'yoking early', *bhī-śājam* (VS. xxviii. 9), *yuvā-yūjam* 'yoked by both of you', *ratha-yūjam* 'yoking to a chariot', *vi-rājam*, *śaphā-rūjam* 'destroying with hoofs', *satya-yūjam* 'worshipping truly', *sam-rājam*, *sa-yūjam*, *su-tūyam* 'easily letting loose', *su-yūjam* 'worshipping well', *su-yūjam* 'well-yoked', *su-srājam* (AV.) 'wearing a beautiful garland', *sva-rājam*, *sva-vijam* 'appropriating to oneself'. — f. *ūrjam*, *tūjam* 'offspring', *bhūjam* 'enjoyment', *bhrājam* (VS. iv. 17) 'splendour', *srājam* 'garland'; *upa-spijam*⁸ (x. 88¹³) 'emulation', *nir-nūjam*, *pari-vijam* 'avoiding', *pra-yūjam* (VS. xi. 66) 'impulse', *mano-yūjam* 'yoked by thought', *vi-rājam*, *sahāsrā-nirñijam* 'having a thousand adornments', *sva-rājam* (AV.).

I. m. *yūjā*; *bhi-śājā* (VS. AV.), *mano-yūjā*, *vaco-yūjā* 'yoked by a mere word', *sa-yūjā* (AV.), *sahāsrā-nirñijā*, *su-yūjā* (VS. TS.) 'good sacrifice', *su-yūjā*. — f. *ūrjā*, *tūjā*, *bhrājā* 'lustre'; *nir-nūjā*, *mano-yūjā* (AV.), *vi-rājā*. — n. *svātra-bhājā* 'strengthening'.

D. m. *yujé* (AV.); *mṛtā-bhrajé*⁹ (AV.) 'whose virility is dead', *rakṣo-yūje* 'associated with demons', *vi-rāje* (VS. AV.), *sam-rāje*, *sva-rāje*¹⁰. — f. *ūrjé*, *tūjé*¹¹, *bhujé*; *nir-nūje*. — Ab. m. *yujás*; *vi-rājas*. — f. *nir-nūjas*.

G. m. *sam-rājas*, *sva-rājas*. — f. *ūrjás*, *bhrājás*¹² (AV.) 'virility', *yujás*; *pra-yūjas* 'team', *ratna-bhājas* 'dispensing gifts', *vi-rājas* (AV.). — n. *sva-rājas*.

¹ For *yūnik*; cp. VPr. iv. 104.

² Probably 'one who conjures', cp. in the later language, *bhi-sajati* 'utters an imprecation'; cp. BRUGMANN, Grundriss 2, p. 8, bottom; UHLENBECK, Etymologisches Wörterbuch, rejects this etymology in favour of a derivation connected with Av. *-bis* 'healing'.

³ From *nir-nij* 'wash out'.

⁴ There is also the transition form *bhrājās* (IX. 170³).

⁵ See LANMAN 463.

⁶ See above 66 c β (p. 61).

⁷ Strong form (301).

⁸ According to Sayana, used adverbially in the sense of 'emulously'.

⁹ *bhrāj*- is probably a reduced form of *bhrāj*-. cp. the later meaning of *tūjas* 'lustre'.

¹⁰ There is also the transfer form *bhrājāya* (VS. viii. 40) 'for the bright one'.

¹¹ There is also the transfer form *tūjāye* (v. 46⁷) from *tūj*-.
¹² Probably a reduced form of *bhrāj*-.
¹³ 'lustre'. Cp. WHITNEY on AV. vii. 90².

L. m. *āsva-nirṇijī* 'adorned with horses'. — f. *saṃ-sīji* 'collision'.

V. m. *ghṛta-nirṇik*, *saṃ-rāt*.

Du. N. A. V. m. *ylñjā*¹, *yljā*; *ṛtv-ljā*, *tanū-tyājā* 'risking one's life', *puru-bhujā* (V.) 'enjoying much', *piśkara-srajā*, *prātar-yljā*, *brahma-yljā* 'harnessed by prayer', *bhi-sājā*, *mano-yljā* (VS. AV.), *vaco-yljā*, *saṃ-rājā*, *sa-yljā*, *sākaṇ-yljā* 'joined together', *su-yljā*; *anū-vjāu* (AV.) a part of the body near the ribs, *apna-rājau* 'ruling over wealth' (*apna* = *apnas*), *bhi-sajau* (V.), *saṃ-rājau*, *sa-yljau* (AV.), *su-yljau* (AV.). — f. *āsva-yljau* (AV.) 'harnessing horses'.

D. m. *bhi-sāgbhyām* (AV.). — G. m. *saṃ-rājos*.

Pl. N. m. *yljas*; *ā-yljas* (AV.) 'joining on', *ṛtv-ljas*, V. *ṛtv-ljas* (AV.), *kṛtā-bhujas* 'furnished with banners', *giri-bhrājas*² 'glittering on the mountains', *ghṛtā-nirṇijas*, *tanū-tyājas*, *divi-yājas* 'worshipping in heaven', *dur-yljas* 'difficult to be yoked', *niḥ-sfjas* 'pouring out', *pitu-bhājas* 'enjoying food', *pūrva-bhājas*, *prtanājas* (-ajas), *pra-yljas* (AV.), *brahma-yljas*, *bhi-sājas*, *mano-yljas*, *mitra-yljas* 'joined in friendship', *ratha-yljas*, *varṣā-nirṇijas* 'clothed with rain', *vāma-bhājas* 'partaking of goods', *viśva-sfjas* (AV.) 'all-creating', *saṃ-rājas*, V. *saṃ-rājas*, *sva-yljas*, *sva-yljas* 'allies', *sva-rājas*, *hārīta-srajas* (AV.) 'wearing yellow garlands'. — f. *ūrjas*, *tijjas*, *bhūjas*; *abhi-yljas* 'assailants', *go-bhājas* 'bestowing cows', *nir-ṇijas*, *prkṣā-prayajas* 'in which oblations begin to be offered', *pra-yljas*, *vi-rājas* (VS. XVII. 3), *stanā-bhūjas*³ 'enjoying the udder', *sv-ā-yljas* 'easy to yoke'.

A. m. *vijas* 'stakes' (at play); *ādhi-nirṇijas* 'covered over', *āsva-yljas*, *catur-yljas* 'yoked as (a team of) four', *śaphā-riljas*, *sa-yljas*, *su-yljas*. — f. *tijjas*, *bhūjas*, *srājas*; *abhi-yljas*.

I. m. *aruna-yūgbhis* 'furnished with ruddy (rays)', *ṛta-yūgbhis*, *vi-yūgbhis*⁴ (AV.), *su-yūgbhis*, *sva-yūgbhis*.

D. f. *pra-yūgbhyas* (VS. xxx. 8) 'impulses'. — Ab. m. *bhi-sāgbhyas* (AV.) — G. m. *ṛtv-ljām*, *bhi-sājām*. — f. *ūrjām*, *bhujām*; *nir-majām*⁵. — L. f. *sraḥśu*; *pra-yāḥśu* (AV.) 'offerings'⁶.

303. Stems in derivative -j. — There are seven m. and f. adjectives or substantives formed with the suffixes -aj and -ij: *ā-svapnaj-* 'sleepless', *trṣṇāj-* 'thirsty', *dhrśāj-* 'bold', *sanāj-* 'old'; *uś-tj* 'desiring', *bhur-tj-* f. 'arm', *van-tj-* m. 'trader'. There is also the n. *āsrj-*⁷ 'blood', which is of obscure etymology, but the -j of which is probably a reduced suffix. The forms occurring are the following:

Sing. N. m. *uśik*, *vanik*. — n. *āsrk*. — A. m. *uśijam*, *trṣṇājam*, *vanijam* (AV.). — I. *uśijā* (VS. xv. 6) 'ghee'. — D. m. *trṣṇāje*, *vanije*. — G. m. *uśijas*.

Du. N. f. *sanājā*. — G. f. *bhurijos*. — L. f. *bhurijos*.

Pl. N. m. *uśijas*, *trṣṇājas*, *ā-trṣṇajas*, *dhrśājas*, *ā-svapnajas*. — f. *uśijas*. — A. m. *uśijas*. — I. m. *uśigbhis*. — D. m. *uśigbhyas*. — G. *uśijām*.

2. Cerebral Stems.

304. There is only one doubtful derivative stem in -t, *raghdāt-*, which occurs in the single form *raghdātas* (AV. VIII. 7²⁴), possibly a mistake for *raghdavas*⁸ 'swift'.

¹ Strong form (301).

² Occurring once (x. 68¹), *bhraj-* being a reduced form of *bhrāj-*; cp. D. m. *mytā-bhrāje*, G. f. *bhrājas* (AV.); cp. p. 183, notes 9 and 12.

³ The Pada text reads *stana-bhūjas*.

⁴ See WHITNEY's note on AV. VII. 4¹.

⁵ A word of doubtful derivation and meaning, occurring only once (VIII. 4²⁰).

⁶ The corresponding form is *pra-yāḥśu* in TS. iv. 1. 8² and VS. XXVII. 14.

⁷ Cp. BRUGMANN, Grundriss 2, p. 559, 560.

⁸ See LANMAN 466, and WHITNEY, note on AV. VIII. 7²⁴.

There are besides only two radical stems ending in *-d̥*, *īd̥¹* 'praise', and *īd̥²* 'refreshment'. Of the former occurs only the sing. I. *īdā*; of the latter only the sing. I. *īdā* and the G. *īdās*³.

3. Dental Stems.

305. Stems ending in all the dental mutes as well as the nasal are of frequent occurrence except those in *-th*. There are radical stems ending in each of the dentals, but no derivative stems in *-th* or *-dh*. The distinction of strong and weak appears with slight exceptions only in the derivative stems in *-ant* and *-an*.

306. Stems in radical *-t*. — The only four monosyllabic stems occurring are feminine substantives: *dyūt* 'splendour', *nūt* 'dancing', *pūt* 'battle', *vūt*⁴ 'hostile array'. There are also two reduplicated stems, which are primarily adjectives: *ciklt* 'knowing' (*√cit*) and *didyūt* 'shining'. The rest are compounds, used mostly in the masculine or feminine. Neuter cases occur from only four of them: *aksi-pūt* 'falling into the eye', *ān-apā-vūt* 'not turning away', *tri-vūt* 'three-fold', *saṃ-yāt*⁵ 'continuous'.

Inflexion.

The forms occurring would, if made from *tri-vūt*, be as follows:

Sing. N. m. f. *tri-vūt* (also n.). — A. m. f. *tri-vūtam*. — I. m. f. *tri-vūtā* (also n.). — D. m. f. *tri-vūte*. — Ab. G. m. f. *tri-vūtas*. — L. n. *tri-vūti* (AV.).

Du. N. A. m. f. *tri-vūtā*, *tri-vūtau*. — L. f. *tri-vūtos*.

Pl. N. A. m. f. *tri-vūtas*. — I. n. *tri-vūdbhis* (AV.). — G. m. f. *tri-vūtam*. — L. f. *tri-vūtsu*. — V. m. f. *tri-vūtas*.

The forms actually occurring are the following:

Sing. N. m. *anā-vūt* 'not returning', *ābandhu-kṛt*⁶ (AV.) 'not cutting off kin', *eka-vūt* (AV.) 'one-fold', 'simple', *ciklt* 'knowing', *tri-vūt* (VS. x. 10) 'triple', *pra-vūt* (VS. xv. 9), *manas-cit* 'thinking in the mind', *mūla-kṛt* (AV.) 'cutting roots', *vipas-cit* 'inspired', *vi-vūt* (VS. xv. 9), *viṣṭu-vūt* 'rolling in various directions', *sa-vūt* (VS. xv. 9), *su-vūt* 'turning well'. — f. *cit* (VS. iv. 19) 'thought', *apa-cit* (AV.) a noxious insect, *didyūt* 'shining', *vi-dyūt* 'flashing'. — n. *eka-vūt* (AV.), *tri-vūt*: as adv. *aksi-pūt* 'a little' and *ānapā-vūt* 'unremittingly'.

A. m. *a-citam* 'unthinking', *eka-vūtam* (AV.), *ghṛta-ścītam* 'sprinkling ghee', *tri-vūtam*, *duṣ-citam* (AV.) 'thinking evil', *madhu-ścītam* 'distilling sweetness', *vipas-citam*, *viṣṭu-vūtam*, *su-vūtam*, *huras-citam* 'plotting deceit'. — f. *dyūtām*, *vūtam*; *ā-vūtam* 'turning home', *ghṛta-ścītam*, *vi-cītam* 'loosening', *vi-dyūtām*, *vipas-citam*, *saṃ-yūtam*, *saṃ-vūtam* (AV.) 'approach', *saṃ-cītam* 'union'.

I. m. *tri-vūtā*, *vipas-cītā* (VS. iv. 32), *su-vūtā*. — f. *dyūtā*, *vūtā*; *ā-cītā* 'attention', *ghṛta-ścītā*, *tri-vūtā*, *pra-cītā* 'with concealment' (adv.), *vi-dyūtā*. — n. *saṃ-yūtā*, *tri-vūtā* (AV.).

D. m. *a-cīte*, *tri-vūte* (VS. xv. 9), *pra-vūte* (VS. xv. 9), *vipas-cīte*, *vi-vūte* (VS. xv. 9), *sa-vūte* (VS. xv. 9), *su-dyūte*. — f. *vi-dyūte*.

Ab. m. *tri-vūtas* (VS. xiii. 54), *vi-dyūtas*⁷. — f. *didyūtas*.

¹ Cp. above 17, 5.

² Derived from *is* 'refreshment' which is of very frequent occurrence; cp. above p. 35, note 1.

³ This form is regarded by GRASSMANN in one passage (VII. 47¹) as an A. pl.: cp. LANMAN 466.

⁴ *vūt* occurs once in the dual as a fem. adjective.

⁵ From *yāt* 'unite'.

⁶ From *kṛt* 'cut'; but it may be 'not relative-making' (*kṛ-l*); see WHITNEY's note on AV. IV. 19¹.

⁷ The Ab. *didyūt* (TS. i. 8. 14¹) and *vidyūt* (VS. xx. 2) are probably irregular formations due to parallelism; cp. LANMAN 468.

G. m. *tri-vītas*, *vipaś-citas*, *sa-citas* 'wise', *su-dyītas* 'shining beautifully'. — f. *vi-dyītas*. — L. n. *tri-vīti* (AV.).

Du. N. A. V. m. *vipaś-citā* (V.), *iṣu-kṛtā*¹ (I. 184³). — f. *vītau*; *ā-vītā*, *madhu-ścitā*, *vi-cītau* (AV.). — L. f. *vi-cītas* (AV.).

Pl. N. m. *ā-vītas*, *ṛṣī-vidyūtas* 'glittering with spears', *eka-vītas* (AV.), *ghṛta-ścitās*, *duś-citās* (AV.), *vi-dyītas*, *vipaś-citās*, *saṃ-yītas*, *sūrya-ścitās* 'bright as the sun', *svā-vidyūtas* 'self-lightning', *hrādunt-vītas* 'bringing hail'. — V. *ṛṣī-vidyūtas*, *vi-dyūtas*. — N. f. *āpa-citās* (AV.), *ā-vītas* (AV.), *upā-vītas* (VS. AV.) 'return', *ghṛta-ścitās*, *ghṛta-ścyitās* (VS. XVII. 3), *madhu-ścitās*, *madhu-ścyitās* (VS. XVII. 3), *vi-dyītas*, *saṃ-yītas*. — V. *āpa-citās* (AV.).

A. m. *a-citās*, *a-dyītas* 'lacking brightness', *ghṛta-ścitās*, *vipaś-citās*, *huraś-citās*. — f. *nītas* (AV.), *vītas*; *tri-vītas* (AV.), *dakṣiṇā-vītas*, *dīdyītas*, *puru-vītas* (AV.) 'moving in various ways', *madhu-ścitās*, *vi-dyītas*, *viṣṇu-vītas* (AV.), *saṃ-yītas*, *saṃ-vītas* (AV.).

I. n. *tri-vīdbhis* (AV.). — G. m. *vipaś-citām*. — f. *āpa-citām* (AV.), *vi-dyītām* (AV.). — L. f. *prītsi*².

307. Stems in determinative *-t*. — Derivative nominal stems are formed from nearly thirty roots ending in the short vowels *i*, *u* and *r* by means of the suffix *-tṣ*. The roots adding it are *i-* 'go', *kṛ-* 'make', *kṣi-* 'dwell', *gu-* 'sound', *ci-* 'pile', 'note', *cyu-* 'move', *ji-* 'conquer', *dhṛ-* 'hold', *dhvṛ-* 'injure', *pi-* 'swell', *pru-* 'flow', *bhṛ-* 'bear', *mi-* 'fix', *yu-* 'join' and 'separate', *ri-* 'flow', *vr-* 'cover', *sri-* 'resort', *śru-* 'hear', *su-* 'press', *sr-* 'flow', *stu-* 'praise', *sṛj-* 'win', *sru-* 'flow', *hu-* 'sacrifice', *hr-* 'take', *hṛv-* or *hru-* 'be crooked'. Two other roots, *gam-* 'go', and *han-* 'strike', are modified so as to end in short *a* (representing the sonant nasal) before adding the suffix: *-gāt* and *hāt*.

These stems are mostly m. and f. Neuter cases are very rare, occurring from five or six stems only. The inflexion is exactly the same as that of the stems in radical *-t*.

Inflexion.

308. Sing. N. m. with *-kṛt*: *anukāma-kṛt* 'acting according to desire', *abhiṣṭi-kṛt* 'giving help', *āji-kṛt* 'instituting a contest', *iśāna-kṛt* 'acting as a lord', *ṛṣi-kṛt* 'making into a seer', *khaja-kṛt* 'causing the din of battle', *īyotis-kṛt* 'causing light', *tanu-kṛt* 'preserving life', *pathi-kṛt* 'path-making', *puru-kṛt* 'doing much', *pūrva-kṛt* (VS. XX. 36) 'active from of old', *bhadra-kṛt* 'bestowing blessings', *uloka-kṛt* 'procuring free space', *vayas-kṛt* 'creating youthful vigour', *varivo-kṛt* 'bestowing freedom', *vijesa-kṛt* 'procuring victory', *su-kṛt* 'acting well', *steya-kṛt* 'committing theft', *syona-kṛt* 'causing comfort', *sviṣṭa-kṛt* (VS. II. 9) 'offering right sacrifice'; with *-jit*: *apsu-jit* 'conquering in the waters', *ab-jit* 'winning waters', *abhimāti-jit* (VS. XXVII. 3) 'conquering foes', *aśva-jit* 'winning horses', *ṛta-jit* (VS. XVII. 83) 'winner of right', *go-jit* 'winning kine', *dhana-jit* 'winning booty', *ranya-jit* 'winning in battle', *ratha-jit* 'winning chariots', *viśva-jit* 'all-conquering', *samsṛṣṭa-jit* 'conquering combatants', *satya-jit* (VS. XVII. 83) 'winner of truth', *satrā-jit* 'wholly victorious', *samarya-jit* 'winning battles', *sahasra-jit* 'conquering a thousand', *senajit* (VS. XV. 19) 'conquering armies', *svar-jit* 'winning heaven', *hiranya-jit* 'winning gold'; with other roots: *acyuta-kṣit* (VS. V. 13) 'dwelling immovably'; *acyuta-cyit* 'shaking what is firm'; *d-dāra-sṛt* (AV.) 'not falling into a crack'; *ā-kṣit* 'dwelling'; *ṛṇa-clt* 'avenging guilt', *ṛta-clt* 'observing sacred order';

¹ *iṣu-kṛtēva* here may, however, be a D. sing. for *iṣukṛtē va*; see LANMAN 468.

² With double ending once (I. 129) *prītsi-su*.

³ This suffix *-t* partakes of the character of a root determinative, as roots in *-i* *-u* *-r* are hardly ever used without it as nominal stems.

kilbiṣa-sṛīt 'removing sin'; *kṣatra-bhīt* (VS. XXVII. 7) 'holder of sway'; *carṣaṇī-dhīt* 'preserving men'; *dirgha-srūt* 'heard afar', *deva-srūt* (VS. XXXVII. 18) 'heard by the gods'; *dhana-sṛīt* 'winning booty'; *dhrūva-kṣīt* (VS. V. 13) 'dwelling firmly'; *pari-hrīt* 'overthrowing'; *pūta-bhīt* (VS. XVIII. 21) a kind of soma vessel; *bhāra-bhīt* 'bearing a load'; *mada-cyūt* 'reeling with excitement'; *madhu-sūt* 'emitting sweetness'; *yakṣa-bhīt* 'supporting pursuers' (?), *vajra-bhīt* 'wielding a thunderbolt'; *vāja-sṛīt* 'running for a prize'; *sapaṭna-kṣīt* (VS. I. 29) 'destroying rivals'; *suparṇa-cīt* (VS. XXVII. 45) 'heaped up like the bird Suparṇa'; *soma-sūt* 'pressing Soma'; *sva-sṛīt* 'going one's own way'; *havana-srūt* 'hearing invocations'. — f. *upa-bhīt* (VS. II. 6) 'sacrificial ladle'; *upa-mīt* 'prop'; *ṛta-cīt*; *pari-srūt* (VS. XIX. 15) 'fermented liquor'; *praśasta-kīt* 'bestowing praise'. — N. A. n. *viśva-jīt*; *dirgha-srūt*, *nava-gāt* (AV. TS.) 'first-bearing', *puritāt*¹ (VS. XXXIX. 9) 'pericardium'; as adverbs: *upa-stīt* 'invoked', *dyu-gāt* 'going to heaven', *sa-kīt* 'one-making' 'once'.

A. m. *adhi-kṣitam* 'ruler', *adhvara-kṣitam* (VS. I. 24) 'performing sacrifice', *arṇo-cyām* 'enclosing the waters', *uktha-bhītam* 'offering verses', *uda-prītam* 'swimming in water', *ṛṇa-cyītam* 'inciting to (fulfil) obligations', *carṣaṇī-dhītam*, *tīvera-sītām* 'pressing pungent (juice)', *trisu-cyītam* 'moving greedily', *dirgha-srītam*, *duṣ-kṣitam* 'acting wickedly', *dveṣo-yītam* 'removing hostility', *dhana-jitam* (VS. XI. 8), *dhana-sṛītam*, *nadī-cyām* 'stream-obstructing', *pari-srītam* 'flowing around', *prātar-jitam* 'conquering early', *mada-cyītam*, *mīthū-kṣitam* 'fallen into trouble', *vayas-kṣitam* (VS. III. 18), *vāja-jitam* (VS. II. 7) 'winning spoil', *śravo-jitam* 'winning renown', *saṃ-jitam* 'conqueror', *satya-dhītam* 'perverting truth', *satrā-jitam* (VS. XI. 8), *sahas-kṣitam* (VS. III. 18) 'bestowing strength', *sāma-bhītam* 'bringing chants', *su-kṣitam*, *svar-jitam*, *sviṣṭa-kṣitam* (VS. XXI. 47), *havana-srītam*, *haviṣ-kṣitam* 'preparing the oblation'. — f. *aram-kṣitam* 'making ready', *upa-prītam* 'flowing near', *deva-srītam*, *ni-yītam* 'team', *pari-srītam*.

I. m. *abhi-jitā* (VS. XV. 7) 'victorious', *upari-prītā* (VS. VII. 3) 'falling from above', *carṣaṇī-dhītā*, *brahma-kṣitā* 'offering prayers', *soma-sītā*. — f. *ni-yitā*, *pari-srītā* (VS. XIX. 83), *pari-hvītā*² (VIII. 47⁶) 'deceiving'.

D. m. *aram-kṣite*, *duṣ-kṣite*, *dharmā-kṣite* 'establishing order', *brahma-kṣite*, *su-kṣite*; *ab-jīte*, *aśva-jīte*, *urvarā-jīte* 'winning fertile fields', *go-jīte*, *dhana-jīte*, *ṇ-jīte* 'conquering men', *viśva-jīte*, *satrā-jīte*, *svar-jīte*; *giri-kṣite* 'dwelling in mountains', *parvata-cyūte* 'shaking mountains', *soma-bhīte* (VS. V. 1) 'bringing Soma'.

Ab. m. *pari-srūtas* (VS. XIX. 75) 'foaming', *brahma-kṣitas*, *sarva-hītas* 'offered completely'. — f. *abhi-hrītas* 'injurious'.

G. m. *carṣaṇī-dhītas*, *vāja-jītas* (VS. IX. 13), *vīrya-kṣitas* (VS. X. 25) 'doing mighty deeds', *saṃ-jītas*, *su-kṣitas*, *haviṣ-kṣitas*. — f. *īṣa-stītas*³, *deva-stītas* 'praising the gods', *pari-srūtas* (AV.).

L. m. *mada-cyūti*, *go-jīti*, *vasu-jīti* (AV.) 'winning goods', *saṃ-dhanā-jīti*⁴ (AV.) 'winning booty together'.

V. m. *acyuta-cyut*, *uru-kṛt* 'making wide', *ṛta-cīt*, *khaja-kṛt*, *puru-kṛt*, *raṇa-kṛt* 'causing joy', *vandana-srūt* 'listening to praise', *vāja-jīt* (VS. II. 7), *sahasra-jīt*, *haviṣ-kṛt* (VS. I. 15). — f. *upa-bhṛt* (AV.), *rāṣṭra-bhṛt* (AV.) 'bearing sway'.

¹ The second part of the word may be derived from *tan-* 'stretch' like *-ga-t-* from *gam-* 'go'.

² With anomalous accent; but the form may be L. of *pari-hvītī*, the normal accent of which would be *pāri-hvītī*; see LANMAN 502 (bottom).

³ *īṣa* = *is-* 'refreshment', BR.; but the Pada text reads *īṣa-stītas*, and GRASSMANN regards *īṣa* = *īṣaḥ* (before *st-*) as G. of *is-*.

⁴ Instead of **dhana-saṃ-jīti*.

Du. N. A. V. m. *go-jitā*, *divi-kṣitā* 'dwelling in the sky', *pari-kṣitā* 'dwelling around', *mada-cyūtā*, *su-śrūtā* 'hearing well', *havana-śrūtā*, V. *pāthi-kṛtā* (AV.); *ā-dus-kṛtau*, *kṛṣṇa-prūtāu* 'moving in darkness', *sa-kṛtau* (AV.) 'acting at once', *sa-kṣitau* 'dwelling together', *su-kṛtau* (AV.), *bhādṛa-kṛtau* (AV.), *su-śrūtāu* (AV.). — f. *ugra-jitau* (AV.) 'fierce-conquering' (name of an Apsaras). — G. f. *su-kṛtos*, *pari-kṣitos*.

Pl. N. V. m. *citas* (VS. I. 18) 'heaping up', *hrūtas* 'stumbling-blocks'; with *-kṛt*: *aram-kṛtas*, *iśāna-kṛtas*, *karma-kṛtas* (VS. III. 47) 'skilful in work', *dudhṛa-kṛtas* 'boisterous', *dus-kṛtas*, *dhānyā-kṛtas* 'preparing grain', *brahma-kṛtas*, *yajña-nis-kṛtas* 'preparing the sacrifice', *vayas-kṛtas*, *su-kṛtas*, *haviṣ-kṛtas*; with *-cyūt*: *dhanva-cyūtas* 'shaking the ground', *dhrūva-cyūtas* 'shaking the immovable', *parvata-cyūtas*, *mada-cyūtas*; with *-kṣīt*: *apsu-kṣitās* 'dwelling in the waters', *upa-kṣitās* 'dwelling near', *vraja-kṣitās* (VS. x. 4) 'resting in their station', *sa-kṣitās*; with other roots: *adhva-gātas* (AV.) 'travellers', *arthātas* (VS. x. 3) 'swift', *uda-prūtās*, *ūrdhva-citas* (VS. I. 18) 'piling up', *kṛcchre-śrītās* 'undergoing danger', *grāma-jitās* 'conquering troops', *carṣaṇi-dhṛtās*, *jana-bhṛtās* (VS. x. 4) 'supporting people', *divi-śrītās* (AV.) 'going to heaven', *deva-śrītās* (VS. VI. 30), *dveṣo-yūtas*, *ni-gūtas* 'enemies', *pari-citas* (VS. XII. 46) 'piling up around', *pitu-bhṛtās* 'bringing food', *pūrva-citas* (VS. XXVII. 4) 'piling up first', *mano-dhṛtās* 'intelligent', V. *vāja-jitās* (VS. IX. 9), *vi-citas* (VS. IV. 24) 'sifting', *viśva-bhṛtās* (VS. x. 4) 'all-nourishing', *satya-śrītās* 'hearing the truth', *satrā-jitās*, *su-kṛtās* (VS. XXXIII. 16), *su-śrūtās*, *soma-śūtās*, *sva-śtās*, *havana-śrūtās*. — f. *mitās* 'posts', *stūtās* 'praises'; *uda-prūtās*, *ni-yūtas*, *pari-śrūtās*, *pitu-bhṛtās*, *saṃ-hṛtās* 'layers', *sa-śrūtās* 'streaming'. — N. A. n. *dirgha-śrūt* 'far-renowned' appears to be used as a n. pl. in agreement with *vratā* (VIII. 25¹⁷)³.

A. m. *hrūtas* and *hrūtās* (AV.); *a-pītas* 'not swelling', *go-jitās*, *vyotīṣ-kṛtās*, *dus-kṛtās*, *ni-gūtas*, *mada-cyūtas*, *su-kṛtās*. — f. *ritās* 'flowing'; *ūpa-stūtas* 'invocations', *dirgha-śrūtās*, *ni-yūtas*, *bali-hṛtās* 'paying tribute', *varuṇa-dhṛtās* 'deceiving Varuṇa', *vi-śtās* 'flowing asunder', *sa-śrūtās*.

I. m. *soma-sūdbhis*. — f. *antarikṣa-prūdbhis* 'floating over the atmosphere', *ni-yūdbhis*.

D. m. *iṣu-kṛdbhyas* (VS. XVI. 46) 'arrow-makers', *dhanuṣ-kṛdbhyas* (VS. XVI. 46) 'bow-makers', *pathi-kṛdbhyas*, *bandhu-kṣīdbhyas* 'dwelling among kinsmen'. — Ab. n. *tanu-kṛdbhyas*.

G. m. *agni-hotra-hūtām* (AV.) 'offering the oblation to Agni', *iṣu-bhṛtām* (AV.) 'archers', *mantra-kṛtām* 'composers of hymns', *su-kṛtām*. — f. *abhi-hrūtām*, *upa-clitām* (VS. XII. 97) a kind of disease, *upa-mītām* (AV.), *ni-yūtām*, *pari-mītām* (AV.) 'rafters', *prati-mītām* (AV.) 'props', *ratha-jitām* (AV.).

L. m. *su-kṛtsu*.

Derivative Stems in *-vat*, *-tāt*, *-it*, *-ut* and secondary *-t*.

309. The following stems are formed with the suffix (1) *-vat*⁵: *arvā-vāt* f. 'proximity', *ā-vāt* (AV.) f. 'proximity', *ud-vāt* f. 'height', *ni-vāt* f. 'depth', *parā-vāt* f. 'distance', *pra-vāt* f. 'height', *saṃ-vāt* f. 'region'; (2) *-tāt*⁶: *uparā-tāt* f. 'vicinity', *devā-tāt* f. 'divine service', *vykā-tāt* f. 'wolfishness', *satyā-tāt* f. 'reality', *sarvā-tāt* f. 'totality'; (3) *-it*: *taḍ-it* f. 'contiguous', *div-it*⁷

¹ *dhānya-kṛtās* in the Pada text.

² That is, 'going (*i-t*) to the goal' (*āriha*).

³ See LANMAN 503 (bottom), and 474 on the N. A. pl. n.

⁴ With irregular accent.

⁵ See above, secondary nominal derivation, 233.

⁶ Cp. above 215 a.

⁷ In this word the suffix *-it* probably consists of the root *i-* 'go' with the primary (determinative) *-t* (307).

'going to the sky', *yoṣ-it* f. 'young woman', *roh-it* f. 'red mare', *sar-it* f. 'stream', *har-it* f. 'fallow'; (4) *-ut*: *mar-ūt* m. 'storm-god'; (5) with secondary *-t*: the two neuters *yákr-t*¹ (AV.) 'liver', *śákr-t*² 'excrement', and perhaps the etymologically obscure m. *nápāt*³ 'descendant', all three of which are supplemented in the weak cases by the stems *yakdn*, *śakdn* and *nápty* respectively. The inflexion of this group of *-t* stems is the same as that of the radical *-t* stems.

Inflection.

310. Sing. N. m. *taḍṭ*, *tānū-nápāt* 'son of himself', *nápāt*, *prā-nápāt* 'great-grandson'. — f. *parāvdt*, *pravdt*, *rohīt*, *sarīt* (VS. xxxiv. 11). — n. *yákr̥t* (VS. AV.), *śákr̥t*.

A. m. *tānū-nápātam*, *nápātam*. — f. *arvāvd̥tam*, *parāvāvd̥tam*, *pravāvd̥tam*, *yoṣitam*, *rohītam* (AV.), *saṃvāvd̥tam* (AV.).

I. m. *divtā*. — f. *udvātā*, *devātātā*⁴, *nivātā*, *pravātā*, *satyātātā*⁴, *sarvātātā*⁴, *harītā*.

D. f. *devātāte*. There is also the transfer form *avirat-e* (from *a-vira-tā* 'lack of sons').

Ab. f. *arvāvd̥tas*, *udvātd̥tas*⁵, *nivātd̥tas*⁵, *parāvāvd̥tas*, *pravāvd̥tas*, *saṃvāvd̥tas*. — G. f. *pravāvd̥tas*.

L. f. *arvāvd̥ti*, *uparātātī*, *devātātī*, *parāvāvd̥ti*, *vrkātātī*.

V. m. *tanū-nápāt*, *nápāt*⁶.

Du. N. A. V. m. *nápātā*. — f. *harītā*. — G. f. *harītos*.

Pl. N. m. *nápātas*, *marūtas*, *harītas*. — f. *āvātd̥tas* (AV.), *udvātd̥tas*, *taḍṭas*, *parāvāvd̥tas* (AV.), *pravāvd̥tas*, *yoṣitas* (AV.), *sarītas*, *harītas*.

A. m. *marūtas*. — f. *udvātd̥tas*, *nivātd̥tas*, *parāvāvd̥tas*, *pravāvd̥tas*, *yoṣitas* (AV.), *rohītas*, *saṃvāvd̥tas*, *sarītas*, *harītas*.

I. m. *marūd̥bhis*. — f. *pravāvd̥bhis*. — D. m. *marūd̥bhyas*.

Ab. m. *marūd̥bhyas*. — G. m. *marūtām*. — f. *pravāvd̥tām*.

L. m. *marūtsu*. — f. *udvātd̥tsu*, *nivātd̥tsu*, *pravāvd̥tsu*.

V. m. *indrā-marutas* 'O Indra and the Maruts', *nápātas*, *marutas*.

Participial Stems in *-at* and *-ant*.

311. Participles in *-at* are almost limited to the present active form of stems made with reduplication, viz. those of the third class (457) and of intensives (545). The old reduplicated participle (from *gū* 'go') *jūgat* 'going', 'living', is used chiefly as a n. substantive meaning 'the animate world'. The analogy of these participles is followed by a few others formed from un-reduplicated stems: *dās-at* 'worshipping', *śās-at* 'instructing'⁷; also *dāksat* and *dhāksat*, the aor. participle of *dah* 'burn'. A few others, again, originally participles, having come to be used as substantives, have shifted the accent to the suffix: *vah-āt*⁸ 'stream', *veh-āt*⁹ (AV. VS.) f. 'barren cow', *vāgh-āt*¹⁰ m. 'sacrificer', *śrav-āt*¹¹ f. 'stream'; like the regular participle *śāśc-at* (from *sac* 'accompany'), which as a substantive becomes *śāśc-āt* m. 'pursuer'. In

¹ Cp. Lat. *jecur*.

² Cp. BRUGMANN, Grundriss 2, p. 559.

³ The suffix may here have been a primary *-t* added to the root *pā*: cp. LEU-MANN'S etymology (1888), Festgruss an Böhtlingk 77 f.; BRUGMANN 2, p. 366.

⁴ These forms might be locatives of *devātātī*, *satyātātī*, *sarvātātī*.

⁵ These forms might be A. pl.

⁶ Perhaps *marut* in *evayā-marut*.

⁷ LANMAN 505, would place *dās-at* 'injuring' here, but there is no evidence, as only a weak case, *dāsatas* G. sing., occurs.

⁸ But *vāh-ant* 'carrying'.

⁹ The derivation of this word is obscure.

¹⁰ In one or two passages *vāghāt* still retains its participial sense.

¹¹ But *śrav-ant* 'flowing'.

this class masculines are frequent, but only about half a dozen neuter forms occur, and the feminines are limited to three substantives¹ and the adjective *a-sācāt* 'unequalled'². The inflexion is like that of the radical *-t* stems, the accent never shifting to the endings.

Inflexion.

312. Sing. N. m. 1. reduplicating class³: *ckyat*, *jāhat*, *jūhvāt*, *dādat*, *dādhat*, *bāpsāt* (*Vbhas-*), *bibhyāt*, *bibhrāt*. — 2. intensives: *kānikradāt* and *kānikrat*, *kārikrāt* (*kṛ-* 'do') and (*ā-*)*cārikrāt* (AV.), *ghānighnat* and *jānghanat* (*Vhan-*), *cāniścādāt* (*Vścand-*), *cārkrṣāt*, *cākaśāt* (*Vkāś-*), *cēkitāt* (*Vcit-*), *iārbhurāt*, *jāgrāt*, *tāvitvat*, *dārādrāt*, *dādisāt*, *dīdyāt*, *dāvidyutāt*, *dādhuvat*, *dāvidhvat*, *nānadāt*, *nānnamat*, *pānīphanāt*, *bhāribhāt*, *mārmṛjāt*, *mārmṛśāt*, *mēmyāt*, *rārajāt*, *rērihat*, *rōruvat*, *vārterjāt*, *vāvadat*, *vēvidāt*, *vēviśāt*, *śśśucāt*, *sāniśyadāt* (*Vsyand-*), *sēsidhāt*. — 3. non-reduplicating verbs: *vāghāt*, *śāsāt*; aor. *dāksāt* and *dhāksāt*. — N. A. n. 1. *jāgāt*, *dāvidyutāt*, *pāpīśāt*, *yōyuvāt* (AV.). — N. f. *vehāt* (AV. VS.).

A. m. 1. *ā-sācātām* (I. 112⁹), *dādatām*, *bibhratām*. — 2. *kārikratām* (AV.), *gānighmatām*, *dīdyatām*, *nānadatām*, *pānīpnatām*, *rōruvatām* (AV.). — f. *a-sācātām* (II. 32³); *vehātām* (AV.).

I. m. *dādatā*, *śśśucatā*. — f. *a-sācātā*. — n. *jāgatā* (AV.).

D. m. 1. *jūjōṣate*, *jūhvate*, *dādhatē*, *bibhrate*, *sāscate*. — 2. *ghānighnate*. —

3. *vāghāte*. — n. 1. *jāgate* (AV.).

Ab. m. 2. *kānikradatas*.

G. m. 1. *jīgatas*, *dādatas*, *dādhatas*, *bāpsatas*. — 2. *jānghnatas*, *tāritratas*, *dādhatas*, *vēviśatas*. — 3. *vāghātas*, *śāsatas*, *dhāksatas* (aor.). — n. 1. *jāgatas*. — 2. *ā-vārterjatas* (AV.), *vāvadatas*. — L. n. *jāgati*.

Du. N. A. V. m. *a-sācātā*, *bāpsatā*, *bibhratā*; *tāritratā*; *śāsatā*; *dādhatā*, *bibhratā*. — f. *a-sācātā*. — G. m. *pīpratōs*.

Pl. N. m. 1. *jūhvatas*, *tīratas*, *dādatas*, *dādhatas*, *pīpratōs*, *bāpsatas*, *bibhratas*, *śīsratas*⁴. — 2. *kārikratas*, *jāgratas*, *jūhvatōs*, *dāvidhvatōs*, *dīdhyatas*, *dādhatas*, *nōnuvatōs*, *mārmṛjatas*, *śśśucatas*. — 3. *dāśatas*, *vāghātas*. — f. *a-sācātōs*, *vahātōs*, *śrāvātōs*.

A. m. 1. *jāksatas* (*Vghas-*). — 2. *jāgratas* (AV.), *dādhatas* (AV.), *śāsvasatas*, *śśśucatas* (AV.). — f. *sāscātōs*; *śrāvātōs*.

I. m. 2. *nānadadbhis*, *pōpruthadbhis*, *vāvadadbhis*, *śāsvasadbhis*. — 3. *vāghadbhis*. — G. m. *jāgatām*, *bibhyatām* (AV.); *vāghātām*. — f. *śrāvātām*.

V. m. *jagatas*, *vāghatas*.

313. Participles in *-ant* are formed from all present stems (except those of the reduplicating class and of intensives and the few others that follow their analogy), from all future stems, and from aorist stems. Their analogy is followed by *ṛhānt-* 'weak', *pṛśant-* 'spotted', *brhānt-* 'great', *rūśant-* 'brilliant', which have lost their participial function; also by *dānt-*⁵ m. 'tooth'. The adjective *mahānt-* 'great', having lost its original participial meaning deviates from the participial declension in lengthening the vowel of the suffix in the strong forms. In the inflexion of this group the distinction between

¹ The f. of the regular participles is formed by the suffix *-ī*.

² But *ā-sācānt-ī* from *sācāt*.

³ See below, Verb, 461.

⁴ There occurs once an anomalous N. pl. with *-ant* from a reduplicated stem: *vāvṛdhāntas*. See below, Perfect, 492, note on *vāvṛdhāntas*.

⁵ This word is probably an old pres. participle of *ad-* 'eat', with prehistoric loss of the initial *a* like *s-ānt-* 'being' from *as-* 'be' (25, 1). The RV. has one transfer form, N. *dāntas-* (starting from the A. *dānt-am*); the AV. has others, *dāntās* and *dāntais*.

strong and weak forms is regularly made, *-ant* appearing in the former only and being reduced to *-at* in the latter, which shift the accent, if resting on the suffix, to the ending. These participles are declined in the m. and n. only, as they form a special f. stem in *-ī*. The m. and n. forms are the same, except of course in the N. A.; the former are very frequent, the latter rare.

Inflexion.

314. The forms occurring, if made from *bhūvat* 'being', would be as follows:

Sing. N.m. *bhūvan*². — n. *bhūvat*. — A.m. *bhūvantam*. — I. m. n. *bhūvatā*. — D. *bhūvate*. — Ab. m. n. *bhūvatas*. — G. m. n. *bhūvatas*. — L. *bhūvati*.

Du. N. A. V. m. *bhūvantā* and *bhūvantau*. — n. *bhūvati*. — D. *bhūvad-bhyām*. — G. m. n. *bhūvatos*.

Pl. N. m. *bhūvantas*. — n. *bhūvanti*. — A. m. *bhūvatas*. — I. *bhūvadbhis*. — D. m. *bhūvadbhyas*. — Ab. m. *bhūvadbhyas*. — G. m. n. *bhūvatām*. — L. m. n. *bhūvatsu*.

Forms actually occurring are the following. It is unnecessary to enumerate all the m. N. and A. forms, as in the RV. alone 228 forms of the N. sing., 121 of the A. sing., and 166 of the N. pl.³ occur.

Sing. N. m. Examples are: *dr̥can*, *sīdan*; *ghn̄n*, *ȳn*, *s̄n*; *p̄śyan*; *icch̄n*; *kr̥v̄n*, *sunv̄n*; *bhañj̄n*; *jān̄n*; *jān̄dyan*; *ylyutsan*; *karis̄ȳn*. Also *dān*, 'tooth'⁴; *mah̄n*⁵. — n. *an̄t*, *ās̄at*⁶, *is̄n̄t*, *ḡat*, *ḡsat*⁷, *kulīȳȳyat*, *c̄rat*, *c̄it̄yat*, *tr̥p̄at*, *dhr̥s̄at*, *p̄tat*, *pat̄yat*, *min̄t*, *ȳat*, *ragh̄ȳȳt*, *v̄ardhat*, *s̄ams̄at*, *śīk̄sat*, *śv̄yat*, *s̄at*, *sunv̄at*; adj. *br̥h̄at*, *mah̄t*, *r̥hs̄at*; aor. *s̄ak̄sat* (√*sah*); fut. *bhavīsȳt* (AV.). As adv. with shift of accent: *dr̥av̄t* 'swiftly' (*dr̥u* 'run'), *drahȳt* 'firmly' (irregular formation from *dr̥h* 'be firm').

A. m. Examples are: *c̄arantam*; *ȳantam*, *uś̄antam*, *s̄antam*; *ȳudhyantam*; *vidh̄antam*; *kr̥v̄antam*; *pr̥ñc̄antam*; *gr̥ñd̄antam*; *d̄its̄antam*; *d̄intam*; *br̥h̄antam*, *mah̄antam*.

I. m. *ā-ghnatā*, *āvatā*, *ā-sunvatā*, *c̄aratā*, *jānatā*, *tujatā*, *p̄syatā*, *bhindatā*, *vanusyatā*; *datā*, *śyāvā-datā* (AV.) 'dark-toothed', *br̥hatā*, *mahatā*, *r̥satā*. — n. *ā-d̄r̥pyatā*, *ā-sredhatā*, *ā-heḍatā*, *ās̄atā*⁸, *us̄atā*, *gavyatā*, *tv̄ayātā*, *dhr̥satā* (adv.), *śucatā*, *śravasyatā*, *samaryatā*, *sumnāyatā*; *br̥hatā*, *mahatā*, *r̥satā*.

D. m. 1. from stems accented on the suffix: *avasyatē*, *āsv̄ayātē*, *is̄ayatē*, *is̄udhyātē*, *is̄ṣ̄yatē*, *us̄atē*, *r̥j̄yātē*, *rt̄ayātē*, *kr̥v̄atē*, *gavyātē*, *gr̥natē*, *juratē*, *jānatē*, *tv̄ayātē*, *devayātē*, *div̄satē*, *dhiȳayātē*, *dh̄n̄vatē*, *pr̥natē*, *pr̥c̄hatē*, *brahm̄nyātē*, *mah̄ayātē*, *mānavasyātē*, *yaj̄ñayātē*, *yātē*, *vanvatē*, *vidhatē*, *śr̥v̄atē*, *śravasyātē*, *sakh̄iyātē*, *sātē*, *s̄inc̄atē*, *sunvatē*, *stuvātē*; *r̥hatē*, *br̥hatē*, *mahatē*; fut. *avīsyātē*. — n. *śucatē*, *sanāyatē*.

2. from stems accented on the radical or the penultimate syllable: *ā-ghnate*, *ā-codh̄te*⁹, *ā-minate*, *ārcate*, *ār̥hate*, *īyaks̄ate*, *c̄arate*, *ek̄ate*, *t̄arate*,

¹ On the difference in the form of this f. stem see 201, 377, 455, 461, etc.

² On the Sandhi of such nominatives see LANMAN 506.

³ Lists of the participle stems will be found below under each of the conjugational classes, under the secondary conjugations, and under the future.

⁴ Occurring also in several compounds *a-dān* 'toothless', etc.; *ubhayā-dam* (AV. V. 192) must be emended to *-dann*.

⁵ *mah̄m* in II. 24¹¹, IV. 23¹, IX. 109⁷ is

regarded by BENFEY as N. sing. m. (Göttinger Nachrichten 1878, p. 190).

⁶ For *ā-sat* (VII. 104¹²); the Pada reads *ās̄at*.

⁷ The Pada reads *ā-ḡat* (X. 89¹⁴).

⁸ Once (IV. 5¹⁴) with lengthened initial for *ā-sat-ā* 'not being', also once *ās̄atas* (VII. 104⁸); the Pp. has *ās̄atā* and *ās̄ataḥ*. See GRASSMANN, Wörterbuch, under *ā-sat*.

⁹ Wrong accentuation (in v. 44²) for *ā-codate*; see LANMAN 508 (top).

*tṣyate, dāṣate, pācate, pīpīṣate, pīṣyate, yājate, yidhyate, rājate, riṣate, vādate, śmṣate, śārdhate, śiṣāsatē, hāryate; a-dīte*¹ 'toothless'.

Ab. i. m. *kṛṇvatās, prṇatās, vanuṣyatās; brhatās. — n. brhatās, mahatās. — 2. m. ā-bhuñjatas, ā-vadatas, jighāṃsatas, riṣatas. — n. ā-satas.*

G. m. i. *arātīyatās, undatās, uṣatās, rghāyatās, rṣīyatās, kṛṇvatās, kṣīyatās, grṇatās, tujatās, turatās, turanyatās, tvāyatās, durhanāyatās, dviṣatās, dhṛṣatās, pītūyatās, prṇatās, brahmanyatās, minatās, miṣatās, yatās, rudhatās, vapuṣyatās, vidhatās, śucatās, satās, saparyatās, sunvatās, stuvatās, huvatās; brhatās, mahatās; fut. karīṣyatās.*

2. *ā-ghnatas, ā-jūryatas, ā-bhuñjatas, ārcatas, ā-sunvatas, inakṣatas, cāratas, cētatas, jāyatas, jāratas, jighāṃsatas, jījyāsatas, jīvatas, tārvas, tṣyatas, didāsatas, drāvatas, dhāmatas, dhṛdajatas, pīyatās, bhīṣatas, yidhyatas, rīrikṣatas, rēbhatas, vāyatas, vārdhatas, vēnatas, śārdhatas, śōcatas, śiṣāsatas, sīdatas, hāṣatas; rīṣatas.*

n. i. *kṛpayatās, prṇatās*², *miṣatās, yatās, satās; brhatās, mahatās. — 2. āsatas*³, *cāratas, bhāvatas, vēnatas, śiṣāsatas; rīṣatas.*

L. m. i. *yati, sunvati; mahati. — 2. īrīyati, ubhayā-dati (AV.). — n. i. mahati. — 2. ā-sati.*

Du. N. A. V. a) forms in -ā. i. accented on the suffix: *asṇāntā, irajyāntā, uṣāntā, gṇāntā*⁴, *gavyāntā, daśasyāntā, diśāntā, duhāntā, pāntā, puṇdāntā, prñcāntā, bhujāntā, mināntā, miṣāntā, yāntā, yāntā, vanvāntā, vasnāyāntā, vājāyāntā, vyāntā, vrhāntā, śṇvāntā, sāntā, saparyāntā, sumnāyāntā; brhāntā, brhantā (V.), mahāntā. — 2. accented on the penultimate or antepenultimate: ā-mardhāntā, ā-yatāntā, ārhantā, iṣāyāntā, kṣāyāntā, cārantā, codāyāntā, janāyāntā, jārāntā, drāvāntā, dhāmāntā, pārāyāntā, pīpāntā, mādāntā, vādāntā, vādāntā, vāpāntā, vāhāntā, vājāyāntā, vēnāntā, sādāntā, sāpāntā, sāhāntā, sādhanāntā, hāyāntā.*

b) forms in -au. i. *asṇāntau, tirāntau, yāntau, vrhāntau, sāntau; mahāntau. — 2. iṣāyāntau, kṛdāntau, kṣāyāntau, mādāntau (AV.), yājāntau, rājāntau.*

N. A. n. *yati, brhati. — D. m. mṛdayādbhyām; mahādbhyām. — G. m. jāratos. — n. sam-yatās (AV.) 'going together'.*

Pl. N. m. From the very numerous forms occurring the following may be quoted: *mādantas; gṇāntas, yāntas, sāntas; pāsyantas; icchāntas; bhindāntas; kṛvāntas; grṇāntas; devayāntas, vājāyāntas; dīpsantas*⁵; aor. *krāntas*⁶, *bhidāntas*⁷; *pīṣatas* (VS. XXIV. 11), *mahāntas*⁸. — V. *uṣantas; mahāntas. — N. A. n. sānti*⁹; *brhānti* (AV. VIII. 9¹), *mahānti.*

A. m. i. *uṣatās, rghāyatās, grṇatās, taruṣyatās, tvāyatās, prṇatās, prṇanyatās, bhāndanāyatās, manāyatās, yatās, rudatās, vanuṣyatās, vājāyatās, vidhatās, śṇvāntās, śṛavasyatās, śrudhiyatās, sakhiyatās, satās, sasatās, stuvatās; brhatās, mahatās; datās.*

2. *ā-prṇatas, ā-prayucchatas, ārcatas, kṣāyatas, dhāvatas, dhṛdajatas, pātatas, rāyatas, riṣatas, rūruṣatas (Vruk-), vādatas, vārdhatas, śārdhatas, śiṣṛpsatas; śyāvā-datas (AV.).*

¹ On the accent see 90 B c. The dative of *ad-ānt-* 'eating', would be *ad-ai-ē*.

² That is, *pra-anatās*.

³ For *āsatas* according to the Pada text.

⁴ Aor. participle of *gam-* 'go'. In one passage (I. 122¹¹) the Pada reads *gmānta*; the sense seems to require the pl. *gmāntas*. See LANMAN 509.

⁵ Desiderative of *dabh-* 'injure'; cp. LANMAN 508 (gen. masc.).

⁶ *gmāntas* should perhaps be read for *gmānta* in I. 122¹¹.

⁷ On the anomalous N. pl. perf. participle, *vavṛdhāntas*, see above p. 190, note 4.

⁸ *ubhayā-datas* in x. 90¹⁰ is perhaps a metrical shortening for *-dantas*; cp. LANMAN 509 (bottom). The AV. has the transfer form *dāntās*; cp. p. 190, note 5.

⁹ The Pada text reads *sānti*; see RPr. IX. 25.

I. m. *á-nimiṣadbhis, á-prayucchadbhis, á-sredhadbhis, usádbhis, citáyadbhis, tujáyadbhis, devayádbhis, dhāvadbhis, patáyadbhis, rādhadbhis, vādadbhis, vājayádbhis, vrājadbhis, śucádbhis, śucáyadbhis, śubháyadbhis, śócadbhis; bṛhádadbhis, mahádadbhis, rūśadbhis; dadbhis*¹. — n. *śucáyadbhis, stanáyadbhis; bṛhádadbhis, mahádadbhis, rūśadbhis*.

D. m. *usádbhyas, kṣudhyadbhyas, grṇádbhyas, tváyadbhyas, pśyadbhyas, prāyádbhyas, vādadbhyas, vādhadbhyas, sunvadbhyas; bṛhádadbhyas, mahádadbhyas; dadbhyas* (AV.). — Ab. m. *parā-yádbhyas*.

G. m. 1. *adhvarīyatām, usatām, rjūyatām, grṇatām, ghñatām, juratām, devayatām, dviśatām, yatām, yātām, vanuśyatām, vājayatām, śatrūyatām, śrīvātām, śravasyatām, sakṣīyatām, satām, sasatām, sunvatām, stuvātām, śihātām*², *bṛhatām, mahatām; datām* (AV.). — 2. *á-sunvatām, cāratām, jāyatām, nityatām, pātātām, vīvāsātām, śārdhatām*. — n. *rathirāyātām*³.

L. m. *grṇītsu, devayātsu, patāyātsu, mahātsu*. — n. *jūryātsu*.

Stems in *-mant* and *-vant*.

315. As these two suffixes have the same sense, that of 'possessing', and are inflected exactly alike, the stems formed with them are best treated together in declension. These stems are used in the m. and n. only⁴, as they form a separate f. by adding *-ī* to the weak stem. They are inflected like the participles in *-ant* except that they lengthen the vowel of the suffix in the N. sing. m. and never shift the accent from the suffix to the ending in the weak cases. Strong and weak forms are as strictly distinguished as in the *-ant* stems⁵. The regular vocative of these stems ends in *-mas* and *-vas* in the RV., but the AV. has neither⁶ in any independent passage, and the VS. has only *bhagavas* and *patnīvas*. The RV. has also three vocatives in *-van*, and the AV. adds five others; but no voc. in *-man* occurs.

Three stems in *-vant* and one in *-mant* have case-forms supplementing the inflexion of stems in *-an* and forming transitions from the latter declension to the former. Thus from *maghāvant* 'bountiful' alone are formed the pl. I.: *maghāvadbhis*, D. *maghāvadbhyas*, L. *maghāvātsu*; also the N. sing. *maghāvān* beside the usual *maghāvā* from *maghāvan*; from *sāhāvant* the N. *sāhāvān* beside *sāhāvā*; from *yūvant* 'young', the A. n. *yūvat* beside the N. m. *yūvā*; from *varimānt* the I. m. sing. *varimātā* beside forms from *varimān* 'width'⁷.

Inflection.

316. Sing. N. m. 1. from stems in *-vant*: *akṣanvān*⁸, *agnivān*, *āṅgirasvān*, *annavān*, *ā-pavitravān*, *āmavān*, *ārvān*, *āśīrvān*, *līdāvān*, *iśdāvān*, *īghāvān*, *etāvān*, *kakṣivān*, *ksapāvān* and *ksāpāvān*, *ghñivān*, *jānivān*, *tāpasvān*, *taryādvān*, *tāvasvān*, *tīviṣvān*, *tāvān*, *tuvīrdvān*⁹, *tvāvān*, *damśānāvān*, *āḍkṣiṇā-*

¹ The AV. (XI. 337) has the transfer form *dāntais*.

² From the aor. stem *sthāt* 'standing'.

³ With irregular accent on the suffix instead of the ending, from *rathirā-yāt*.

⁴ In two or three instances the m. form seems to be used for the f., as *havīṣmatā* (I. 128²) and *rāthavate* (I. 122¹¹); see LANMAN 515 (bottom).

⁵ There seem, however, to be two or three instances of a weak form used instead of a strong: *kṣumātī* (IV. 2¹⁸), A. pl. n.,

krātumatā (x. 59¹), N. du. m., *indrāvatas* (IV. 27¹), N. pl.; see LANMAN 516.

⁶ In AV. XIX. 34⁸ the Mss. read *bhagavas* which is emended to *samābhavas* in the printed text.

⁷ On the other hand, *ārvant* 'steed', has two forms representing a transition to the *-an* declension: N. *ārvā*, A. *ārvānam*.

⁸ On the Sandhi of these forms, see LANMAN 517.

⁹ Probably for **tūvī-rāva-vān*.

*vān*¹, *dātravān*, *dānavān*, *dāsvān*, *durhāṇāvān*, *devāvān*, *devāvān*, *dyumnāvān*, *nāmasvān*, *niyūtāvān*, *nīlavān*, *pāyasvān*, *pavitrāvān*, *pāvitrāvān*, *pastyāvān*, *pūramdhīvān*, *pūṣaṇvān*, *prajāvān*, *prāyasvān*, *pravātvān*, *prahāvān*, *bhāgavān*, *maghāvān*, *matāvān*, *matsarāvān*, *mānasvān*, *marūtāvān*, *māhasvān*, *māyāvān*, *māhināvān*, *mehānāvān*, *yāśasvān*, *yātumāvān*, *rābhasvān*, *rāsavān*, *revān*, *vājāvān*, *vājīnāvān*, *viśvāvān*, *vivāsvān*, *vīṣaṇvān*, *vīṣṇāvān*, *śāctvān*, *śarāvān*, *śāśvān*, *śīpravān*, *śīprīnāvān*, *śīmīvān*, *sākhivān*, *sabhāvān*, *sārasvān*, *sāhasvān*, *sahāvān* and *sāhāvān*, *sūtāvān*, *sūrtāvān*, *stāvān*², *svadhāvān*, *svādhitvān*, *svārāvān*, *hārīvān*, *hārīvān*, *hemyāvān*.

2. From stems in *-mant*: *abdimān*, *dvimān*, *aśānimān*, *iṣumān*, *udanimān*, *r̥bhumān*, *kakūdmān*, *krātumān*, *garītmān*, *gōmān*, *tvīṣmān*, *tvāṣṭrmān*, *tvīṣmān*, *dyumān*, *dhṛdīmān*, *nadanumān*, *paraśumān*, *paśumān*, *pitumān*, *barhiṣmān*, *mādhumān*, *vāsumān*, *virūkmān*, *vṛṣṭimān*, *sārumān*, *śociṣmān*, *susumān*, *haviṣmān*, *hīrmān*.

N. A. n. i. *apāṣṭhāvāt*, *āmavat*, *arcivāt*, *āsvavat*, *āsvāvat*, *ātmanvāt*, *āvṣvat*, *irāvāt*, *īghāvāt*, *etāvāt*, *ksūtāvāt*, *gopāvāt*, *grābhanāvāt*, *ghṛtāvāt*, *candrāvāt*, *tāvāt*, *tokāvāt*, *tvāvāt*, *dākṣiṇāvāt*, *dyumnāvāt*, *dhānāvāt*, *dhvasmanvāt*, *nāmasvat*, *nīlavāt*, *nṛvāt*, *padvāt*, *pāyasvat*, *pastyāvāt*, *pīśadvāt*, *prajāvat*, *barhāṇāvāt*, *yāvāt*, *yūvāt*³, *rāthavat*, *rāsavat*, *revāt*, *vayīnavāt*, *vayīnāvāt*, *vājavat*, *vīṣkvāt*, *vivāsvāt*, *viśāvāt*, *vīrāvāt*, *śatāvāt*, *śaphāvāt*, *śāśvat*⁴, *sahāśravāt*, *sāhasvat*, *śnavāt*, *svāravat*, *hīraṇyavat*.

2. *abhiṣṭimāt*, *r̥bhumāt*, *ketumāt*, *krātumat*, *ksumāt*, *gōmat*, *jyōtiṣmat*, *tvīṣmat*, *dasmāt*, *dānumāt*, *dyumāt*, *nidhimāt*, *paśumāt*, *pitumāt*, *puṣṭimāt*, *mādhumat*, *manyumāt*, *yavamāt*, *rayimāt*, *vāsumāt*, *svastimāt*.

A. m. i. *apīdhānavantam*, *apūpāvantam*, *ārvantam*, *āsvāvantam*, *asthanvāntam*, *ātmanvāntam*, *īndrasvantam*⁵, *ārjasvantam*, *īrṇāvantam*, *etāvāntam*, *ēnasvantam*, *ōjasvantam*, *ōmanvantam*, *omyāvāntam*, *kakṣiṇvantam*, *ghṛtāvāntam*, *dāsvāntam*, *devāvāntam*, *dhānāvāntam*, *dhīvantam*, *nṛvāntam*, *padvāntam*, *pārasvantam*, *prajāvantam*, *bhāśvantam*, *marūtavantam*, *māhiṣvantam*, *rānavāntam*, *revāntam*, *vāpāvāntam*, *vayāvāntam*, *vājāvantam*, *vāṛāvantam*, *vīvasvantam*, *vīrāvāntam*, *vīṣaṇvantam*, *śatāvāntam*, *śāśvantam*, *sacanāvāntam*, *sārasvantam*, *hārīvantam*, *hāstāvantam*, *hīraṇyāvantam*.

2. *r̥bhumāntam*, *kāṇvamāntam*, *ketumāntam*, *ksumāntam*, *gōmāntam*, *jyōtiṣmāntam*, *tāviṣimāntam*, *dyumāntam*, *nidhimāntam*, *pitumāntam*, *bāndhumāntam*, *bhānumāntam*, *mādhumāntam*, *vāsumāntam*, *vāṣimāntam*, *vṛṣṭimāntam*, *śruṣṭimāntam*, *haviṣmāntam*, *hōṭṛmāntam*.

I. i. m. *ārvatā*, *āsvāvatā*, *udanvātā*, *īkvatā*, *kakṣiṇvatā*, *niyūtvatā*, *nṛvātā*, *marūtvatā*, *yāśasvatā*, *revātā*, *viśvādevyāvātā*, *viśvūtātā*, *śubhrāvātā*, *sāhasvatā*. — n. *etāvātā*, *candrāvātā*, *prajāvatā*, *barhāṇāvātā*, *vivāsvātā*, *sūrtāvātā*, *hārīvatā*, *śāśvatā*.

2. m. *gōmatā*, *jyōtiṣmatā*, *divitmatā*, *dyumatā*, *bhr̥ṣṭimātā*, *varimātā*⁶, *vāsumatā*, *virūkmātā*, *haviṣmatā*. — n. *divitmatā*, *virūkmātā*, *haviṣmatā*; as adv. *śāśvatā*⁷.

D. i. m. *ārvate*, *āsvāvate*, *kakṣiṇvate*, *dākṣiṇāvate* 'adroit' and 'bestowing gifts', *datvate*, *dāsvate*, *niyūtivate*⁸, *pūṣaṇvate*, *marūtivate*, *māvate*, *yuvāvate*, *rāthavate*⁹,

¹ Representing two words: 1. 'dexterous' (*dākṣiṇa-* 'right hand'); 2. 'possessing sacrificial gifts' (*dākṣiṇā-*).

² To be read *śāvān* 'thundering', from *ṽstan-*; see GRASSMANN, s. v.

³ Transfer form from the *-an* stem *yūvan-*.

⁴ Also the *Āmreḍita* compound *śāśvacchāvāt*.

⁵ With the N. *-s* anomalously retained.

⁶ Transfer form from the *-an* stem *varimān-*.

⁷ See LANMAN 518 (bottom).

⁸ Erroneously unaccented (I. 135^r).

⁹ The f. *rāthavatyai* should perhaps be read for *rāthavate* in I. 122^r, as the latter form agrees with a f. substantive, and the former is favoured by the metre; cp. LANMAN 519.

vivāsvate and *vivasvate*, *śācivāte*, *śāśvate*, *sāhasvate*, *sūnṛtīvate*, *svārivate*, *hārivāte*. — n. *padvāte*, *revāte*, *śāśvate*.

2. m. *gōmate*, *cākṣuṣmate*, *tvīṣṭmate*, *divitmate*, *dyumāte*, *barhiṣmate*, *haviṣmate*.

Ab. i. m. *tvāvatas*, *vivāsvatas*, *vṛṣṇyāvatas*.

G. i. m. *drvatas*, *āśvāvatas*, *kakṣivatas*, *jāvatas*, *tvāvatas*, *dadhanvātas*¹, *dāvatas*, *devāvatas*, *dhīvatas*², *niyūtvatas*, *nrvātas*, *prajāvatas*, *maritvatas*, *māvatas*, *mehānāvatas*, *yāśasvatas*, *revātas*, *vāyasvatas*, *vājāvatas*, *vivāsvatas* and *vivasvatas*, *vīrvātas*, *śācivātas*, *śāśvatas*, *sārasvatas*, *sāhasvatas*, *sutivātas*, *sūrvātas*, *svadhāvātas*, *hṣivātas*. — n. *etvātas*, *yāvatas*, *kvāvatas*, *śāśvatas*.

2. m. *kṣumātas*, *gōmātas*, *dyumātas*, *haviṣmātas*. — n. *gōmātas*.

L. i. m. *drvati*, *dīkṣināvati* 'bestowing gifts', *nrvāti*, *pastyāvati*, *yāśasvati*, *vānanvati*, *vivāsvati* and *vivasvati*, *śaryanāvati*. — n. *āśvāvati*, *śimivati*, *svārivati*. — 2. m. *gōmati*.

V. m. i. The normal form in *-vas*³ occurs in sixteen examples: *ṛstvas*, *gnāvas*⁴, *taviṣvas*, *niyutvas*, *patnīvas* (VS.), *bhagavaas* (VS. TS.), *marutvas*, *rayivas*, *vajrivās*, *vīravās*, *śaktivas*, *śācivas*, *sarasvas*, *sahasvas*, *svadhāvas*, *harivas*. — Of the later V. ending in *-van*, the RV. has three examples: *arvan*, *śatāvān*⁵, *śavasāvan*. In the AV. the following five additional forms occur: *marutvān*⁶, *vājinvān*, *vṛṣṇyāvan*, *svadhāvan*, *harivān*⁶. The MS. has *patnīvān*⁷. — 2. There are six examples of the form in *-mas*: *tvīṣmas*, *dyumas*, *bhānūmas*, *mantumas*, *śuciṣmas*, *haviṣmas*. — No vocative form in *-man* occurs.

Du. N. A. V. m. i. with *-ā*: *dhīgiravāntā*, *ānasvāntā*, *drvāntā*, *indravāntā*, *kāśāvāntā*, *kēśāvāntā*, *dhārmavāntā*, *nāmasvāntā*, *niyūtvāntā*, *pavitravāntā*, *maritvāntā*, *mitrāvrūṇavāntā*, *vājāvāntā*, *vīṣṇuvāntā*, *vyācasvāntā*, *śāśvāntā*⁸, *śāptivāntā*; with *-au*: *aṣṭhivāntau*, *yāvāntau* (AV.), *rōmanvāntau*, *sāhasvāntau* (AV.), V. *svadhāvāntau* (AV.). — 2. *arcimāntā*, *ṛbhumāntā*, *krātumāntā*⁹, *vadhīmāntā*.

Ab. i. m. *aṣṭhivāddbhīyām*. — G. i. m. *vājinvātos*, *śimvātos*, *sārasvativātos*.

Plur. N. V. m. i. *akṣanvāntas*, *ānasvāntas*, *ānavāntas*, *drvāntas*, *āśvānvāntas*, *āśīrvāntas*, *līḍānvāntas*, *indravāntas*, *indrānvāntas* (TS. IV. 7. 14¹)¹⁰, *ūrjānvāntas*, *ēnasvāntas*, *kakṣivāntas*, *kārnavāntas*, *ghṛtvāntas*, *caśālānvāntas*, *dāksīnāvāntas* 'bestowing gifts', *dāmānvāntas*, *divasvāntas* (VS. XVI. 63), *drāviṇasvāntas*, *dhīvāntas*, *nāmasvāntas*, *niyūtvāntas*, *nrvāntas*, *patnīvāntas*, *padvāntas*, *pāyasvāntas* (VS. XXI. 42), *pavitravāntas*, *pājasvāntas*, *puṣṭivāntas*, *pūṣanvāntas*, *prajāvāntas*, *prāyasvāntas*, *pravātvāntas*, *bhāgavāntas*, *maritvāntas*, *māhasvāntas* (VS. XXI. 42), *yajñivāntas*, *vacānvāntas*, *vāyasvāntas* (VS. III. 18), *vārmanvāntas*, *vīrvāntas*, *vṛcivāntas*, *śaktivāntas*, *śāśvāntas*, *śimvāntas*, *śāptivāntas*, *sutivāntas*, *srkāvāntas* (TS. IV. 5. 11²), *svadhāvāntas* (V.), *svārvāntas*, *himdvāntas*, *hṣivāntas*.

2. *añjīmāntas*, *āyusmāntas* (TS.), *iṣumāntas*, *ṛṣīmāntas*, *kṣumāntas*, *jyōtiṣmāntas*, *tvāṣṭirmāntas* (VS. XXVII. 20), *tvīṣṭmāntas*, *dyumāntas*, *mādhumāntas*,

¹ 'containing curds'; cp. LANMAN 513.

² Also the Amṛeḍita compound *dhīvato-dhīvatas*.

³ Elsewhere ten vocatives in *-vas* and *-mas* occur: five from perfect participle stems in *-vāms*: *khiḍvas*, *cikītvās*, *tītvās*, *dīdivās*, *mīdhvas*; four from stems ending in *-van*: *ṛāvas*, *vayāvās*, *prātarivās*, *mātarivās*; and *pumas* from *pūmāms*. There are also two in *-yas* from comparative stems in *-yāms*: *ojīyas* and *jyāyas*.

⁴ In II. 15 *gnāvas* should probably be read *gnāvas* as a vocative.

⁵ The Pada text reads *śata-van*; cp. RPR. IX. 10.

⁶ These two forms occurring in passages taken from the RV. are substituted for *marutvas* and *harivas* of the RV.

⁷ That is, *patnīvān*.

⁸ The mysterious form *śāpāntā* (x. 106⁵) should perhaps be corrected to *śātāvanā* = *śata-vāntā*?

⁹ The weak form *krātumāntā* seems to be used for *krātumāntā* in x. 59¹.

¹⁰ The weak form *indrāvāntas* seems to be used for *indrāvāntas* in IV. 27¹.

mādhūsmantas, yāvamantas, rayimantas, vadhūmantas, vāśimantas, śiśumantas, sthivimantas, harṣumantas, haviśmantas.

N. A. n. i. ghrītvānti. — **2. paśumānti.** The Padapāṭha reads *-anti*¹ in these forms, and the lengthening of the vowel seems to be metrical². — The weak form *kṣumānti* (used with *yūthā*) seems to be used for *kṣumānti* in IV. 2¹⁸.

A. m. i. drvatas, indrāvatas, ṛtvāvatas, kṛśānāvatas, jānivatas, tāpasvatas, tṛsyāvatas, tvāvatas, nṛvatas, pātīvatas, pārasvatas (VS. XXIV. 28) 'wild asses', *paśyāvatas, pośyāvatas, prajāvatas, bhaṅgurāvatas, yāśasvatas, yātumāvatas, rābhasvatas, rayivatas, revātas, vānanvatas, vṛcivatas, śaryañāvatas, śāśvatas, śmīvatas, sūtāvatas, sūnrtāvatas, hīranyavatas, hēśasvatas.* — **2. ṛtumātas** (VS. XIX. 61), *gōmatas, jyōtiśmatas, dyumātas*³, *prāśtimatas, mādhumatas, vadhūmatas, virūhmatas, sūnumātas, svastimātas.*

I. i. m. drvadbhis, dākṣiṇāvadbhis, pātīvadbhis, maghāvadbhis⁴, *rābhasvadbhis, revādbhis, vājāvadbhis, śāśvadbhis, śmīvadbhis, sūtāsomavadbhis.* — **n. ghrītvadbhis. — **2. m. ṛṣtimādbhis, kṛṣṇumādbhis, gōmadbhis, barhiśmadbhis, bhānumādbhis, vidyūlmādbhis, haviśmadbhis. — **n. mādhumadbhis.******

D. i. m. dīvasvadbhyas (VS. IX. 35), *bhāgavadbhyas* (AV.), *maghāvadbhyas*⁴, *mājāvadbhyas* (AV.), *sōmavadbhyas* (AV.). — **2. m. asimādbhyas** (VS. XVI. 21), *īśumadbhyas* (VS. XVI. 22), *māṛmādbhyas* (AV.), *yātumādbhyas.* — **n. vibhumādbhyas.**

G. m. i. drvatām, dākṣiṇāvatām, datvātām (AV.), *bhaṅgurāvatām, yātumāvatām, śāśvatām, śmīvātām, sūtāvatām, himāvatām* (AV.). — **2. gōmatām** (AV.).

L. m. i. ānavatsu, drvatsu, maghāvatsu⁴, *yusmāvatsu.* — **2. dyumātsu.**

Stems in radical -th.

317. There are only three stems in *-th*: *kāprth*⁵ n. 'penis', *path*⁶ m. path', with its compound *su-path* 'fair path', and *abhi-śnāth* adj. 'piercing'. Among them these three furnish examples of all the cases in the singular, but there are no dual forms, and in the plural only the A. and G. occur.

Sing. N. *kāprt*; A. *kāprt*⁷; I. *pathā*⁸, *supāthā*; D. *pathē* (VS.); Ab. *pathās, abhi-śnāthas*; G. *pathās*⁹; L. *pathī*. — **Pl.** A. *pathās*¹⁰; G. *pathām*¹¹.

Stems in radical -d.

318. About a hundred stems ending in *d* are made in the form of compounds (only seven being simple stems) from the twenty roots *ad* 'eat', *kṣad* 'divide', *chad* 'cover' and 'please', *pad* 'go', *mad* 'be exhilarated', *sad* 'sit', *syad* 'move on', *chid* 'cut off', *nid* 'revile', *bhid* 'cleave', *vid* 'know', *vid* 'find', *ud* 'wet', *nud* 'push', *mud* 'rejoice', *rud* 'weep', *sud* 'enjoy', *sūd*

¹ As also in the only N. pl. n. of the present part. in *-ant, śānti* (314). The SV. also has the short *ā*.

² Cp. LANMAN 521.

³ In VI. 17¹⁴ the Padapāṭha reads *dyumātā* *indra* as *dyumātāḥ*; GRASSMANN explains it as a D. *dyumātē* agreeing with *rāyē*. On the other hand *dyumātāḥ* in AV. XVIII. 15⁷ should probably be emended to *dyumātāḥ*; cp. WHITNEY's note, and LANMAN 521⁴.

⁴ Forms transferred from the *-van* declension.

⁵ The derivation of this word is uncertain: the *-th* is radical if the word is derived from *prath* 'extend' (see GRASSMANN, s. v.);

but it is suffixal if the word is connected with Lat. *capere* (cp. UHLENBECK, Etymologisches Wörterbuch, s. v.). With this possible exception there are no derivative stems in *-th*.

⁶ This stem supplements *pānthā* and *pathi*.

⁷ *kāprthā-m* occurs once as a transfer form.

⁸ Once (I. 1299) nasalized before a vowel *pathām a*.

⁹ Once (II. 24) with the radical vowel lengthened, *pāthās*.

¹⁰ Accented as a weak form.

¹¹ The transfer form *pathīnām* also occurs in TS. IV. 2. 55.

'put in order'; *trā-* 'pierce', *mrā-* 'crush'¹. Of these roots only seven occur as monosyllabic substantives: *nīd-* 'contempt', *bhīd-* 'destroyer', *vīd-* 'knowledge', *līd-* 'wave', *mīd-* 'joy', *mrā-* 'clay', being f., and *pād-* 'foot', m. There is also the monosyllabic n. *hīd-* 'heart'².

Strong and weak forms are not distinguished except in *pād-*; and the inflexion is the same in all genders except, of course, the N. A. n. du. and pl.

a. The following peculiarities or irregularities of this declension are to be noted.
1. The weak reduplicated present stem *dād-* of *dā-* 'give', is once treated as a root in the form *āyur-dād-am* (AV.) 'giving long life'. — 2. The vowel of *mād-* is lengthened in *sadha-mād-* 'drinking companion', and *soma-mād-* 'intoxicated with Soma', of both of which, however, only strong cases occur. The vowel of *pād-* is lengthened not only in the strong cases, but occasionally in others also: *dvīpāt*, N. sing. n., beside *dvīpāt*, D. *dvīpāde* 3, L. pl. *dvīpātsu*, while the N. pl. m. is once *dvīpādas* (AV.). — 3. The euphonic combination is irregular in the I. pl. of *pād-* which is *padbhis*⁴ beside the Ab. du. *pad-bhyām*. — 4. The stem *hīd-* is found in weak cases only⁵. Its place is taken in the N. A. sing. pl. by *hīd-aya-*, which is also used in other cases (*hīdayāt*, *hīdaye*, *hīdayeṣu*), though in the RV. almost entirely in late passages. — 5. There are a few transitions to the *a*-declension in the inflexion of these stems. Starting from the strong A. *pād-am* are formed the N. sing. *pāda-s* and the N. pl. *pādās*, both in late passages of the RV.⁶ Similarly, starting from the A. *sadha-mād-am* are formed the locatives *sadha-māde* and *sadha-mādeṣu*. Beside *nīd-ās*, the ordinary Ab. of *nīd-*, the form *nīdāyās* occurs once.

Inflection.

319. The inflexion of these stems is identical with that of the radical -t stems. The forms actually occurring, if made from *pād-* 'foot', and -vīd- m. f. n. 'finding', would be as follows:

Sing. N. *pāt*, -vīt. — A. *pādam*, -vīdam. — n. -vīt. — I. *padā*, -vīdā. — D. *padé*, -vīde. — Ab. *padās*, -vīdas. — G. *padās*, -vīdas. — L. *padī*, -vīdī. — V. (*sārva*)-vīt.

Du. N. A. V. *pādā*, m. f. -vīdā. — I. *padbhyām*. — Ab. *padbhyām*. — G. *padós*. — L. *padós*.

Pl. N. *pādas*, m. f. -vīdas. — A. *padās*, m. f. -vīdas. — I. *padbhis* (AV.), -vīdbhis. — D. -vīdbhyas. — G. *padām*, -vīdām. — L. *patśu*, -vītsu.

a. The forms actually occurring are the following:

Sing. N. m. i. with lengthened vowel: *pād-* with its compounds and *sadha-mād-*: *pāt* (AV.); *a-pāt*, *eka-pāt*, *eka-śiti-pāt* (VS. xxix. 58) 'having one white foot', *cātus-pāt*, *tri-pāt*, *dvī-pāt* and *dvi-pāt* (AV.), *viśvātas-pāt*, *śiti-pāt* (AV.), *sārva-pāt* (AV.), *sahāsra-pāt*; *sadha-mūt* (IV. 21¹) and the abnormal *sadha-mās*⁷ (VII. 187).

2. with unchanged vowel, being compounds ending in various roots: from *ad-*: *agdhāt* (TS. III. 3, 8²), *karambhāt*, *kravyāt*, *viśvāt*, *havyāt*; from *chad-*: *prathama-ccāt*⁸; from *pad-*: *anu-pāt* (VS. xv. 8) 'coming to pass'; from *chid-*: *ukha-ccāt*; from *bhid-*: *adri-bhīt*, *ud-bhīt*, *gotra-bhīt*, *pūr-bhīt*; from *vid-*: *ā-kṣetra-vīt*, *aśva-vīt*, *kratu-vīt*, *kṣetra-vīt*, *gātu-vīt*, *go-vīt*, *draviṇo-vīt*,

¹ Compounds formed with -vīd and -sad are the commonest.

² The strong form of this word, *hārd*, appears in composition with *dus-* and *su-*. Another word for 'heart', *śrād-* (Lat. *cord-*) n. occurs only in the A. sing. with the verbs *kṛ-* and *dhā-*.

³ The lengthening here is, however, metrical.

⁴ Owing to the confusing influence of the I. pl. *padbhis* from *pās-* 'look'.

⁵ Its high grade form *-hārd* occurs in the N. sing. m.

⁶ Probably also the A. sing. m. *pānea-pādam*; see LANMAN 471².

⁷ See above 55.

⁸ 'appearing first', 'typical' (x. 81¹); according to Sāyana from *chad-* 'cover' = 'covering first'.

mādhūśmantas, *yāvamantas*, *rayimāntas*, *vadhūśmantas*, *vāśmantas*, *śiśumantas*, *sthivimāntas*, *harṣumāntas*, *haviśmantas*.

N. A. n. 1. *ghṛtvānti*. — 2. *paśumānti*. The Padapāṭha reads *-anti*¹ in these forms, and the lengthening of the vowel seems to be metrical². — The weak form *ksumānti* (used with *yūthā*) seems to be used for *ksumānti* in iv. 2¹⁸.

A. m. 1. *ārvatas*, *indrāvatas*, *rtvyāvatas*, *kṛṣānvatas*, *jānivatas*, *tāpasvatas*, *trsyāvatas*, *tvāvatas*, *nṛvatas*, *pātnīvatas*, *pārasvatas* (VS. xxiv. 28) 'wild asses', *paśyāvatas*, *posyāvatas*, *prajāvatas*, *bhaṅgurāvatas*, *yāśasvatas*, *yātumāvatas*, *rābhasvatas*, *rayivātas*, *revātas*, *vānanvatas*, *vṛcīvatas*, *śaryānvatas*, *śāśvatas*, *śimvatas*, *sutāvatas*, *sūnṛtvātas*, *hiraṇyavatas*, *hēśasvatas*. — 2. *ṛtumātas* (VS. xix. 61), *gōmatas*, *jyōtiśmatas*, *dymātas*³, *prāśtimatas*, *mādhūmatas*, *vadhūmatas*, *virūkmatas*, *sānumātas*, *svastimātas*.

I. 1. m. *ārvadbhis*, *dākṣiṇāvadbhis*, *pātnīvadbhis*, *maghāvadbhis*⁴, *rābhasvadbhis*, *revāadbhis*, *vājavadbhis*, *śāśvadbhis*, *śimvadbhis*, *sutāsomavadbhis*. — n. *ghṛtvadbhis*. — 2. m. *ṛṣtimāadbhis*, *kṛdumāadbhis*, *gōmadbhis*, *barhiśmadbhis*, *bhānumāadbhis*, *vidyūlmadbhis*, *haviśmadbhis*. — n. *mādhūmadbhis*.

D. 1. m. *dīvasvadbhyas* (VS. ix. 35), *bhāgavadbhyas* (AV.), *maghāvadbhyas*⁴, *mājavadbhyas* (AV.), *sōmavadbhyas* (AV.). — 2. m. *asimāadbhyas* (VS. xvi. 21), *iśumadbhyas* (VS. xvi. 22), *mātrmāadbhyas* (AV.), *yātumadbhyas*. — n. *vibhūmāadbhyas*.

G. m. 1. *ārvatām*, *dākṣiṇāvatām*, *datvātām* (AV.), *bhaṅgurāvatām*, *yātumāvatām*, *śāśvatām*, *śimvātām*, *sutāvatām*, *himāvatām* (AV.). — 2. *gōmatām* (AV.).

L. m. 1. *āmavatsu*, *ārvatsu*, *maghāvatsu*⁴, *yuṣmāvatsu*. — 2. *dymātsu*.

Stems in radical -th.

317. There are only three stems in *-th*: *kāprth*⁵ n. 'penis', *path*⁶ m. path', with its compound *su-pāth* 'fair path', and *abhi-snāth* adj. 'piercing'. Among them these three furnish examples of all the cases in the singular, but there are no dual forms, and in the plural only the A. and G. occur.

Sing. N. *kāpri*; A. *kāpri*⁷; I. *pathā*⁸, *supāthā*; D. *pathé* (VS.); Ab. *pathās*, *abhi-snāthas*; G. *pathās*⁹; L. *pathī*. — Pl. A. *pathās*¹⁰; G. *pathām*¹¹.

Stems in radical -d.

318. About a hundred stems ending in *d* are made in the form of compounds (only seven being simple stems) from the twenty roots *ad* 'eat', *kṣad* 'divide', *chad* 'cover' and 'please', *pad* 'go', *mad* 'be exhilarated', *sad* 'sit', *syad* 'move on'; *chid* 'cut off', *nid* 'revile', *bhid* 'cleave', *vid* 'know', *vid* 'find'; *ud* 'wet', *nud* 'push', *mud* 'rejoice', *rud* 'weep', *sud* 'enjoy', *sūd*

¹ As also in the only N. pl. n. of the present part. in *-anti*, *sānti* (314). The SV. also has the short *ā*.

² Cp. LANMAN 521.

³ In vi. 17¹⁴ the Padapāṭha reads *dymāta indra* as *dymātāḥ*; GRASSMANN explains it as a D. *dymāte* agreeing with *rāyē*. On the other hand *dymāntā*[*h*] in AV. xviii. 15⁷ should probably be emended to *dymātāḥ*; cp. WHITNEY's note, and LANMAN 521⁴.

⁴ Forms transferred from the *-van* declension.

⁵ The derivation of this word is uncertain: the *-th* is radical if the word is derived from *prath* 'extend' (see GRASSMANN, s. v.);

but it is suffixal if the word is connected with Lat. *caper* (cp. UHLENBECK, Etymologisches Wörterbuch, s. v.). With this possible exception there are no derivative stems in *-th*.

⁶ This stem supplements *pānthā* and *pathī*.

⁷ *kāprthā-m* occurs once as a transfer form.

⁸ Once (I. 1299) nasalized before a vowel *pathām a*.

⁹ Once (II. 24) with the radical vowel lengthened, *pāthās*.

¹⁰ Accented as a weak form.

¹¹ The transfer form *pathinām* also occurs in TS. IV. 2. 55.

'put in order'; *tr̥d-* 'pierce', *mr̥d-* 'crush'¹. Of these roots only seven occur as monosyllabic substantives: *n̥id-* 'contempt', *bh̥id-* 'destroyer', *vid-* 'knowledge', *id-* 'wave', *m̥id-* 'joy', *mr̥d-* 'clay', being f., and *p̥ad-* 'foot', m. There is also the monosyllabic n. *h̥r̥d-* 'heart'².

Strong and weak forms are not distinguished except in *p̥ad-*; and the inflexion is the same in all genders except, of course, the N. A. n. du. and pl.

a. The following peculiarities or irregularities of this declension are to be noted. 1. The weak reduplicated present stem *dād-* of *dā-* 'give', is once treated as a root in the form *āyur-dād-am* (AV.) 'giving long life'. — 2. The vowel of *mād-* is lengthened in *sadha-mād-* 'drinking companion', and *soma-mād-* 'intoxicated with Soma', of both of which, however, only strong cases occur. The vowel of *pād-* is lengthened not only in the strong cases, but occasionally in others also: *dv̥ipāt*, N. sing. n., beside *dv̥ipāt*, D. *dv̥ipāde* 3, L. pl. *dv̥ipātsu*, while the N. pl. m. is once *dv̥ipādas* (AV.). — 3. The euphonic combination is irregular in the L. pl. of *pād-* which is *padbhis*⁴ beside the Ab. du. *padbhyām*. — 4. The stem *h̥r̥d-* is found in weak cases only⁵. Its place is taken in the N. A. sing. pl. by *h̥r̥d-aya-*, which is also used in other cases (*h̥r̥dayāt*, *h̥r̥daye*, *h̥r̥dayeṣu*), though in the RV. almost entirely in late passages. — 5. There are a few transitions to the *a*-declension in the inflexion of these stems. Starting from the strong A. *pād-am* are formed the N. sing. *pāda-s* and the N. pl. *pādās*, both in late passages of the RV.⁶ Similarly, starting from the A. *sadha-mād-am* are formed the locatives *sadha-māde* and *sadha-mādeṣu*. Beside *n̥id-ās*, the ordinary Ab. of *n̥id-*, the form *n̥idāyās* occurs once.

Inflexion.

319. The inflexion of these stems is identical with that of the radical *-t* stems. The forms actually occurring, if made from *pād-* 'foot', and *-vid-* m. f. n. 'finding', would be as follows:

Sing. N. *pāt*, *-vīt*. — A. *pādam*, *-vidam*. — n. *-vīt*. — I. *padā*, *-vidā*. — D. *padē*, *-vide*. — Ab. *padās*, *-vidas*. — G. *padās*, *-vidas*. — L. *padī*, *-vidī*. — V. (*sārva*)-*vit*.

Du. N. A. V. *pādā*, m. f. *-vidā*. — I. *padbhyām*. — Ab. *padbhyām*. — G. *padās*. — L. *padās*.

Pl. N. *pādās*, m. f. *-vidas*. — A. *padās*, m. f. *-vidas*. — I. *padbhis* (AV.), *-vidbhis*. — D. *-vidbhyas*. — G. *padām*, *-vidām*. — L. *patsū*, *-vitsu*.

a. The forms actually occurring are the following:

Sing. N. m. i. with lengthened vowel: *pād-* with its compounds and *sadha-mād-*: *pāt* (AV.); *a-pāt*, *eka-pāt*, *eka-śiti-pāt* (VS. xxix. 58) 'having one white foot', *cātus-pāt*, *tri-pāt*, *dvi-pāt* and *dvi-pāt* (AV.), *viśvātas-pāt*, *śiti-pāt* (AV.), *sārva-pāt* (AV.), *sahāsra-pāt*; *sadha-māt* (iv. 21¹) and the abnormal *sadha-mās*⁷ (vii. 18⁷).

2. with unchanged vowel, being compounds ending in various roots: from *ad-*: *agdhāt* (TS. iii. 3, 8³), *karambhāt*, *kravyāt*, *viśvāt*, *haryāt*; from *chad-*: *prathama-ccāt*⁸; from *pad-*: *anu-pāt* (VS. xv. 8) 'coming to pass'; from *chid-*: *ukha-ccāt*; from *bhid-*: *adri-bhit*, *ud-bhit*, *gotra-bhit*, *pūr-bhit*; from *vid-*: *ā-kṣetra-vit*, *aśva-vit*, *kratu-vit*, *kṣetra-vit*, *gātu-vit*, *go-vit*, *draviṇo-vit*,

¹ Compounds formed with *-vid* and *-sad* are the commonest.

² The strong form of this word, *h̥r̥d-*, appears in composition with *du-* and *su-*. Another word for 'heart', *śr̥d-* (Lat. *cord*) n. occurs only in the A. sing. with the verbs *ky-* and *dhā-*.

³ The lengthening here is, however, metrical.

⁴ Owing to the confusing influence of the L. pl. *padbhis* from *pās-* 'look'.

⁵ Its high grade form *-h̥r̥d* occurs in the N. sing. m.

⁶ Probably also the A. sing. m. *pāṇca-pādam*; see LANMAN 471².

⁷ See above 55.

⁸ 'appearing first', 'typical' (x. 81¹); according to Sāyana from *chad-* 'cover' = 'covering first'.

nabho-vīt, nātha-vīt (AV.), paśu-vīt (AV.), purāṇa-vīt (AV.), prajā-vīt (AV.), rayi-vīt, vaco-vīt, vāyuna-vīt, varivo-vīt, vasu-vīt, viśva-vīt, vīra-vīt (AV.), śruta-vīt, sarva-vīt (AV.), svar-vīt, hiraṇya-vīt; from *sad-*: *adma-sāt, antarikṣa-sāt, upastha-sāt, ṛta-sāt, turāṇya-sāt, dakṣiṇa-sāt (VS. XXXVIII. 10), dūroṇa-sāt, duvāṇya-sāt, prāgharma-sāt, vara-sāt, vyoma-sāt, su-saṃ-sāt, camū-sāt, dru-sāt, nr-sāt, vedi-sāt, śuci-sāt*. Also *su-hārt*¹ (AV. II. 7⁵) 'friendly'.

f. 1. *a-pāt*. — 2. *ā-ccāt* (VS. XV. 5), *pra-ccāt* (VS. XV. 5) 'covering'; *sū-yavasāt (-ad)*; *saṃ-vīt*; *saṃ-sāt, su-ā-sāt (AV.)*².

N. A. n. 1. *-pad-* appears with both unaltered and lengthened vowel: *dvi-pāt, cātus-pāt* and *tri-pāt, dvi-pāt, cātus-pāt*.

2. *hft* (TS. IV. 4. 7²); *prakala-vīt* 'knowing very little'; *raghu-syāt* 'moving quickly' (*√syad-*).

A. m. 1. *pādam*; *a-pādam, tri-pādam*³, *dvi-pādam* (VS. XIII. 47), *śiti-pādam* (AV.), *sahāsra-pādam*; *sadha-mādam*; *dur-hārdam* (AV.). — 2. from *ad-*: *kravyādam, viśvādam*; from *pad-*: *dvi-pādam* (VS. XXVIII. 32) a metre; from *chid-*: *pra-ccīdam* (VS. XXX. 16) 'cutting to pieces'; from *bhid-*: *ud-bhīdam, gotra-bhīdam, pūr-bhīdam*; from *vid-*: *ahar-vidam, kratu-vidam, kṣetra-vidam, gātu-vidam, go-vidam, varivo-vidam, vasu-vidam, viśva-vidam, saci-vidam, svar-vidam, hotrā-vidam*; from *sad-*: *garta-sādam, su-saṃ-sādam, āpsu-sādam, dru-sādam, dhūr-sādam, barhi-sādam*⁴, *vanar-sādam*; from *-syad-*: *raghu-syādam, havana-syādam*. — f. 2. *nīdam*⁵, *mīdam* (VS. XI. 55; TS. IV. 1. 5²); *āyur-dādam* (AV.)⁶, *upa-sādam, go-vidam* (AV.), *ni-vidam, pari-pādam* 'snare', *pari-sādam* (AV.), *pitṛ-sādam, barhi-sādam*⁴, *vaco-vidam, viśva-vidam, saṃ-vidam, saṃ-sādam, sa-mādam* 'battle' ('raging together').

I. m. *padā*⁷; *āpa-dus-padā, cātus-padā, dvi-pādā*; *kṣetra-vidā, varivo-vidā, svar-vidā, su-vidā* (AV.). — f. *udā, mudā, vidā*; *upa-vidā, ni-vidā, ni-sādā, pra-mīdā* (VS. XXXIX. 9), *pra-vidā, saṃ-sādā, svar-vidā*. — n. *hrdā*; *cātus-padā* (AV.), *dus-pādā, dvi-pādā*. With adverbial shift of accent: *sarva-hrdā*.

D. m. *a-pāde, kuhacid-vidē, kravyāde, cātus-pade, tad-vidē* (AV.), *vedi-sāde, sadanā-sāde, sarva-vidē* (AV.), *sva-vidē*. — f. *nīdē, mudē, pitṛ-sāde, pra-māde* (VS. XXX. 8), *pra-mīde* (VS. XXX. 10), *saṃ-pāde* (VS. XV. 8). — n. *hrdē, cātus-pade, dvi-pādē*⁸.

Ab. m. *padās* (AV.). *dvi-pādas*. — f. *nīdās*⁹; *uttānā-padas, saṃ-vidas* (AV.). — n. *hrdās*; *sāt-padas* (AV.).

G. m. *ēka-padas* (AV.), *dur-hārdas* (AV.), *nr-sādas, yavādas (-adas), raghu-syādas* (AV.), *sva-vidas*. — f. *pra-mīdas, saṃ-sādas* (AV.). — n. *hrdās*; *cātus-padas, dvi-pādas*.

L. m. *padī*; *sva-vidī*. — f. *ni-sādī, saṃ-sādī*. — n. *hrdī*¹⁰.

V. m. *viśva-vīt, sārva-vīt* (AV.).

Du. N. A. V. m. 1. *pādā*; *pādau*. — 2. V. *ahar-vidā, kavi-ccādhā* 'delight

¹ This seems to be the preferable reading (*su-hārt tēna*); the Pada has *su-hāh*. Otherwise the N. appears as *su-hār* in MS. IV. 2⁵ (p. 26, l. 19) in *su-hār naḥ*; see LANMAN's note in WHITNEY's AV. Translation on XLX. 45², and Grammar 150 b.

² Perhaps also *nīdāt* in AV. XX. 132⁶, 7, where the edition has *vanīśād*.

³ *pāṇca-pāda-m* (I. 164¹²) is probably a transfer to the *a*-declension; see LANMAN 471².

⁴ For *barhi-sādam*; see above 62.

⁵ In the Amreḍita compound *nīdam-nīdam*.

⁶ From a secondary root *dad-* formed from the present stem of *dā-* 'give'.

⁷ BR. take *sādā* in AV. IV. 47 as I. of *sād-* 'position', but owing to the accent it must be taken as an adv. 'always'; see WHITNEY's note on the passage.

⁸ Beside *dvi-pāde* occurring eleven times, *dvi-pāde* occurs once (I. 121³), when the lengthening is metrical.

⁹ The transfer form *nīdāyās* occurs once.

¹⁰ On the possibility of *hrdī* representing an A. sing. n. in two or three passages, see LANMAN 473⁴.

ing in sages', *kratu-vidā*, *vasu-vidā*, *viśva-vidā*, *svar-vidā*¹; *ātma-sāda*. — f. *ud-bhīdā*, *barhi-sādā*²; *śrānta-sāda* (AV.).

I. m. *padbhyām* (AV.). — Ab. m. *padbhyām*. — G. m. *padīs* (AV.)³. — L. m. *padīs*. — f. *prā-pados* (AV.).

Pl. N. V. m. 1. *a-pādas*, *cātus-pādas*, *dvi-pādas*⁴, *śiti-pādas*⁵; *sadh-mādas*, *soma-mādas*; *su-hārdas* (AV.). — 2. *ūrjādas*, *pāru-sādas*, *madhu-ādas*, *yavasādas*, *somādas*, *havir-ādas*; *ā-tjādas*⁶, V. *pra-tjādas*; *deva-nīdas*; *ud-bhīdas*; *abhīmōda-mūdas* (AV.), *svādī-sam-mūdas* (AV.); *anna-vidas* (AV.), *ahar-vidas*, V. *gātu-vidas* (AV.), *nī-vidas* (AV.), *nī-vidas* (AV.), *nīthā-vidas*, *brahma-vidas* (AV.), *yajur-vidas* (AV.), *vaco-vidas*, *varivo-vidas*, *vasu-vidas*, *viśva-vidas* (AV.), *svar-vidas*, *hotrā-vidas*; *adma-sādas*, *antarikṣa-sādas* (AV.), *apsu-sādas* (TS. I. 4. 10¹), *upa-sādas* (AV.), *paścāt-sādas* (VS. IX. 36), *purāḥ-sādas*, *śarma-sādas*, *sabhā-sādas* (AV.), *svādu-sam-sādas*; *camū-sādas*, *divi-sādas* (AV.), *dhūr-sādas*, *barhi-sādas*, V. *barhi-sādas*, *vanar-sādas*, *vedi-sādas* (VS. II. 29); *raghu-syādas*. — f. 1. *dur-hārdas* (AV.); *nīdas*, *mīdas*; *agha-rīdas* (AV.), *āmādas* (-ādas), *upa-sādas* (AV.), *nīs-pādas*, *pra-mīdas*, *viśva-su-vidas*, *sam-sādas*, *suhutādas* (-ādas), *svar-vidas*.

A. m.⁷ *padīs*; *dur-hārdas* (AV.), *su-hārdas* (AV.); *apsu-sādas* (AV.), *kravyādas*, *cātus-padas* (AV.), *tvā-nīdas*, *deva-nīdas*, *dvi-pādas* (AV.), *pari-sādas*, *pastya-sādas*, *bāhu-kṣādas*, *sattra-sādas* (AV.). — f. *nīdīs*, *bhīdas*; *nī-vidas*, *pra-mīdas*, *vasu-vidas*, *vi-nīdas*, *sa-mādas*, *sa-syādas*, *harva-sādas*.

I. m. *padbhis* (AV. TS. VS.), *paḍbhis* in RV. and VS.⁸; *gharma-sādbhis*, *śatī-padbhis*. — n. *hrdbhis*.

D. m. *antarikṣa-sādbhyas* (AV.), *dakṣiṇā-sādbhyas* (VS. IX. 35), *divi-sādbhyas* (AV. TS.), *paścāt-sādbhyas* (VS. IX. 35), *prthivi-sādbhyas* (AV.).

G. m. *su-hārdām* (AV.); *adma-sādam*, *cātuspadām* (VS. TS. AV.), *dvi-pādām*, *barhi-sādam* (VS. XXIV. 18), *svā-padām* (AV.), *su-sādam* (AV.). — f. *upa-sādam* (VS. XIX. 14) a kind of ceremony, *pari-pādām*, *śrānta-sādam* (AV.), *sa-mādām*.

L. m. *patsih*. — f. *sa-mātsu*. — n. *hrtśū*.

Stems in derivative -d.

320. There are some six stems formed with suffixal -d, seemingly all feminines⁹, which with one exception (*śarād-*) are of rare occurrence. They are *drśād-* and *dhṛśād-* (RV¹.) 'nether millstone', *bhasād-* 'hind quarters', with its compound *su-bhasād-* 'having beautiful buttocks', *vandād-*¹⁰ (RV¹.) 'longing', *śarād-* 'autumn'; *kakīd-*¹¹ 'summit', with its compound *tri-kakīd-* (AV.) 'three-peaked', *kākūd-* 'palate'. The inflexion is like that of radical -t stems. The forms occurring are the following:

Sing. N. f. *kakīt*, *kākīt*, *dhṛśāt*, *bhasāt*, *śarāt*. — m. *tri-kakīt* (VS. AV.).

¹ In AV. XVIII. 2¹⁴ occurs the ungrammatical form *pathi-gādī* an imitation of *pathi-rāksī* of RV. X. 14¹².

² The form *rapsidā*, occurring once, is of uncertain meaning and origin.

³ This form is used with an ablative sense in AV. I. 18².

⁴ AV. X. 26 has *dvi-pādas*.

⁵ The transfer form *pādās* occurs once in the RV. (I. 163⁹).

⁶ Used as ablative infinitive.

⁷ There are no N. A. V. forms in the n. pl. Cp. LANMAN 474.

⁸ Four times in RV. and once in VS.

(XXIII. 13) owing to confusion with *paḍbhis*, I. pl. of *pās-* 'look'.

⁹ Except the adj. *tri-kakīd-* (AV.), *śiti-kakīd-* (TS.) 'white-humped' and possibly *vandād-*.

¹⁰ This stem occurs only once (II. 4⁵) in the form *vanādas*, N. pl. m. 'Verlangen' (from *van-* 'desire') according to BR.; G. sing. m. of *van-ād-* 'wood-consuming' according to GRASSMANN.

¹¹ The origin of this -d is obscure. On the relation of this word to *kakībh-* see LANMAN 471⁴.

A. f. *kākūdam*, *dṛśādam*, *bhasādam* (AV.), *śarādam*. — m. *tri-kākūdam* (AV.).
 I. f. *dṛśādā*, *śarādā* (TS. IV. 4. 12³). — D. f. *śarāde*. — Ab. f. *kākūdas*.
 — L. f. *kākūdi* (AV.), *śarādi*. — Pl. N. f. *vanīdas*, *śarādas*. — A. f. *śarādas*.
 — I. f. *śarādbhis*. — G. f. *śarādām* (AV.). — L. f. *śarātsu* (AV.).

Stems in radical -dh.

321. Stems ending in -dh are all radical, simple or compound. There are some fifty derived, with only two or three exceptions, from the following sixteen roots: *bādh*- 'oppress', *sādh*- 'succeed'; *idh*- 'kindle', *vidh*- 'pierce' (= *vyadh*-), *sidh*- 'succeed', *sridh*- 'blunder' (?); *kṣudh*- 'be hungry', *budh*- 'waken', *yudh*- 'fight', *rudh*- 'grow' and 'obstruct'; *rdh*- 'thrive', *mṛdh*- 'neglect', *vṛdh*- 'grow', *spṛdh*- 'contend'.

In this declension there occurs no stem distinguishing strong and weak cases. Masculines and feminines are inflected exactly alike. No distinctively neuter forms (N. A. du. pl.) occur, and only four case-forms (G. L. sing.) are found as neuters. There are two monosyllabic m. nouns: *vṛdh*- 'strengthening' and (perhaps) *bādh*-¹; besides seven f. substantives: *nādh*-² 'bond'; *srīdh*- 'foe'; *kṣīdh*- 'hunger', *yīdh*- 'fight'; *mṛdh*- 'conflict', *vṛdh*- 'prosperity', *spṛdh*- 'battle'. Neuter cases occur in the sing. (I. G.) of compounds of -*vidh*, -*yudh*, and -*vṛdh*.

a. Three or four stems are of doubtful origin: *agnīdh*- is probably to be explained as *agni-dh*- 'priest who prepares (*dhā*- 'put') the fire', rather than as a shortened form of *agnīdh*- 'fire-kindler' (from *idh*- 'kindle') which does not occur in the RV.³; *īdh*- 'offering' (RV⁴) is perhaps a shortened form of *niṣ-īdh*- 'offering'⁵; *prkṣīdh*- (RV⁶) is obscure in meaning and origin; *śūrīdh*- f. 'invigorating draught' is perhaps derived from *īrdh*- 'be defiant' with Svarabhakti⁷.

Inflexion.

322. Sing. N. m. *agnīt*, *anu-rīt* (VS.) and *anū-rīt* 'loving'; *uṣar-bhūt* 'waking (*budh*-) at morn', *yavīyāt*⁸ 'eager to fight', *śvā-vīt* (AV. VS.) 'porcupine' ('dog-piercer', *√vidh*-), *saṃ-īt* 'flaming'. — f. *kṣīt* (AV.); *pra-vīt* 'growth', *vī-rūt* 'plant' (AV.), *saṃ-īt* 'fuel'.

A. m. *vṛdham*, and its compounds: *annā-vṛdham* 'prospering by food', *āhutṛ-vṛdham* 'delighting in sacrifices', *girā-vṛdham* 'delighting in praise', *tugryā-vṛdham* 'favouring the Tugryas', *namo-vṛdham* 'honoured by adoration', *payo-vṛdham* 'full of sap', *parvatā-vṛdham* 'delighting in pressing stones', *madhu-vṛdham* 'abounding in sweetness', *yajña-vṛdham* (AV.) 'abounding in sacrifice', *vayo-vṛdham* 'increasing strength', *sadyo-vṛdham* 'rejoicing every day', *saho-vṛdham* 'increasing strength', *su-vṛdham* 'joyous'; *agnīdham*, *anu-rīdham* (VS. xxx. 9), *a-srīdham* 'not failing', *uṣar-bīdham*, *goṣu-yīdham*⁸ 'fighting for kine', *marmā-vidham* (AV.) 'piercing the vitals', *yajña-sādham* 'performing sacrifice', *hrdayā-vidham* (AV.) 'wounding the heart'. — f. *kṣūdham*, *yūdham*, *srīdham*; *a-srīdham*, *uṣar-būdham*, *niṣ-īdham*, *vīrūdham*, *saṃ-rīdham* (AV.) 'check' (in gambling)⁹, *saṃ-idham*.

I. m. *su-vṛdhā*. — f. *kṣudhā* (AV.), *yudhā*, *vṛdhā*; *saṃ-idhā*, *su-būdhā* (AV.) 'good awakening', *su-vṛdhā* (AV.), *su-saṃ-idhā* 'good fuel'. — n. *payo-vṛdhā*, *yavīyūdha*, *sākaṃ-vṛdhā* 'growing together'.

¹ In *bādhas* A. pl. in VI. 11¹ (GRASSMANN); BR. do not acknowledge a m. use of *bādh*-, and in VIII. 45¹⁰, IX. 109⁶ they would join the word with the preceding *pāri*.

² In *nādbhyas* (x. 60⁶) if derived from *nādh*- = *nāh*- 'bind' (BR. s. v. *nāh*-); but it is more probably = **nāda-bhyas* from *napt*-, weak stem of *nāpāt*-, as also indicated by the accent.

³ See above p. 18, note 6.

⁴ Cp. *īṣ-krīti*- for *niṣ-krīti*-.

⁵ Cp. above 21.

⁶ From the intensive stem of *yudh*- 'fight'.

⁷ In the *Āmreḍita samit-samit*.

⁸ With the L. pl. *goṣu* instead of the stem *go*-.

⁹ Cp. WHITNEY's note on AV. VII. 50⁵.

D. m. *usar-būdhe*, *rtā-vfdhe* 'fostering truth', *puru-niṣṣidhe* 'repelling many (foes)', *mahi-vfdhe* 'greatly rejoicing', *vi-mfdhe* (VS. VIII. 44) 'dispeller of foes', *sam-fdhe* (AV.) 'welfare', *sa-vfdhe* (VS. XVI. 30) 'growing'. — f. *ksudhē*, *yudhē* (AV.)¹, *vydhē*, *sam-idhe*.

Ab. f. *ksudhās*, *yudhās*, *sridhās*.

G. m. *goṣu-yūdhas*, *vi-mfdhās*² 'foe', *sumatī-vfdhas* (VS. XXII. 12) 'delighting in prayer'. — f. *ksudhās*. — n. *hṛdayā-vīdhas*.

L. f. *mydhī*, *yudhī*, *sprdhī*; *pra-būdhi* 'awaking'.

Du. N. A. V. m. *a-sridhā*, *rtā-vfdhā*, V. *rtā-vrdhā*, *namo-vfdhā*, *puro-yūdha* 'fighting in front'; *rtā-vfdhau*. — f. *rdū-vfdhā* 'increasing sweetness', *ghṛtā-vfdhā* 'rejoicing in fatness', *payo-vfdhā*, *vayo-vfdhā*, *sākaṃ-vfdhā*; *sam-idhau* (AV.).

Pl. N. V. m. *rtā-vfdhas*, V. *rtā-vrdhas*, *tugryā-vfdhas*, *payo-vfdhas*, *parvatā-vfdhas*, *vayo-vfdhas*, *suge-vfdhas* 'rejoicing in good progress', *su-vfdhas*; *a-sridhas*, *āyur-yūdhas* (VS. XVI. 60) 'struggling for life', *usar-būdhas*, *goṣu-yūdhas*, *jñu-bādhas* 'bending the knees', *pra-yūdhas* 'assailing', *vṛṣā-yūdhas* 'combating men', *śurūdhas*, *soma-pari-bādhas* 'despising Soma'. — f. *ksūdhas* (AV.), *mfđhas*, *spđhas*, *sridhas* (VS. XXVII. 6) 'foes'; *amitrā-yūdhas* 'fighting with enemies', *a-sridhas*, *iśidhas*, *rtā-vfdhas*, *niṣ-śidhas*, *pari-bādhas* 'oppressors', *pari-spđhas* 'rivals', *vī-rūdhas*, V. *vī-rudhas*, *śurūdhas*, *sam-idhas*.

A. m. *bādhas*; *rtā-vfdhas*, *tamo-vfdhas* 'rejoicing in darkness', *rayi-vfdhas* 'enjoying wealth', *usar-būdhas*, *śurūdhas*. — f. *mfđhas*, *yūdhas*, *spđhas*, *sridhas*³; *vī-rūdhas*, *śurūdhas*, *sam-idhas*, *sam-fdhas*, *sa-vfdhas* 'increasing together'⁴.

I. f. *sam-idbhis*, *vī-rūdbhis* (AV.). — D. f. *nād-bhyas*⁵. — Ab. f. *vī-rūdbhyas* (AV.).

G. m. *vdhām*; *rtā-vfdhām*, *pra-būdham* 'watchful'. — f. *yudhām*⁶ (AV.), *sprdhām*; *niṣ-śidhām*, *vī-rūdhām*, *vī-rudhām*⁷ (AV.).

L. f. *yutsū*, *vī-rūtsu*.

Stems in radical -n.

323. The radical stems ending in -n are formed from half a dozen roots: from *tan-* 'stretch', *ran-* 'rejoice', *van-* 'be pleasant', are formed monosyllabic substantives meaning 'succession', 'joy', 'wood', respectively; from *svan-* 'sound' is formed the adj. *svan-*⁸ 'sounding' and the compound *tuvi-svān-* 'roaring aloud'; from *san-* 'gain', the compound *go-śdn-* 'winning cows'. From these six nouns very few case-forms occur. But from *han-* 'strike' no fewer than 35 compounds are made in the RV., and all the singular cases as well as several of the du. and pl. cases are formed. All the stems formed from these six roots⁹ are m. except *tān-*, which is f.¹⁰, and only a single n. case-form occurs from a compound of *han-* (*dasyu-ghnā*). The distinction between strong and weak forms is made in *-han-* only. Here in the weak cases *a* as

¹ The infinitive *yudhāye* is a transition to the *i*-declension, there being no stem *yudhi-*.

² With irregular accent; cp. LANMAN 477 (top).

³ Fifteen times accented *sridhas*, once (ix. 71⁸) *sridhās*.

⁴ In VIII. 454⁹, IX. 105⁶ *pari-bādhas* should perhaps be read instead of *pāri bādhas*.

⁵ If from *nāh-*, according to BR. (cp. *akṣā-nāhas* (A. p. f.); according to WEBER, IS. 13, 109, from *nāp-*. It is probably from *nāpī-* = *nāpāt*. See above 321, note on *nādh-*.

⁶ In the V. *yudhām pate*.

⁷ In the V. *vīrudhām pate*.

⁸ The accent of the monosyllabic stems is irregular in remaining on the radical syllable except *tanā* (beside *tānā*) and *vanām*: cp. LANMAN 479⁴ and above 94, 1 a.

⁹ Other roots in -n used as nominal stems have gone over to the *a*- or *ā*-declension; thus *jan-* becomes *ja-* or *jā-*.

¹⁰ *-han-* forms a separate fem. stem in -ī from its weak form: *-ghn-ī*.

representing the sonant nasal appears for *an* before consonants, while before vowels the root, by syncope of its vowel, assumes the form of *-ghn-*. The N. sing. n. of *-han* is *-hā-m*, a transition to the *a*-declension¹ (for *-hā*, which does not occur).

Inflexion.

324. All forms are represented in this declension except Ab. sing., the weak cases of the du., and the D. Ab. pl. The forms made from *-han-* are: Sing. N. *-hā*², A. *-hānam*, I. *-ghnā*, D. *-ghnā*, G. *-ghnāis*, L. *-ghnā*, V. *-han*. — Du. N. A. *-hānā*, *-hānau* (VS. TS.), V. *-hanā*. — Pl. N. *-hānas*, A. *-ghnās*, I. *-hābhis*. The G. would be *-ghnām* and the L. *-hāsu* according to the analogy of other stems in this declension. The forms of radical *n*-stems which occur are the following:

Sing. N. m. *aghaśaṅsa-hā* 'slaying the wicked', *adyṣṭa-hā* 'slaying unseen (vermin)', *abhimāti-hā* 'destroying adversaries', *amitra-hā* 'killing enemies', *amṛta-hā* 'destroying pains', *arūṣa-hā* 'striking the dark (cloud)', *ā-vṛa-hā* 'not slaying men', *āsasti-hā* 'averting curses', *asura-hā* 'demon-slaying', *ahi-hā* 'killing the serpent', *kṛṣṇi-hā* 'subduing nations', *go-hā* 'killing cattle', *dasyu-hā* 'destroying the Dasyus', *durṇāma-hā* (AV.) 'destroying the ill-named', *nr-hā* 'killing men', *puro-hā* 'destroying strongholds'³, *pṛṣṇi-hā* (AV.) 'slaying the speckled (snake)', *mano-hā* (AV.) 'mind-destroying', *muṣṭi-hā* 'striking with the fist', *yātu-hā* (AV.) 'destroying witchcraft', *rakṣo-hā* 'destroying demons', *vasar-hā* 'destroying at dawn', *vṛtra-hā* 'Vṛtra-slaying', *śarya-hā* 'killing with arrows', *satrā-hā* 'destroying entirely', *sapatna-hā* 'slaying rivals', *sapta-hā* 'slaying seven'. — n. Only two transition forms occur: *vṛtra-hā-m* and *satrā-hā-m*⁴.

A. m. *ā-pra-haṇam*⁵ 'not hurting', *abhimāti-hānam*, *ahi-hānam*, *tamo-hānam* 'dispelling darkness', *dasyu-hānam*, *rakṣo-hānam*⁵, *valaga-hānam* 'destroying secret spells' (VS. v. 23), *mano-hānam* (AV.), *vṛa-hānam*⁵ (VS. xxx. 5) 'homicide', *vṛtra-hānam*⁵, *satrā-hānam*⁵, *sapatna-hānam* (AV.).

I. m. *vṛtra-ghnā*⁶. — n. *dasyu-ghnā*. — f. *tanā* (once) and *tīnā*⁷ (19 times).

D. m. *rāne*⁷; *abhimāti-ghnā* (VS. vi. 32), *asura-ghnā*⁶, *ahi-ghnā*, *nr-ghnā*⁶, *makha-ghnā* (TS. iii. 2. 4. ¹⁻²), 'slayer of Makha', *vṛtra-ghnā*⁶. — f. *tāne*⁷.

G. m. *go-śaṅas* (in the V. *gośaṇo napāt*); *asura-ghnās*⁶, *vṛtra-ghnās*⁶.

L. m. *svāni*⁸ (IX. 669), *tuvi-śvāni*; *bhrūṇa-ghnā* (AV.) 'killer of an embryo'. Without an ending: *rān*⁹.

V. m. *amitra-han*, *ahi-han*, *vṛtra-han*.

Du. N. A. V. *tamo-hānā*, *rakṣo-hānā*⁵, *vṛtra-hānā*, V. *vṛtra-hanā*⁵. With *-au*: *rakṣo-hānau* (VS. v. 25), *valaga-hānau* (VS. v. 25; TS. i. 3. 2²).

Pl. N. V. m. V. *tuvi-śvaṇas*; *a-bhog-ghānas*¹⁰ 'striking the niggardly one', *punar-hānas*⁵ 'destroying in return', *yajña-hānas* (TS.) 'destroying sacrifice', *śatru-hānas*⁵ 'slaying enemies'.

A. m. *sāta-ghnās* (AV.) 'gain-destroying'. With strong form: *rakṣo-hānas*⁵ and *valaga-hānas* (VS. v. 25; TS. i. 3. 2²).

I. m. *vṛtra-hābhis*. — G. m. *vanām*. — L. m. *rāṁsu*⁷, *vāṁsu*⁷.

¹ The forms made from *-ghna-*, viz. *-ghnās*, *-ghnām*, *-ghnāya*, *-gnāsya*, *-ghne*, are probably to be explained as transition forms starting from the weak stem *-ghn-*.

² Formed like the N. of derivative *-an* stems (327).

³ That is, *purās*, A. pl. of *pūr-*, the 'case termination being retained.

⁴ The normal forms would be **vṛtra-hā* and **satrā-hā*.

⁵ See above 47, A b 2 (p. 39).

⁶ See above p. 38, note 4.

⁷ Against the rule of accentuation in monosyllabic stems (94).

⁸ This form may, however, be the 3. sing. passive aor. See below 501, note on *sādi*.

⁹ With loss of the loc. ending as in the *-an* declension (325).

¹⁰ *-ghānas* for *-hānas*, see above 80, 81.

Derivative stems in *-an*, *-man*, *-van*.

325. This declension embraces a large number of words, the stems in *-van* being by far the commonest, those in *-an* the least frequent. It is almost limited to masculines and neuters; but some forms of adjective stems serve as feminines, and there is one specifically f. stem, *yīs-an* 'woman'¹.

The distinction of strong and weak forms is regularly made. In the strong cases the *a* of the suffix is usually lengthened, e.g. *ādhrān-am*; but in half a dozen *-an* and *-man* stems it remains unchanged; e.g. *arya-mān-am*. In the weak cases the *a* is often syncopated before vowel endings, though never when *-man* and *-van* are preceded by a consonant², e.g. I. sing. *grā-vā*³ from *grā-van*, 'pressing stone'⁴, while before consonant endings the final *n* disappears⁵, e.g. *rāja-bhis*. In the RV. the syncopation never takes place in the N. A. du. n., nor with one exception (*sata-dīn-i*) in the L. sing.

As in all other stems ending in *-n*, the nasal is dropped in the N. sing.; e.g. m. *ādhrā*, n. *kérma*. But there are two peculiarities of inflexion which, being common to these three groups, do not appear elsewhere in the consonant declension. Both the L. sing. and the N. A. pl. n. are formed in two ways. The ending of the L. sing. is in the RV. dropped more often than not, e.g. *mūrdhān-i* and *mūrdhān*, the choice often depending on the metre⁶. The N. A. pl. n. is formed with *-āni* from 18 stems and with *-a* from 19 stems⁷ in the RV.; seven of the latter appear with *-ā* in the Saphitā text, but with *-a* like the rest in the Pada text. The evidence of the Avesta indicates that there were in the Indo-Iranian period two forms, *nāmān* and *nāmāni*, the former losing its *-n* as usual when final after a long vowel. On this ground the *-ā* form of the Saphitā, though the less frequent, would appear to be the older⁸.

There are here many supplementary stems and numerous transitions to the *a*-declension.

1. Stems in *-an*.

326. These stems, which are both m. and n., are not numerous. They include some which at first sight have the appearance of belonging to one of the other two groups: *yū-v-an*⁹ 'youth', *śv-ān* 'dog', *ṛjī-śv-an*¹⁰ N. of a man, *mātari-śv-an*¹⁰ N. of a demi-god, *vi-bhū-an*¹¹ 'far-reaching'; *pāri-jm-an*¹² 'going round'. The n. *śīry-ān* is an extended stem from *śīras* 'head' = *śīr(a)s-ān*.

a. Besides the N. pl. *yōṣan-as* 'women', six or seven forms of this declension appear to be feminine as agreeing with f. substantives: *vīśā* 'raining' (*kāsā*, *vāk*), *vīśanam* (*tvācam*), *vīśanā* (*dyāvā-ṛṛthivī*), *pāri-jmānas* 'going round' (*vidyūtas*), *rapśād-ūdhabhis* 'having distended udders' (*dhenūbhis*)¹³, *vāja-karmabhis* (SV. TS.) and *vāja-bharmabhis* (VIII. 1930) 'bringing rewards' (*ūtibhis*).

¹ The stems in *-van* regularly form their f. in *-vān*, e.g. *pī-van*, *pī-vān*; those in *-an* and *-man* by adding *-ī* to the syncopated stem at the end of compounds; e.g. *sāma-rājñ-ī*, *pāṇca-nīmu-ī* (AV.).

² This exception does not apply when *-an* is preceded by two consonants, e.g. *sakth-nā*.

³ But also G. sing. *vīśan-as* (AV.). The syncopation nearly always takes place in *-an* stems and in nearly half of the *-man* and *-van* stems.

⁴ When the accent is on the suffix it is thrown on the ending in these syncopated forms, e.g. *mahnā* from *mah-ān*.

⁵ That is, *a* here represents an original sonant nasal, see p. 17, note 2.

⁶ 48 locatives (occurring 127 times) have the *i*, 45 (occurring 203 times) drop it. See LANMAN 535.

⁷ But those in *-āni* occur nearly twice as often.

⁸ Cp. BRUGMANN, KG. 483 and LANMAN 538.

⁹ Cp. the comparative *yav-īyān* and the Avestan *yvan*.

¹⁰ *-śvan* in both these compounds is probably derived from *śī-* 'grow'.

¹¹ From *bhū-* 'be'.

¹² From *gam-* 'go'.

¹³ The f. of *-an* stems at the end of compounds is formed with *-ī* in *āchidra-ūdhn-ī* 'having a faultless udder', *sam-rājñ-ī*

b. In the strong forms the stems *pūhu-kṣān-* 'chief of the R̥hus', *pūṣān-*, and the f. *yāṣān-*, retain the short *a*, while *uṣān-* 'ox' and *vṣān-* 'bull' fluctuate between *ā* and *i*. The words *śān-* and *yāṣān-* form their weak stems before vowels with Samprasāraṇa, *śān-*, *yān-*; the latter is once used in the N. du. m. form *yānā* instead of *yānānā*. In the weak cases syncopation always takes place¹ except in the forms *uṣāṇas* and *vṣāṇas*.

c. A number of *-an* stems have supplementary forms from other stems: *akṣān-* from *akṣi-*; *asthān-* from *asthi-*; *āhan-* from *āhas-* and *āhar-*; *āsān-* from *āyā-*, *ās-*, and *āsā-*; *udān-* from *ūd-* and *udā-kā-*; *ūdhan-* from *ūdhas-* and *ūdhar-*; *dadhān-* from *dādhi-*; *doṣān-* from *dās-*; *yakān-* from *yakṣi-*; *yāṣān-* from *yāṣānā-* and *yāṣā-*; *śākan-* from *śakṣi-*; *sakthān-* from *sakthi-*. As no stem in *-an* has been found in the N. A. sing. n., such forms appear to have been avoided and to have been purposely replaced by forms from supplementary stems. These forms are the N. A. n. *akṣi*, *asthi* (AV.), *āhar*, *āyām*, *udakām*, *ūdhar*, *yakṣi* (AV.), *śakṣi*, *sakthi*; also *yivat* instead of **yūva*, as well as *śiras* and *śīrṣā-m* (AV.) instead of **śīrṣā*².

d. There are here several transitions to the *a*-declension. The A. sing. *pūṣān-am* is the starting point for the N. *pūṣān-as* and the G. *pūṣānā-ya-*³. The N. A. pl. n. is the starting point in other instances: the two pl. forms *śīrṣā* and *śīrṣāni* give rise to the L. sing. *śīrṣā* (AV.) beside *śīrṣāni*, as well as to the du. N. A. *śīrṣā* and the N. A. sing. *śīrṣā-m* (AV.); similarly the two plurals *dhā* and *dhāni* led to the G. pl. *dhānām* beside *dhānām*; and *yūṣāni*, the pl. of *yūṣān-*, which has the appearance of a pl. of a stem *yūṣā-*, led to the formation of an I. sing. *yūṣēna* (TS.) beside the regular *yūṣā* VS.). Again, the weak forms *ān-as*, *ahn-as* etc., gave rise to the transition stems *āna-* and *āhna-*, from which are formed the I. pl. *ānais* and the L. sing. *pūṣāhni*.

Transition *a*-stems often take the place of *-an* stems at the end of compounds. Thus *-akṣā-* appears in several compounds for *-akṣān-*, and *-vṣā-* (AV.) for *-vṣān-*; *an-asthān-* once forms the N. sing. m. *an-asthā-s* (VIII. 134); beside the N. sing. m. *brhād-ukṣā* appears the D. *brhād-ukṣāya* (VS.); beside *rājānam* is found the A. m. *adhi-rājā-m* (X. 128⁹) 'over-lord'; and beside *saptābhis* 'seven', the compound *tri-saptāis*⁴.

Inflexion.

327. The normal forms, if made from *rājan-* 'king' in the m., and from *āhan-* 'day' in the n., would be as follows:

1. m. Sing. N. *rājā*. A. *rājānam*. I. *rājānā*. D. *rājāne*. Ab. *rājnas*. G. *rājñas*. L. *rājāni* and *rājān*. V. *rājan*.

Du. N. A. *rājānā* and *rājānau*. I. *rājabhyām*. D. *rājabhyām*. G. *rājños*.

Pl. N. V. *rājānas*. A. *rājñas*. I. *rājabhis*. D. *rājabhyas*. Ab. *rājabhyas* (AV.). G. *rājñām*. L. *rājasu*.

2. n. Sing. N. A. —⁵. I. *āhnā*. D. *āhne*. Ab. G. *āhnas*. L. *āhani* and *āhan*. — Du. N. A. *āhanī*. G. *āhnos* (AV.). — Pl. N. A. *āhāni*. I. *āhabhis*. D. Ab. *āhabhyas*. G. *āhnām*. L. *āhasu*.

The forms actually occurring are the following:

Sing. N. m. *an-asthā* 'boneless', *āyāh-śīrṣā* 'iron-headed', *a-śīrṣā* 'headless', *ukṣā* 'bull', *ṛjī-śvā* N. of a man, *tāksā* 'carpenter', *tāpur-mūrdhā* 'burning-headed', *try-udhā*⁶ 'three-uddered', *dvi-bārha-jmā*⁷ 'having a double course', *pāri-jmā* 'surrounding', *pūṣā* 'Pūṣan', *plihā* (VS.) 'spleen', *brhād-ukṣā* 'having great oxen', *majjā* (VS. AV.) 'marrow', *mātari-śvā* 'Mātariśvan', *mūrdhā* 'head', *yūvā* 'youth', *rājā* 'king', *vi-bhva* 'far-reaching', *vi-rājā* (TS. v. 7. 4⁴) 'sovereign', *vṣā* 'bull', *śvā* 'dog', *sahasra-śīrṣā* 'thousand-headed'.

'queen', *sōma-rājñ-i-* 'having Soma as king', *hāt-vṣjñ-i-* 'whose lord has been slain', *śīrṣjñ-i-* 'deer-headed', *saptā-śīrṣjñ-i-* 'seven-headed', *eka-mūrdhñ-i-* (AV.) 'having the head turned in one direction', *sindhu-rājñ-i-* (AV.) 'having Sindhu as queen'.

¹ The restoration of the *a* seems to be metrically required in a few instances: see LANMAN 525.

² The N. sing. n. of the adj. *vṣān-* is avoided in several ways: see LANMAN 530 (bottom).

³ With shifted accent.

⁴ On the other hand there are two transitions from the *a*-declension to the *an*-declension in *nī-kāmabhis* beside *nī-kāmais* and *naktā-bhis* for *nāktam*, but these forms are due to somewhat artificial conditions; see below, I. pl. p. 206, notes 3 and 4.

⁵ Only supplementary forms occur: see LANMAN 530 (bottom).

⁶ The metre seems to require *try-ūdhā* (III, 56³).

⁷ Here *bārha* = *bārhas*.

A. m. *ukṣāṇam*, *tikṣāṇam* (VS. xxx. 6), *tri-mūrdhānam* 'three-headed', *tri-sīrṣāṇam* 'three-headed', *pānthānam* (VS. AV.) 'path', *pāri-jmānam*, *prthu-gmānam*¹ 'broad-pathed', *plihānam* (AV.), *majjānam*, *mātari-śvānam*, *mūrdhānam*, *yūvānam*, *rājānam*², *vṣāṇam*, *śvānam*, *saptī-śīrṣāṇam* 'seven-headed'. — With short *a*: *ukṣānam*, *rbhu-kṣānam*³ 'chief of the Rbhus', *pūṣānam*, *vṣānam*⁴.

I. m. 1. *ṛjī-śvanā*, *mātari-śvanā*, *vi-bhānā*. — 2. With syncope: *āsnā*⁵, *pūṣnā*, *plihnā* (VS.), *majjñā* (AV.), *mūrdhnā* (VS. xxv. 2), *rājñā*, *vṣñā*. — 3. With Samprasāraṇa: *śmā*⁶ (AV.). — n. *asnā* (VS. xxv. 9) 'blood', *dhnā* 'day', *āsnā* 'mouth', *udnā* 'water', *dadhnā* 'curds', *mahnā* 'greatness', *yaknā* (VS. xxxix. 8) 'liver', *yūṣnā* (VS. xxv. 9) 'broth', *vi-sīrṣnā* (Kh. I. 114) 'headless', *śaknā* (VS.) 'excrement', *śīrṣnā* 'head', *sakthnā* (VS.) 'thigh'.

D. m. 1. *ṛjī-śvane*, *pāri-jmane*, *mātari-śvane*, *vi-bhādne*, *vṣane* (TS. III. 2. 5⁷). — 2. *pūṣné*, *prati-dīvne* 'adversary at play', *mūrdhné* (VS. xxii. 32), *rājñe*, *vṣñe*⁸. — 3. *yāne*. — n. 1. *dhārv-ane* 'hurting'. — 2. *āne*, *āsné*, *śīrṣné*.

Ab. m. 2. *plihnds* (AV.), *mūrdhnds*, *vṣnas*⁹. — n. 2. *akṣnds* 'eye', *āhnas*, *āsnnds*¹⁰, *udnds*¹¹, *ūdhnas*, *yaknds* 'liver', *vṣnas* 'shedding rain', *śīrṣnds*.

G. m. 1. *durgbhi-śvanas* 'continually swelling', *pāri-jmanas*, *mātari-śvanas* (VS. I. 2), *vṣanās*¹² (AV.). — 2. *āsnas*¹³, *ukṣnds*, *pūṣnds*, *yūṣnds* (or n.), *rājñas*, *vṣnas*. — 3. *yīnas*, *śīnas*. — n. *akṣnds* (VS. iv. 32; TS.), *āsnnds*¹⁴ (AV.) 'blood', *asthnds* (AV.) 'bone', *āhnas*, *udnds*, *dadhnds*, *vṣnas*, *śaknds* (AV.), *śīrṣnds*¹⁵.

L. m. 1. *ṛjī-śvani*, *mātari-śvani*, *mūrdhāni*, *rājani*. — 2. *jmān* 'way', *pāri-jman*, *mātari-śvan* (AV.), *mūrdhān*. — n. 1. *āhani*, *āsāni*, *udāni*, *ūdhani* 'udder', *kṣāmani* 'earth', *rājāni*, *śīrṣāni*; *dhni* (AV.). — 2. *āhan*, *āsān*, *udān*, *ūdhan*, *kṣāman*¹⁶, *gāmbhan* (VS. XIII. 30) 'depth', *śīrṣān*¹⁷.

V. m. 1. *uru-jman* (AV.) 'extension', *pāri-jman*, *prthu-jman* (AV.), *pūṣan*, *mūrdhan* (VS. xviii. 55), *yuvan*, *rājan*, *vṣan*, *śata-mūrdhan* (VS. xvii. 71; TS.) 'hundred-headed', *satya-rājan* (VS. xx. 4) 'true king'. — 2. *mātari-śvas*¹⁸.

Du. N. A. V. m. 1. *pāri-jmānā*, V. *mītra-rājānā* 'ye kings Mitra (and Varuṇa)', *yūvānā*, V. *yuvānā*, *rājānā*, *śvānā*. With short vowel: *indrā-pūṣānā*, *pūṣānā*, *vṣānā*, V. *vṣānā*, *somā-pūṣānā*. With weak stem: *yūnā* (IX. 68⁵) for *yūvānā* (probably through *yūvānā*). — 2. With *au*: *rājānau*, *vṣānau* (AV.), *śvānau*; V. *vṣānau*, *somā-pūṣānau*.

N. A. n. *āhanī*, *cākṣaṇī* (AV.) 'eyes', *doṣānī* (AV.) 'fore-arms'¹⁹.

I. m. *vṣabhyīm*. — D. m. *somā-pūṣābhyīm*. — G. m. *pāri-jmanas*, *indrā-pūṣnds*. — n. *āhnos* (AV.). — L. n. *akṣnds* (Kh. I. 11⁸).

¹ -*gman*- = -*jman*- 'path'.

² There is also the transfer form *adhī-rājā-m* (X. 128⁹).

³ Perhaps from *kṣā* = *kṣi*- 'possess'.

⁴ In the RV. *vṣāṇam* occurs 53 times, *vṣāṇam* only twice.

⁵ This form (occurring thrice) may possibly be shortened for *āsmānā* (which occurs twice) from *āsmān*- 'stone'.

⁶ For **śū-an-ā*; hence no shift of accent as in monosyllabic stems.

⁷ Also *uśān-e* (VI. 20¹¹) according to BENFEY, *Orient und Occident* 2, 242.

⁸ There is also the transition form *brhād-ukṣāya* (VS. VIII. 8).

⁹ BENFEY, *Gött. Abh.* 19, 261, regards *vibhānā* (X. 765) as = Ab. *vibhānas*.

¹⁰ Also the supplementary forms *āsyāt*, *ās ās*.

¹¹ Also the supplementary form *udakāt*.

¹² For *vṣā-nāma* (IX. 97⁵⁴) GRASSMANN would read *vṣāno nā*; cp. WACKERNAGEL 21, 68 a, note (p. 160).

¹³ This form (occurring once) may be shortened for *āsmānas* (occurring four times).

¹⁴ With supplementary stem *āsr-j*.

¹⁵ The G. *pūṣāndsya*, occurring once, seems to be a transfer form starting from the A. *pūṣānam* (326 d).

¹⁶ There are also the transition forms *śīrṣé*, *pūrvāhne*: see LANMAN 536.

¹⁷ The compound *nemam-īṣ* 'following guidance' probably contains a loc.

¹⁸ Following the analogy of some stems in -*van*.

¹⁹ Also the transition form *śīrṣé*.

Pl. N. V. m. *ukṣāṇas* (VS. XXIV. 13), *tiṣṭā-mūrdhānas* 'sharp-edged', *pānthānas* (AV.), *mūrdhānas*, *yāvānas*, *rājānas*, *śvānas*. — With short vowel: *ukṣāṇas*, *rbhu-ksāṇas*, *vṛṣāṇas*.

N. A. n. 1. *akṣāṇi*, *asthāni* (TS. IV. 7. 12)¹, *dhāni*, *śiṛṣāṇi*, *sakthāni*. — 2. *dhā*, *śiṛṣā*².

A. m. 1. *mātari-śvānas*, *ukṣāṇas*, *vṛṣāṇas*. — 2. *ukṣāṇas*, *jana-rājānas* 'king of men', *majjāṇas* (AV.), *mūrdhānas*, *yamā-rājānas* 'subject to Yama', *rājānas*, *vṛṣāṇas*. — 3. *yānas*, *śīnas*.

I. m. *ukṣābhis*³, *yāvābhis*, *rājābhis*, *vṛṣābhis*, *śvābhis* (Kh. v. 157)⁴. — n. *akṣābhis*, *asthābhis*, *dhābhis*, *āsābhis*, *udābhis*, *ādhabhis*, *mahābhis*, *vṛṣābhis*, *śākābhis* (TS. v. 7. 23⁵), *su-kṛtā-karmābhis* (Kh. III. 123) 'doing good deeds'⁶.

D. m. *tikṣabhyas* (VS.), *majjābhyas* (TS. VS. XXXIX. 10), *yāvābhyas*, *rājābhyas*, *śvābhyas* (AV. VS.). — n. *asthābhyas* (VS. XXXIX. 10; TS. v. 2. 12²), *dhābhyas*. — Ab. m. *majjābhyas* (AV.). — n. *dhābhyas*.

G. m. *vṛṣṇām*, *rājṇām* (VS. AV.), *śīṇām* (AV.). — n. *dhṇām*⁶.

L. m. *majjāsu* (AV.), *yamā-rājasu* (AV.), *rājasu*. — n. *dhāsu*, *śiṛṣāsu*.

2. Stems in -man.

328. These stems are about equally divided between the masculine and the neuter gender, the former being agent nouns, the latter verbal abstracts. These stems seem to have been used normally for the f. as well as the m.; for though no simple stem in -man occurs as a f., about a dozen of them are used as f. at the end of compounds, while no certain example appears in the RV. of a f. being formed by adding -ī to -man⁷. A peculiarity of the inflexion of the stems in -man, as compared with those in -an and -van, is that in the syncopated forms of the I. sing. several words drop the *m*, while two drop the *n* of the suffix; e. g. *mahinā*⁸ for *mahimnā*, and *raśmā* for *raśmnā*.

a. The f. forms which occur at the end of compounds are: Sing. N. *purī-śarmā* (VS. x. 9) 'giving wide shelter' (*āditi-*), *sā-lakṣmā* (x. 102) 'similar'; A. *dyutād-yimānam* (v. 801) 'having a shining course' (*uṣāsam*); *su-tārmāṇam* (VIII. 423) 'easily conveying across' (*nṛvām*), *su-trātmāṇam* (x. 6310) 'protecting well' (*prthivīm*), *su-śarmāṇam* (x. 6310) 'granting secure refuge' (*āditi*); V. *drīṣṭa-bharman* (VIII. 184) 'yielding security' (*adite*), *prthu-yāman* (vi. 644) 'having a broad path' (*duhitāḥ*); Du. N. *su-jānmani*⁹ (I. 1601) 'producing fair things' (*dhīśāṇe*); Pl. A. *śuci-jaṇmanas* (vi. 393) 'of radiant birth' (*uṣāsas*); I. *vāja-bharmābhis* (VIII. 1930) 'winning rewards' (*ūtībhis*), *su-kārmābhis* (IX. 704) 'skilful' (fingers); G. *śukrā-sadmanām* (vi. 475) 'having a bright dwelling-place' (*uṣāsām*)¹⁰. From *nāman* 'name' the AV. forms with -ī the f. stem -nāmnī- at the end of five compounds: *dur-nāmnī-* 'ill-named', *pāñca-nāmnī-* 'having five names', *mahā-nāmnī-* 'great-named', *vīśvā-nāmnī-* 'having all names', *sahśra-nāmnī-* 'thousand-named'. The f. *dur-adman-ī-* (VS. II. 20) 'noxious food' is perhaps similarly formed¹¹.

¹ In the corresponding passage of VS. (XVIII. 3) *āsthini*.

² Both these might be formed from the transition *a*-stems *āha*, *śiṛṣā*. This is perhaps the reason why these are the only two plurals of this declension which retain the *ā* in the Pada text; *āha* appears in I. 923.

³ The form *ni-kāmābhis* 'eager' for *ni-kāmaḥ* is due to the parallelism of *vayāvābhis* in x. 929.

⁴ There is also a transition form *āśnais* 'stones', beside the stem *āśan*.

⁵ The unique form *naktābhis* (as if from a stem *naktān*) is doubtless used for metrical reasons instead of *nāktam* in VII. 10418.

⁶ There is also the transition form *dhānām*.

⁷ The AV. has five stems thus formed at the end of compounds.

⁸ Cp. BLOOMFIELD, BB. 23, 105 ff., AJPh. 16, 409-434; BARTHOLOMAE IF. 8, Anzeiger 17.

⁹ With the ending of the neuter; see LANMAN 433 (top).

¹⁰ Possibly also *su-śmā* (II. 327) 'bearing well'; but it is derived from **sū-ma*- according to BR. and GRASSMANN.

¹¹ The f. *brāhmī-* (IX. 335) formed from *brāhman-* is quite exceptional, being due to a play on words (see LANMAN 528). The form *tmānyā* = *tmānā* in sense, occurring twice in the RV., may be an I. sing. f. of *tmān-ī-*: cp. GRASSMANN and BR.

b. In the strong forms *aryamān*- 'Aryaman', *tmān*- 'self', and *jēman*- 'victorious' retain the short vowel of the suffix. In the weak forms, even when the suffix is preceded by a vowel, about a dozen forms do not syncopate the *a*: I. *omānā*, *pravād-yāmanā*, *bhūmānā*, *bhūmanā*, *syūmanā*, *hemānī*; D. *trāmaṇe*, *dāmaṇe*; Ab. G. *bhūmanas*; G. *mahimānas*, *dāmanas*, *yāmanas*, *vyōmanas*. The forms which, besides syncopating, drop the *m* or the *n* of the suffix are: *prathinā*, *preṇā*, *bhūnā*, *mahinā*, *varinā*; *drāghimā*, *raśmā*.

c. Beside the *-man* stems there are several transfer stems in *-mā*, which are, however, of rare or late occurrence: *darmā*- 'destroyer' beside *darmān*-; *dhārma*- (AV. etc.) 'law' beside *dhārman*-; *ēma*- (VS.) 'course' beside *ēman*-; *kōma*- (VS. AV.) 'offering' beside *kōman*- (RV.); *ājma*- 'course' beside *ājman*-; *yāma*- 'course' beside *yāman*-; *priyā-dhāma*- (I. 140¹) 'fond of home' beside *priyā-dhāman*- (AV.); and occasional forms of *-karma*- at the end of compounds beside the regular *-karman*-: *vīrā-karma-m* (X. 61⁵) 'doing manly deeds'; *viśvā-karameṇa* (X. 1644) 'all-creating' beside *viśvā-karmanā*, etc.

Inflection.

329. The normal forms actually occurring would, if made from *āsman*- 'stone' in the *m*. and from *kārman*- 'act' in the *n*., be as follows:

Sing. *m*. N. *āsmā*. A. *āsmānam*². I. *āsmānā*³. D. *āsmāne*⁴. Ab. *āsmānas*⁵. G. *āsmānas*⁵. L. *āsmāni* and *āsmān*. V. *āsmān*. — Du. N. A. V. *āsmānā*⁶. L. *āsmānos*. — Pl. N. V. *āsmānas*. A. *āsmānas*. I. *āsmābhis*. D. *āsmābhyas*. G. *āsmānām*. L. *āsmāsu* (AV.).

Sing. *n*. N. A. *kārma*⁷. I. *kārmanā*⁸. D. *kārmaṇe*⁸. Ab. *kārmanas*⁸. G. *kārmanas*⁸. L. *kārmaṇi* and *kārman*. — Du. N. A. *kārmanī*. G. *kārmanos*. — Pl. N. A. *kārmaṇi*, *kārma*, *kārmā*. I. *kārmābhis*. D. *kārmābhyas*. Ab. *kārmābhyas*. G. *kārmanām*⁸. L. *kārmāsu*.

Forms which actually occur are the following:

Sing. N. *m*. *a-karmā* 'wicked', *ā-brahmā* 'lacking devotion', *aryamā* 'Aryaman', *āsmā* 'stone', *a-sremā* 'faultless', *ātmā* 'breath', *āśu-hēnā* 'speeding swiftly', *iṣṭā-yāmā* 'going according to desire', *usrā-yāmā* 'moving towards brightness', *rtā-dhāmā* (VS. iv. 32) 'abiding in truth', *kṛtā-brahmā* 'having performed devotion', *jarimā* 'old age', *jātū-bharmā* 'ever nourishing', *jemā* (VS. xviii. 4) 'superiority', *trpāla-prabharmā* 'offering what is refreshing', *darmā* 'demolisher', *dāmā* 'giver', *dur-nāmā* 'ill-named', *dur-mānmā* 'evil-minded', *dyutād-yāmā* 'having a shining path', *drāghimā* (VS. xviii. 4) 'length', *dvijānmā* 'having a double birth', *dharmā* 'arranger', *dhvasmā* 'darkening', *pāka-sthāmā* N. of a man, *pāpmā* (VS. vi. 35) 'misfortune', *prthū-pragāmā* 'wide-striding', *prathimā* (VS. xviii. 4) 'width', *brahmā* 'devout man', *bhujmā*⁹ 'abounding in valleys', *bhūmā* (TS. vii. 3. 13¹) 'plenty', *bhūri-janmā* 'having many births', *mahimā* 'greatness', *yajñā-manmā* 'ready for sacrifice', *raghu-yāmā* 'going quickly', *reṣmā* (AV.) 'tempest', *vadmā* 'speaker', *varimā* 'width', *varṣimā* (VS. xviii. 4) 'height', *viśvā-karmā* 'all-creator', *viśvā-sāmā* (VS. xviii. 39) 'having the form of all Sāmans', *vṛṣa-prabharmā* 'to whom the strong (Soma) is offered', *satātmā* 'possessing a hundred lives', *satyā-dharmā* 'whose laws are true', *satyā-manmā* 'whose thoughts are true', *saptā-nāmā* 'seven-named', *sahāsra-yāmā* 'having a thousand courses', *sādhu-karmā* 'acting well', *su-karmā* 'working skilfully', *su-jānimā* 'producing fair things', *su-trāmā* 'guarding well', *su-dyōtimā* 'shining bright', *su-brāhmā* 'accompanied by good prayers', *su-māntu-nāmā* 'bearing a well-known name', *su-mānmā* 'benevolent', *su-vāhmā*

¹ The vowel has also to be restored in several other forms (see LANMAN 524 f.).

² With short vowel *aryamānam*, *tmānam*.

³ Without syncopate after vowel *bhūmanā*, etc.; with syncopate *mahimnā*, *mahinā*, *drāghimā*, etc.

⁴ Also with syncopate, *mahimnē*, etc.

⁵ Also with syncopate, *mahimnās*, etc.

⁶ Also with short vowel *aryamānā*, *jēmanā*.

⁷ Sometimes *kārmā* in the Saphitā text.

⁸ Also with syncopate, *nāmā*, etc.

⁹ *bhujma* (I. 655) should probably be read *bhujmā*; see BR., GRASSMANN, LANMAN 530 (top).

*dhāma, nāma, brāhma, bhūma, mānma, rōma*¹, *śārma, sādma*. — 3. *jānimā*², *dhārmā, nāmā, brāhmā, bhūmā, rōmā, sādma*³.

A. m. *āśmanas, takmānas* (AV.), *brahmānas*. — 2. *dur-nāmnas* (AV.).

I. m. *ā-khidra-yāmabhis* 'unwearied in course', *a-dhvasmābhis, āsmābhis, āśma-hanmābhis* 'strokes of the thunderbolt', *āśu-hēmābhis, ōmābhis, kṣhmābhis* (VS. xxv. 8), *brahmābhis, mayūra-romābhis* 'peacock-haired', *vāṇu-pātmābhis* 'flying strongly', *su-kārmābhis, su-mānmābhis, su-śārmābhis*. — n. *ājmaabhis, ēmaabhis, kārmābhis, kṣmaabhis* (VS. xix. 81), *trāmābhis, dhārmābhis, dhāmābhis, mānmābhis, pātmaabhis, brāhmaabhis, bhārmābhis* 'nourishment', *mānmābhis, yāmābhis, vārmābhis, vāja-karmābhis*⁴ (SV. TS. iii. 2. 11¹) 'active in war', *vāja-bharmābhis* (VIII. 19³⁰) 'bringing reward', *vi-gāmābhis* 'strides', *śakmābhis, sāmābhis, hāvmaabhis*.

D. m. *brahmābhyas*. — n. *dhāmābhyas*. — Ab. n. *lāmābhyas*.

G. m. *brahmānām*. — 2. *dur-nāmnām* (AV.). — n. *dhārmanām, brāhmanām, mānmanām, mārmanām* (Kh. I. 5⁵). — 2. *dhī-nāmnām*⁵ 'animals named snake', *sāmnām* (AV.).

L. m. *āśmasu* (AV.). — n. *kārmāsu, jānmasu, dhāmasu, vārmāsu, sādmasu*.

3. Stems in -van.

330. The -van stems are by far the most numerous of the three groups. They are chiefly verbal adjectives and are almost exclusively declined in the masculine. Hardly a dozen of them make neuter forms, and only five or six forms are used as feminines.

a. The few feminine forms are cases of adjectives agreeing with f. substantives. They are: sing. N. *sa-yugvā* (X. 130⁴) 'companion' (*gāyatrī*), *an-arcā* (II. 40⁶) 'irresistible' (*āditi*); A. *an-arvānam* (X. 92⁴) 'irresistible' (*āditi*); du. N. *saṃ-sthāvānā* (VIII. 37⁴) 'standing together' (*ṛdasi*); pl. I. *indhan-vābhis*⁶ (II. 34⁵) 'flaming' (*dhenubhis*); G. *sahasra-dāvanām* (I. 17⁵) 'giving a thousand gifts' (*sumatīnām*). The f. of these stems is otherwise formed with -ī, which is however never added to -van, but regularly to a collateral suffix -vārā⁷. Twenty-five such stems in -vārī are found in the RV. and several additional ones in the later Samhitās. It is perhaps most convenient to enumerate them here: *agrāvārī*⁸ (AV.) 'going in front', *abhi-kṛvārī* 'bewitching' (AV.), *abhi-bhāvārī* 'superior', *abhitvārī*⁹ (TS. VS.) 'attacking', *utāna-śvārī* (AV.) 'lying extended', *ṛtāvārī* 'regular', *eva-yāvārī* 'going quickly', *kṛvārī* (AV.) 'bewitcher', *talpa-śvārī* 'lying on a couch', *niṣ-śidhvārī* 'bestowing', *pāvārī* 'fat', *pūrva-jāvārī* 'born before', *pra-śvārī* 'furnished with flowers', *bahu-śvārī* 'bearing many children', *bhūri-dāvārī* 'munificent', *mātari-bhvārī*¹⁰ 'being with her mother', *mātari-śvārī*¹¹ (AV.) 'mother-growing', *yūjvārī* 'worshipping', *vākvārī* 'rolling', *vahya-śvārī* (AV.) 'reclining on a couch', *vi-bhāvārī* 'brilliant', *vi-mṛgvārī* (AV.) 'cleansing', *śākvārī* 'powerful' a kind of metre, *śārvarī*¹² 'star-spangled' night, *śruṣṭivārī* 'obedient', *sveta-yāvārī* 'white-flowing', *saṃ-śīśvārī*¹³ 'having a calf in common', *sa-jitvārī* 'victorious', *sa-yāvārī* 'accompanying', *sumnāvārī* 'gracious', *sūnṛtāvārī*¹⁴ 'glorious', *śītvarī* 'streaming', *svadhāvārī* 'constant'.

¹ Perhaps singular.

² The Pada text has always ā in this and the following forms.

³ This lengthening is found in neither -van stems nor -an stems, except āhā and śīrṣā, which may be formed from transfer stems and in which the Pada as well as the Samhitā text has the long vowel.

⁴ *vāja-karmābhis* is a v.l. of *vāja-bharmābhis*, and both adjectives as agreeing with *ūtibhis* have the value of feminines.

⁵ The G. *chando-nāmnām* (VS. IV. 24) 'named metre' seems to be a transfer to the ā-declension.

⁶ Formed from *indhana* 'fuel', with loss of the final vowel.

⁷ The f. *atharvī*, formed from *atharvan* 'fire-priest', is quite exceptional.

⁸ That is, *agra-i-t-vārī*.

⁹ That is, *abhi-i-t-vārī*.

¹⁰ From what only seems to be a -van stem which is really = *dhū-an*.

¹¹ This seems to be a corruption in AV. v. 2⁹ of *mātari-bhvārī* in the corresponding passage of the RV.

¹² The f. of *śarvārā* 'variegated' occurring in *api-śarvārā* n. 'early morning'; a stem *śār-van* does not occur.

¹³ The f. of what only seems to be a stem in -van but is really = *śīśu-an*.

¹⁴ Also *sūnṛtāvālī*.

b. In the strong cases there is one instance in which the *a* remains short: *an-arvānam*¹ (X. 92¹⁴), and two others in which the weakest stem is used: A. sing. *maghānam* (VS. XXVIII. 9) instead of *maghāvānam*, N. pl. *maghānas* (VI. 44¹²) instead of *maghāvānas*. In the weak cases when the suffix is preceded by a vowel, the *a* is always syncopated in the Samhitā text except in the forms *dāvāne*, *vasuvāne* (VS.), and *rāvāni*, but it may have to be restored in one or two instances³.

c. The three words *ṣk-van-* 'singing', *maghā-van-* 'bountiful', *sahā-van-* 'powerful' make a few forms from supplementary stems in *-vant*: I. sing. *ṣkvatā*; pl. I. *maghā-vadbhis*, D. *maghāvadbhyas*, L. *maghāvatsu*; N. sing. *sahāvān* and *sahāvān*. Beside *dadhi-krāvān*, N. of a mythical horse, also occurs the stem *dadhi-krā-*.

d. Eight or nine words in *-van* show transitions to the *a*-declension by extending the stem with *-a* or, more commonly, by dropping the *n*. Thus *satvānā-m* and *satvānāis* occur beside the numerous regular forms from *sātvan-* 'brave'. The N. sing. m. *anarvān-a-s* (V. 51¹¹, VIII. 31¹²) may have started from the A. *anarvān-am* (X. 92¹⁴), while the n. *anarvā-m* (I. 164²) may have been due to the f. (*aditi*) *anarvā* which appears like the f. of the *a*-declension. Other transitional forms are *ṣkvā-s* beside *ṣkvan-*; *ṣhva-m* 'dexterous' beside *ṣhvan-*; *takvā-s* 'swift' beside *takvan-*; *vākvās*, N. pl., 'rolling' beside *vākvan-*; *vibhāvā-m* 'brilliant' beside *vibhāvan-*; *śikvā-s* (AV.) 'skilful' beside *śikvan-*.

Inflection.

331. The normal forms occurring, if made from *grāvān-* 'pressing stone' in the m. and from *dhānvān-* 'bow' in the n., would be:

Sing. m. N. *grāvā*. A. *grāvānam*. I. *grāvānā*. D. *grāvāne*. Ab. *grāvānas*. G. *grāvānas*. L. *grāvāni* and *grāvān*. V. *grāvān*. — Du. N. A. V. *grāvānā* and *grāvānau*. I. *grāvābhyām* (AV.). G. *grāvānos*. — Pl. N. V. *grāvānas*. A. *grāvānas*. I. *grāvābhis*. D. *grāvābhyas*. G. *grāvānām*. L. *grāvāsu*.

Sing. n. N. A. *dhānvā* and *dhānvā*. I. *dhānvānā*. D. *dhānvāne*. Ab. G. *dhānvānas*. L. *dhānvāni* and *dhānvān*. — Pl. N. A. *dhānvāni*, *dhānvā*, *dhānvā* (AV.). I. *dhānvābhis*. D. *dhānvābhyas* (VS.). Ab. *dhānvābhyas* (AV.). G. *dhānvānam* (AV.). L. *dhānvāsu*.

Forms actually occurring are the following:

Sing. N. m. *agra-yāvā* 'going in front', *dīharvā* 'fire-priest', *adma-sādvā* 'companion at a meal', *ādhvā* 'road', *an-arvā*⁴ 'irresistible', *abhi-yūgvā* (VS. XVII. 86) 'attacking', *abhisasti-pāvā* 'protecting from curses', *abhi-satvā* 'surrounded by heroes', *abhyardha-yājvā* 'receiving sacrifices apart', *amatīvā* 'suffering want', *arātīvā* 'hostile', *ā-rāvā* 'not giving', 'hostile', *ārvā* 'steed', *dvatata-dhanvā* (VS. III. 61) 'whose bow is unbent', *āsu-pātīvā* 'flying swiftly', *ugrā-dhanvā* 'having a mighty bow', *ṣkvā* 'praising', *ṣghāvā* 'impetuous', *ṣṇa-yāvā* 'pursuing guilt', *ṣṇāvā* 'guilty', *ṣtāvā* 'pious', *ṣbhvā* 'dexterous', *ṣṇā-dhvā* 'having a black track' (*adhvā*), *kratu-prāvā* 'granting power', *ṣṣiprā-dhanvā* 'having an elastic bow', *grāvā* 'pressing stone', *tākvā* 'bird of prey', *dadhi-krāvā* N. of a divine horse, *deva-yāvā* 'going to the gods', *dru-sādvā* 'sitting on the wood', *nr-sādvā* 'sitting among men', *pātharvā* N. of a man, *pātīvā* 'flying', *puru-kṣtvā* 'doing much', *pūrva-gātīvā* 'leader', *pūrva-yāvā* 'leader', *pra-tākvā* (VS. v. 32) 'steep', *pra-rīkvā* 'extending beyond', *prāṇa-dāvā*⁵ (AV.) 'breath-giving', *prātār-itvā* 'coming in the morning', *bādha-sṣtvā* 'striding mightily', *brhād-grāvā* (VS. I. 15) 'like a great stone', *bhūri-dāvā* 'giving much', *maghāvā*⁶ 'bountiful', *mādvā* 'exhilarating', *mraṣa-kṣtvā* 'rubbing to pieces', *yājvā* 'sacrificer', *yāvā* 'aggressor', *yuktā-grāvā* 'having yoked the pressing stones', *yūdhvā* 'warlike', *raghu-pātīvā* 'flying swiftly', *rārāvā* 'giving abundantly', *rāvā* (VS. VI. 30) 'giving', *vākvā* 'rolling', *vasu-dāvā* 'giving goods',

¹ This seems to be a metrical shortening; according to GRASSMANN it is an A. of a transfer stem *an-arvāna-*.

² The form *kṣtvānas* in AV. XIX. 35⁵ as N. pl. m. is a conjecture; cp. p. 213, note 2.

³ See LANMAN 524 (bottom).

⁴ *an-arvān-a-s* is a transition to the *a*-declension.

⁵ Emendation for *prāṇa-dāvān* in AV. IV. 35⁵.

⁶ Also once *maghā-vān*, transition form from a stem in *-vant*.

vāja-dātvā 'granting wealth', *vi-jātvā* 'bodily', 'own', *vi-bhātvā* 'brilliant', *vi-bhītva* 'bearing hither and thither', *vṛṣa-parā* 'strong-jointed', *vyōmā* (VS. IV. 23) 'heaven', *śubham-yātvā* 'flying swiftly', *śubhā* 'bright', *śyenā-patvā* 'borne by eagles', *śrutārvā* N. of a man, *śruṣṭivā* 'obedient', *satinā-satvā* 'truly brave', *satyā-madavā* 'really exhilarated', *sātvā* 'brave', *samādvā* 'eager for battle', *sahātvā*² 'mighty', *sītva* 'Soma-pressing', *su-dhātvā* 'wielding a good bow', *śtvā* 'speeding', *soma-pātvā* 'drinking Soma', *soma-sītva* 'pressing Soma', *stūbhvā* 'praising', *hātva* 'speedy'.

N. A. n. *dhānvā*³ 'bow' and 'desert', *pārva* (AV.) 'joint', *vi-vāsva* 'bright flame', *snūva* (AV.) 'sinew'.

A. m. *ādhvānam*, *an-arvānam*, *ā-yajvānam* 'not sacrificing', *drvānam*, *ṛjīsvānam* N. of a man, *ṛṣadvānam*, *ṛtādvānam*, *grādvānam*, *dadhi-krādvānam*, *dhītī-vānam* 'bountiful', *pīdvānam* 'fat', *puru-niṣṭhadvānam* 'bestowing many gifts', *puro-yādvānam* 'going in front', *prātar-yādvānam* 'coming in the morning', *maghādvānam*, *muṣṭvānam* 'thief', *satā-yādvānam* (Kh. I. 3²) 'having a hundred ways', *śruṣṭvānam*, *sa-jitvānam* 'victorious', *sātvānam*, *sa-yādvānam* 'accompanying', *sahādvānam*, *sfkṣvānam* 'corner of the mouth', *hārdvānam* (VS. XXXVIII. 12) 'strengthening hearts'.

I. m. i. *ātharvānā*, *abhi-yūgvānā*, *cikīdvānā* 'wise', *satā-parvānā* 'having a hundred joints', *śikvānā* (TS. II. 5. 12²) 'skilful'. — 2. *grāvānā*. — n. i. *dhānvānā*, *pārvaṇā*. — 2. *snātvānā* (AV.).

D. m. i. *ādhvāne*, *ā-pāscād-daghvāne* 'not staying behind', *kṛtvāne* 'active', *jāsvāne* 'needy', *drūhvāne* 'hostile', *prsthā-yājvāne* 'sacrificing on the ridge', *mādvāne*, *yājvāne*, *vasuvāne* (VS. XXI. 48) 'winning of wealth', *sākvāne* (VS. V. 5) 'skilful', *satā-dhānvāne* (VS. XVI. 29) 'having a hundred bows', *śrutārvāne*, *sātvāne*, *su-kṛtvāne* 'pious', *su-dhānvāne* (VS. XVI. 36), *sthīrā-dhānvāne* 'having a strong bow'. — 2. *ā-rāvne*, *ṛtāvne*, *osisthā-dāvne* (TS. I. 6. 12³) 'giving immediately', *vṛṣa-prayāvne* 'going with stallions', *suta-pāvne* 'Soma-drinker', *su-dāvne* 'giving abundantly', *soma-pāvne*, *sva-dhāvne* 'independent'. — n. i. *turvāvne* 'victory', *dāvāne* 'giving', *dhānvāne* (VS. XVI. 14).

Ab. m. i. *ādhvānas* (VS. XXVI. 1; TS.), *pāka-sūtvanas* 'offering Soma with sincerity'. — 2. *ā-rāvṇas*, *puru-rāvṇas* (VS. III. 48) 'loud-roaring'. — n. i. *dhānvānas* (AV.), *pārvaṇas*.

G. m. i. *ātharvānas*, *ādhvānas*, *ā-yajvānas*, *ā-stīra-yajvānas* 'sacrificing indefatigably', *yājvānas*, *vy-ādhvānas* 'striding through'. — 2. *ā-rāvṇas*, *dadhi-krāvṇas*, *bhūri-dāvṇas*, *yuktā-grāvṇas*, *suta-pāvṇas*, *soma-pāvṇas*; *maghānas*⁴. — n. i. *dhānvānas* 'bow'.

L. m. i. *ātharvāni*, *ādhvāni*, *ṛtāvāni*, *śrutārvāni*, *su-kṛtvāni*. — 2. *satā-dāvni*⁵. — 3. Without ending: *ādhvān*. — n. i. *tūgvāni* 'ford', *pārvaṇi*. — 3. *an-arvān*, *a-parvān*, *dhānvān*, *pārvaṇ* (AV.).

V. m. i. *atharvān* (AV.), *āsva-dāvan* 'giving horses', *dāvan* (AA. V. 2. 2¹³), *maghāvan*, *vasu-dāvan*, *viśvato-dāvan* (SV. I. 5. 2. 1¹) 'giving everywhere', *viśva-dāvan* (AV.) 'giving everything', *satya-satvan* 'truly strong', *satrā-dāvan* 'giving everything', *sahasāvan* 'strong', *suta-pāvan*, *soma-pāvan*, *sva-dāvan* 'having good taste', *sva-dhāvan*, *sva-yāvan* 'going one's own way'. — 2. With *-vas*: *ṛtāvas*, *eva-yāvas* 'going quickly', *prātar-itvas*, *vibhāvas*⁶.

¹ As a masculine.

² Also *sahādvān* and *sāhādvān* from a stem in *-vant*.

³ Once with final vowel lengthened in the Saphiṭa text, *dhānvā*.

⁴ Sometimes to be read as *maghā-vānas*; see LANMAN 534.

⁵ The only example of syncope in the L. of this declension in the RV. (V. 27⁶), where

however the *a* must be metrically restored; there are no examples in the *-an* or *-man* stems, but the AV. has one in the former and three in the latter.

⁶ *khid-vas* (VI. 22⁴) is perhaps best taken as V. of a stem *khid-vāms*; BR. and LANMAN explain it as from *khid-van*. The V. *mātariśvas* is formed as if from *mātariśvan* instead of *mātariśvan*; cp. p. 210, notes ¹⁰ and ¹³.

Du. N. A. V. m. *agrāvānā* 'eating (*advan-*) first', *a-druhvānā* 'not hostile', *rtāvānā*, *grāvānā*, *prātar-yāvānā*, *maghāvānā*, *ratha-yāvānā* 'driving in a car', *śubhra-yāvānā* 'driving stately', *śruṣṭvānā*, *sa-jītvānā*. — With *-au*: *rtāvānau*, *grāvānau* (AV.). — I. m. *grāvabhyām* (AV.). — G. m. *maghōnas*.

Pl. N. V. m. *akṣṇa-yāvānas* 'going across', *dīharvānas*, *an-arvānas*, *ā-yajvānas*, *upa-hdsvānas* 'mocking', *ūrdhvā-grāvānas* 'lifting the pressing stone', *ṛkāvānas*, *rtāvānas*, *grāvānas*, *ghṛta-pāvānas* (VS. VI. 19) 'drinking ghee', *druhvānas*, *nī-kṛtvānas* 'deceitful', *pari-śādvānas* 'besetting', *pāvānas* (TS. III. 2. 85), *prāsthāvānas* 'swift', *prātar-yāvānas*, *maghāvānas*, *raghu-pāvānas*, *vānītvānas* 'demanding', *vasā-pāvānas* (VS. VI. 19) 'drinkers of fat', *śubham-yāvānas*, *śruṣṭvānas*, *sātvānas*, *su-dhānvānas*, *su-śīkvānas* 'shining brightly'. — Weak form for strong: *maghōnas* (VI. 44¹²)².

N. A. n. 1. *dhānvāni*, *pārvāni*, *snātvāni* (AV.). — 2. *dhānva*, *pārva*³; with long final vowel only *pārvā* (AV. XII. 54²).

A. m. 1. *dāhvanas*, *ā-yajvanas*, *druhvanas* (AV.). — 2. *ā-rāvnas*, *evayāvnas*, *grāvnas*, *prātar-yāvnas*; *maghōnas*.

I. m. *dāhvabhis*, *ā-prayutvabhis* 'attentive', *ṛkvabhis*, *eva-yāvabhis*, *grāvabhis*, *prātar-yāvabhis*⁴, *yājvabhis*, *rānvabhis* 'agreeable', *śīkvabhis*, *sātvabhis*, *sanītvabhis* 'bestowers', *sa-yāvabhis*, *su-pra-yāvabhis* 'speeding well', *sva-yīgvabhis* 'allies'. — n. *pātvabhis*, *pārvabhis*, *vivāsvabhis*, *soma-pārvabhis* 'times of Soma offerings'.

D. m. *ātharvabhyas*, *grāvabhyas*, *gharma-pāvabhyas* (VS. XXXVIII. 15) 'drink-ing hot (milk)'⁵. — n. *snāvabhyas* (VS. XXXIX. 10). — Ab. n. *snāvabhyas* (AV.).

G. m. 1. *dāhvanām* (VS. V. 33), *an-arvānām*, *ā-yajvanām*, *sātvānām*. — 2. *grāvnām*, *rārvānām*, *vāja-dāvnām*⁶, *soma-pāvnām*; *maghīnām*. — n. 1. *dhānvānām* (AV.).

L. m. *dāhvasu*, *kṛtvasu*, *grāvāsu* (Kh. I. 12³)⁷, *yājvasu*⁸. — n. *dhānvasu*, *pārvāsu*.

Stems in *-in*, *-min*, *-vin*.

332. The suffixes *-in*, *-min*, *-vin*, which have the sense of 'possessing', are used to form secondary adjectives. The stems in *-in* are very common, those in *-vin* are fairly frequent, numbering nearly twenty, but there is only one in *-min*: *ṛg-min* 'praising'. They are declined in the m. and n. only⁹; but the neuter forms are very rare, amounting to fewer than a dozen altogether. The inflexion presents hardly any irregularities. The vowel of the suffix remains accented throughout¹⁰, and is not liable either to syncope or to lengthening in the G. pl. It is lengthened in the N. sing. m. only¹¹. As in all derivative stems ending in *-n*, the nasal disappears in the N. sing. m. n. and before terminations beginning with consonants.

a. There are a few transition forms to the a-declension starting from the A. sing. m. in *-in-am* understood as *-ina-m*. Such are *paramēsth-ina-m* (AV. XIX. 94) 'most exalted', N. sing. n.; the V. *māhina* and the G. *māhina-sya* from *māh-in* 'mighty', and

¹ From the intensive of *ṇvan*.

² The form *kṛtvāno* in AV. XIX. 355 is a conjecture for the *kṛtvāno* of the Mss.

³ In Pada as well as *Samhitā*.

⁴ Also the supplementary form *maghāvād-bhis*.

⁵ Also the supplementary form *maghāvād-bhyas*.

⁶ The form *sahasra-dāvnām* is read as a f. in I. 17⁵.

⁷ Accented *grāvāsu* in the edition.

⁸ There is also the transfer form *maghāvātsu*.

⁹ They form a special f. stem by adding *-ī*; e. g. from *āvin* 'possessing horses' *āvin-ī*.

¹⁰ Except *irin*, *śākin*, *sārin*, and the compounds *kāru-latin*, *māhā-vajūrin*, *indramedin*, from each of which a single form occurs; also the compounds formed with the negative *a*; e. g. *ā-nāmin*.

¹¹ It would doubtless be lengthened in the N. A. n. pl. also if that form occurred.

the n. pl. *vaninā-ni* (x. 66⁹) from *van-in-* m. 'forest-tree'. The isolated form *mandi-m* (i. 9²) is a transition to the *i*-declension, starting probably from the I. sing. *mandin-ā* 'exhilarating' understood as *mandi-nā*.

Inflexion.

333. All the case-forms are represented in the m., but in the n. the three singular case-forms, N. A., I., and G. only. As only eight or nine n. forms occur, they may most conveniently be enumerated separately:

Sing. n. N. *ā-nāmi* 'unbending', *ubhaya-hastī* 'filling both hands', *tsārī* (AV.) 'hidden', *patatī* 'winged', *vāji* 'vigorous' (Kh. iv. 6³), *sakalyeṣi* (AV.) 'seeking shavings'². I. *kīrīṇā* 'praising', *su-gandhīnā*³ 'fragrant'. G. *pra-hoṣīnas* 'offering oblations'⁴.

The m. forms actually occurring, if made from *hast-in-* 'having hands', would be as follows:

Sing. N. *hastī*. A. *hastinam*. I. *hastīnā*. D. *hastine*. Ab. *hastīnas*. G. *hastīnas*. L. *hastīni*. V. *hastin-*. — Du. N. A. *hastīnā* and *hastīnau*. I. D. *hastībhyām*. G. L. *hastīnos*. — Pl. N. *hastīnas*. A. *hastīnas*. I. *hastībhis*. D. *hastībhyas* (VS. AV.). G. *hastīnām*. L. *hastīṣu*.

a. The forms actually occurring are:

Sing. N. 1. Stems in *-in-* *āhī* 'possessing a hook', *ati-ryādhi* (VS. XXII. 22) 'wounding', *abhya-vartī* 'coming near', *arhi* 'active', *asvi* 'possessed of horses', *irī*⁵ 'powerful', *uj-jeṣi* (VS. XVII. 85) N. of one of the Maruts, *udri* 'abounding in water', *rjipi* 'moving upwards', *rjīṣi* 'receiving the residue of Soma', *ekī* (VS. TS.) 'solitary', *kapardī* 'wearing braided hair', *kīrū-jati*⁶ 'having decayed teeth', *kīmi* 'desirous', *kulīyī* (TS. iv. 1. 9⁶) 'forming a nest', *kevalādi* 'eating by oneself alone', *keṣi* 'having long hair', *krājī* (VS. XVII. 85) 'sporting', *grha-medhi* (VS. XVII. 85) 'performing the domestic sacrifices', *candri* (VS. XX. 37) 'golden', *tsārī* 'hidden', *dyumni* 'majestic', *niṣ-sapi* 'lustful', *paktī* 'cooking the oblation', *patatī* (TS. i. 7. 7²) 'winged', *parame-ṣthi* (VS. VIII. 54) 'most exalted', *pari-panthī* 'waylayer', *prsty-āmayī* 'suffering from a pain in the side', *pra-ghāsi* (VS. XVII. 85) 'voracious', *pra-bhaṅgi* 'destroying', *pra-repani* 'causing to tremble', *bāhu-sardhi* 'relying on his arms', *brahma-cārī* 'practising devotion', *brahma-varcasī* (VS. XXII. 22) 'eminent in sacred knowledge', *bhadra-vādī* 'uttering auspicious cries', *manṣi* 'thoughtful', *manthī* (VS. VII. 18) 'stirred Soma juice', *mandī* 'exhilarating', *marāyī* 'destructive' (?), *mahā-hastī* 'having large hands', *māyī* 'crafty', *medī* 'ally', *rathī* 'possessing a car', *rambhī* 'carrying a crutch', *rukmi* 'adorned with gold', *vajrī* 'armed with a bolt', *varmi* 'mailed', *vaśī* 'having power', *vāji* 'vigorous', *vi-rapṣī* 'copious', *śata-svi* 'having a hundred possessions', *śakī*⁷ 'strong', *śiprī* 'full-cheeked', *śuṣmī* 'roaring', *śloki* 'sounding', *śvaḥni* 'gambler', *ṣoḍaśī* (VS. TS.) 'having sixteen parts', *sārī*⁸ 'hastening', *sahasrī* 'thousandfold', *sāci* 'companion', *somī* 'offering Soma', *svabdi* 'bellowing', *hastī* 'having hands'. — 2. stem in *-min-* *rgmī* 'praising'. — 3. stems in *-vin-* *ā-dvayāvī* 'free from duplicity', *ā-yudhvi*⁸ 'not fighting', *aṣtrāvī* 'obeying the goad', *tarasvi* (VS. XIX. 88) 'bold'.

A. 1. *atrinam* 'devourer', *adhi-kalpīnam* (VS. XXX. 18) 'gamble-manager',

¹ Instead of *vanin-as*, probably due to the metre.

² The Pada text reads *sakalya-eṣi*; but the Paippalāda recension has the better reading *sakalyeṣu* 'among the shavings': see WHITNEY's note on AV. I. 25².

³ But this form might be from *su-gandhi-*.

⁴ The isolated form *krudhmī* (VII. 56⁸) agreeing with *mānāmsi* is a N. pl. n. of a stem *krudh-mi-*, rather than of *krudh-min-* 'angry'.

⁵ With abnormal accent.

⁶ Accented like a Bahuvrīhi.

⁷ Thus accented VS. XVII. 85, but *śakī* RV. I. 51⁸: the latter is probably an error as the suffix is accented in the three other forms *śakīnam*, *śakīne*, *śakīnas*.

⁸ BÖHTLINGK (pw.) regards this as a gerund: *ā-yud-dhvi* 'without fighting'.

abhi-praśṇinam (VS. xxx. 10) 'inquisitive', *abhi-mātṇam* 'insidious', *arkṇam* 'praising', *ava-krakṣṇam* 'rushing down', *ā-vājinam* 'a bad horse', *aśvinam*, *ādārṇam* 'breaking open', *āyṇam* (TS. II. 4. 7¹) 'hurrying up', *iṣṇinam* 'speeding', *uktha-saṃśṇam* 'uttering verses', *ukthṇam* 'praising', *udrṇam*, *rjṣṇam*², *kapardṇam*, *karambhṇam* 'possessing gruel', *kalpṇam* (VS. xxx. 18) 'designing', *kalmalikṇam* 'flaming', *kāmṇam*, *kārṇam* 'singing', *kulāyṇam*, *kūcid-arthṇam* 'striving to get anywhere', *catṇam* 'lurking', *jana-vādṇam* (VS. xxx. 17) 'prattler', *tri-śṇinam* (VS. xxx. 14) 'having a threefold footing', *dyumnṇam*, *dhanṇam* 'wealthy', *nī-yayṇam*² 'passing over', *pakṣṇam* 'winged', *patatrṇam* (VS. xix. 10), *pari-panthṇam*, *pīṭha-sarpṇam* (VS. xxx. 21) 'cripple', *putrṇam* 'possessing sons', *purīṣṇam* 'possessing land', *pra-vādṇam* (VS. xxx. 13) 'speaking pleasantly', *praśṇinam* (VS. xxx. 10) 'questioner', *bahu-vādṇam* (VS. xxx. 19) 'talkative', *manṣṇam*, *manthṇam*, *mandṇam*³, *manyu-śāṇam* 'pressing Soma with zeal', *māyṇam*, *medṇam* (TS. IV. 7. 104), *rathṇam*, *vaiṣṇa-nartṇam* (VS. xxx. 21) 'pole-dancer', *vajrṇam*, *vanṇam* 'bountiful', *vanṇam* 'forest tree', *vayāṇam* 'ramifying', *varcinam* N. of a demon, *vājinam*, *vi-rapṣṇam*, *vi-śṇinam* (VS. xxiii. 29) 'wetting', *śata-gvṇam* 'hundredfold', *śatṇam* 'hundredfold', *śakṇam*, *śuṣṇam*, *śrṅgṇam* 'horned', *śvanṇam* (VS. xxx. 7) 'keeping dogs', *sahasra-poṣṇam* 'thriving a thousandfold', *sahasrṇam*. — 3. *ā-dvayāvinam*, *ubhayāvinam* 'partaking of both', *tarasvinam*, *namasvinam* 'reverential', *māyāvinam* 'employing deceit', *medhāvinam* (VS. xxxii. 14) 'possessed of wisdom', *rakṣasvinam* 'demoniacal'.

I. 1. *arcinā* 'shining', *aśvinā*, *kimtṇā* 'evil spirit', *kīrinā* 'praising'⁴, *ballnā* (TS. III. 3. 8⁵) 'strong', *mandṇā*, *mahā-vaṭūrṇā*⁵ 'very wide', *vaṭūrṇā* 'wide', *vājṇā*. — 3. *rakṣasvinā*.

D. 1. *abhyā-varṇine*, *a-mitrṇine* 'hostile', *ava-bhedṇine* (VS. xvi. 34) 'splitting', *ā-tatāyṇine* (VS. xvi. 18) 'having one's bow drawn', *ā-yudhṇine* (VS. xvi. 36) 'warrior', *upa-vītṇine* (VS. xvi. 17) 'wearing the sacred cord', *uṣṇṇine* (VS. xvi. 22) 'wearing a turban', *kapardṇine*, *kavacṇine* (VS. xvi. 35) 'mailed', *kārṇine*, *kimtṇine*, *tantrāyṇine* (VS. xxxviii. 12) 'drawing out rays', *nī-vyādhṇine* (VS. xvi. 20) 'piercing', *nī-śaṅgṇine* (VS. xvi. 20) 'sword-bearer', *pra-sakṣṇine* 'victorious', *bilṇine* (VS. xvi. 35) 'having a helmet', *bhāmṇine* 'angry', *manṣṇine*, *mantrṇine* (VS. xvi. 19) 'wise', *mandṇine*, *mahṇine* 'mighty', *rathṇine*, *vajrṇine*, *varāthṇine* (VS. xvi. 35) 'wearing armour', *varṇine* (VS.), *vi-naṣṇine* (VS. ix. 20) 'vanishing', *vi-rapṣṇine*, *vy-aśnuv-ṇine*⁶ (VS. xii. 32) a genius of food, *vyādhṇine* (VS. xvi. 18) 'piercer', *śakṇine*, *śiprṇine*, *śuṣṇine*, *śoḍaṣṇine* (VS. viii. 33), *sv-āyudhṇine* (VS. xvi. 36) 'having good weapons'. — 3. *rakṣasvinine*.

Ab. 1. *abhi-prabhaṅgṇas* 'breaking completely', *patatrṇas*, *manthṇas* (TS. VS. xiii. 57), *śomṇas*.

G. 1. *arthṇas*, *rjṣṇas*, *kapardṇas* (TS. VS. xvi. 10), *dhanṇas*, *patatrṇas* (TS. IV. 7. 13¹), *parṇas* 'winged', *pra-gardhṇas* 'pressing onwards', *bhūri-poṣṇas* 'much-nourishing', *manthṇas* (VS. vii. 18), *mandṇas*, *māyṇas*, *ratṇas* 'possessing gifts', *rasṇas* 'juicy', *retṇas*⁷ 'abounding in seed', *vajrṇas*, *vanṇas* 'bountiful', *vanṇas* 'forest tree', *varcinas*, *vājṇas*, *vi-rapṣṇas*, *vīlu-harṣṇas*

¹ *rjṣṇam* in I. 32⁶ is possibly a metrically shortened form for *rjṣṇam*: cp. LANMAN 543².

² As this compound occurs only once beside the simple adj. *yayī-*, which occurs several times, the former is perhaps a transfer from the *i*-declension.

³ *mandṇam* (I. 92) is probably a transition form; but BR. regard it as a contraction in pronunciation of *mandṇam*.

⁴ GRASSMANN in I. 100⁹ proposes to read *kīrinine*.

⁵ Accented like *Bahuvrīhi*; but cp. p. 154⁵.

⁶ Formed from the present stem of *vaś-*: *vi-aś-nuv-in-*.

⁷ From *rīta-* for *rītas-* 'seed'.

'refractory', *vrandīnas* 'becoming soft', *śatīnas*, *śuśmīnas*, *śṛṅgīnas*, *sahasrīnas*, *somīnas*. — 3. *d-dvayāvinas*, *dvayāvinas* 'double-dealing', *namasvinas*.

L. 1. *dvīpīni* (AV.) 'leopard', *parameśhīni* (AV.), *brahma-cārīṇi* (AV.), *māyīni*, *vājīni*, *somīni*.

V. 1. *dnā-bhayin* 'fearless', *abhyā-vartin* (VS. XII. 7), *amatrin* 'having a large drinking vessel', *ṛjīpin*, *ṛjīšin*, *tuci-kārmin* 'working powerfully', *pra-pathin* 'roaming on distant paths', *yakṣin* 'living', *vajrin*, *vājīn*, *virāpin*, *śavasin* 'mighty', *śiprin*, *śuśmin*, *sahasin* 'mighty'. — 3. *abhayatin*.

Du. N. A. V. 1. *āśvinā*, V. *āśvinā* and *āśvinā*, *kumārīṇā* 'having children', *keśinā*, V. *pajra-hoṣinā* 'having rich oblations', *parīṇā*, *putrīṇā*, *purīṣinā*, *pra-sakṣinā*, *manthīnā*, V. *māyīnā*, *vajrīnā*, *vājīnā*, V. *vājīnā*, *vī-ghanīnā* 'slaying', *śuśmīnā*, *sarathīnā* (VS. XXIX. 7; TS.) 'driving in the same car', *sāma-cārīṇā* (Kh. III. 22⁵) 'faring with chants'. — 3. *māyāvinā*. — Forms with *-au*: *āśvinau*, V. *āśvinau* and *āśvinau*, *patatrīṇau* (VS. XVIII. 52), *vājīnau*.

I. *āśvibhyām*, *Indra-medhīyām* (AV.) 'whose ally is Indra'. — D. *āśvibhyām*. — G. *āśvīnos*. — L. *āśvīnos*.

Pl. N. V. 1. *anṅkuśīnas* 'having a hook', *atrinās*, *arkīnas*, *arcīnas*, *arthīnas*, *avarokīnas* (VS. XXIV. 6) 'brilliant', *iśmīnas*, *ukthīnas*, *upa-mantrinās* 'persuading', *ṛjīṣīnas*, *kafardīnas*, *kabandhīnas* 'bearing casks', *kāmīnas*, *kārīnas*, *kūrīnas*, *kṛṣaṇīnas* 'adorned with pearls', *keśīnas*, *khādīnas* 'adorned with rings', *gaṇīnas* (TS. I. 4. 11¹) 'having attendants', *gāthīnas* 'singers', *gāyatrīnas* 'singers of hymns', *gharmīnas* 'preparing the Gharma offering', *daśagvīnas* 'tenfold', *drapsīnas* 'falling in drops', *dhūmīnas* 'smoking', *ni-kārīnas* (TS. VS. XXVII. 4) 'injurers', *ni-todīnas* 'piercing', *ni-rāmīnas* 'lurking', *ni-saṅgīnas*, *pakṣīnas*, *patatrīnas*, *pari-panthīnas*, *pari-parīnas* (VS. IV. 34) 'adversaries', *parīṇas*, *pāśīnas* 'laying snares', *purīṣīnas*, *pra-kṛdīnas* 'sporting', *pra-sakṣīnas*, *balīnas*, *manīṣīnas*, *mandīnas*, *mahīnas*, *māyīnas*, *medīnas*, *rathīnas*, *vanīnas* 'bountiful', *vanīnas* 'forest trees', *varmīnas*, *vājīnas*, *vī-rapśīnas*, *vī-rokṣīnas* 'brilliant', *viśānīnas* 'holding horns' (a people), *vrata-cārīnas* 'performing vows', *śatagvīnas*, *śatīnas*, *śakīnas*, *śuśmīnas*, *sahasrīnas*, *somīnas*, *svānīnas* 'resounding', *hastīnas*, *hiraṇīnas* 'golden'. — 2. *ṛgmīnas*. — 3. *tarasvīnas*, *dvayāvinas*, *dhṛṣṭadvīnas* 'bold', *namasvīnas*, *māyāvinas*.

A. 1. *atrinās*, *a-rājīnas* 'lacking splendour', *arthīnas*, *āśvīnas*, *uktha-āmsīnas*, *kāmīnas*, *kārīnas*, *grathīnas* 'false', *dyumnīnas*, *pakṣīnas*, *pra-ghāsīnas* (VS. III. 44), *bhāmīnas*, *mandīnas*, *māyīnas*, *mitrīnas* 'befriended', *rathīnas*, *vanīnas* 'bountiful', *vanīnas* 'forest trees', *vājīnas*, *vrandīnas*, *sahasrīnas*, *somīnas*, *svānīnas* 'resounding', *hastīnas* (VS. XXIV. 29), *hiraṇīnas*. — 3. *rakṣasvīnas*.

I. 1. *āśvibhis*, *keśibhis*, *ni-saṅgibhis*, *patatrībhis*, *manīṣibhis*, *mandībhis*, *rukmiḥibhis*, *vājībhis*, *śuśmibhis*, *hastībhis*. — 2. *ṛgmibhis*.

D. 1. *ṛta-vādībhyas* (VS. V. 7) 'speaking the truth', *krādībhyas* (VS. XXIV. 16), *grha-medhībhyas* (VS. XXIV. 16), *dhanvayībhyas* (VS. XVI. 22) 'carrying a bow', *rathībhyas* (VS. XVI. 26), *śikhībhyas* (AV.) 'peaked', *śvanībhyas* (VS. XVI. 27), *śṛkāyībhyas* (VS. XVI. 21) 'having a spear', *svadhāyībhyas* (VS. XIX. 36) 'owning the Svadhā'.

G. 1. *kārīṇām*, *māyīṇām*, *vaśīṇām* (AV.), *vājīṇām*, *śṛṅgīṇām*. — 3. *stukā-vīṇām* 'shaggy'. — L. 1. *khādīṣu*, *dvarīṣu* 'obstructing', *hastīṣu* (AV.).

4. Labial Stems.

a. Stems in (radical) -p.

334. These stems are inflected alike in the masculine and feminine, there being no neuters. All the monosyllables are feminine substantives.

* According to LANMAN 544 the *-ā* forms occur 369 times, the *-au* forms 32 times.

They are: *āp-* 'water', *kīp-* 'beauty', *kṣāp-* 'night', *kṣīp-* 'finger', *rīp-* 'deceit', *rūp-* 'earth', *vīp-*¹ 'rod'. Feminine are also the compounds *ā-tāp-* 'heating', *pāti-rīp-* 'deceiving a husband', *vi-śāp-* 'summit', *ṛta-sāp-* 'performing worship'. All other compound stems are masculine. They are: *agni-tāp-* 'enjoying the warmth of fire', *abhī-lāpa-lāp-*² (AV.) 'excessively whimpering', *asu-tīp-*³ 'delighting in lives', *keta-sāp-* 'obeying the will (of another)', *pari-rāp-* 'crying around', *paśu-tīp-*³ 'delighting in herds', *pra-sīp-*⁴ 'slumbering', *ṛity-āp-* 'having streaming (*ṛiti-*) water'.

a. The distinction of strong and weak forms appears in *āp-* and its compound *ṛity-āp-*, as well as in the two compounds of *sav-* 'serve', *ṛta-sāp-* and *keta-sāp-*. The strong form *āpas* is used a few times in the A. pl., but the long vowel in *pari-rāpas* as A. pl. is due to the metre; on the other hand, the weak form *apās* appears twice in the AV. as N. pl.

b. The A. pl. *apās* is nearly always accented on the ending as a weak case; *kṣapās* similarly appears two or three times, and *vīpās* once.

c. No N. sing. m. or f. occurs, but a n. transition form once appears in this case: *viśāpa-m* (IX. 113¹⁰), a form which doubtless started from the A. sing. f. *viśāp-am*. The n. pl. of the same transition stem occurs once as *viśāpāḥ* (VIII. 80⁵). Two other transition forms are *kṣapābhis* and *kṣipābhis*.

Inflexion.

335. The forms actually occurring are the following:

Sing. A. m. *paśu-tīpam*. — f. *vi-śāpam*: — I. m. *vīpā* 'priest'. — f. *apā*, *kṛpā*, *kṣapā*, *vīpā*. — Ab. f. *apās*; *ā-tāpas*, *vi-śāpas*. — G. m. *vīpas*⁵. — f. *apās*, *kṣapās*, *rīpās*, *rupās*. — L. f. *vi-śāpi*.

Du. N. m. *ṛity-āpāḥ*; *asu-tīpau*⁶.

Pl. N. m. *ṛta-sāpas*, *keta-sāpas*, V. *ṛiti-āpas*; *vīpas*; *agni-tāpas*, *abhī-lāpa-lāpas* (AV.), *asu-tīpas*, *pra-sīpas*. — f. *āpas*, V. *āpas*, *ṛta-sāpas*; *kṣīpas*, *vīpas*, *rīpas*; *pāti-rīpas*. The A. form *apās* occurs twice in the AV. for the N.⁷

A. m. *asu-tīpas*, *pari-rāpas*⁸. — f. *apās* and *āpas*⁹, *kṣapās* and *kṣāpas*¹⁰, *vīpās* and *vīpas*¹¹, *rīpas*.

I. f. *adbhis*¹². — D. f. *adbhyās*¹² (VS. VI. 9). — Ab. f. *adbhyās*¹². — G. m. *vīpām*. — f. *apām*¹³, *kṣapām*, *vīpām*. — L. f. *apsū*¹⁴.

b. Stems in (radical) -bh.

336. Both masculines and feminines occur in this declension, but there are no neuters. The stems comprise five monosyllables formed from roots, together with compounds of three of the latter (*grabh-*, *śubh-*, *stubbh-*), and *kakūbbh-*. The stems are: *kṣūbbh-* f. 'push', *gṛbbh-* f. 'seizing', *nābbh-* f. 'destroyer', *śūbbh-* f. 'splendour', *stībbh-* adj. 'praising', f. 'praise'; *jīva-gṛbbh-* m. 'capturing alive', 'bailiff', *sute-gṛbbh-* 'taking hold of the Soma', *syūma-gṛbbh-* 'seizing the

¹ *vīp-* as an adjective is used as a m. also.

² An irregular intensive formation.

³ Cp. KLUGE, KZ. 25, 311f.

⁴ From *svap-* 'sleep'.

⁵ With irregular accent.

⁶ Cp. LANMAN 482 (middle).

⁷ There is also the transition form in the n. *vi-śāpā*.

⁸ Metrical for *pari-rāpas*, which is the reading of the Pada text in II. 233¹⁴; see RPr. IX. 26.

⁹ *apās* is the regular form occurring 152 times in the RV. and 26 times in the AV. The strong form *āpas* is used half a dozen

times in books I and X of the RV., and 16 times in the AV.; it also occurs in Kh. III. 9.

¹⁰ *kṣāpas* 6 or 8 times in RV., *kṣapās* 2 or 3 times.

¹¹ *vīpas* thrice, *vīpās* once in RV.

¹² By dissimilation for **ab-bhis*, **ab-bhyās*; cp. JOHANSSON, IF. 4, 134—146. See LANMAN 483. There are also the two transfer forms *kṣapābhis* and *kṣipābhis*, each occurring once.

¹³ On the metrical value of *apām* see LANMAN 484 (top).

¹⁴ BR. regard *apāsu* in VIII. 4¹⁴ as = *apsū* with inserted -a-. See LANMAN 484.

reins'; *rathe-sūbh-* 'flying along in a car'; *anu-sūbh-* f. 'after-praise', a metre, *ṛta-sūbh-* 'praising duly', *tri-sūbh-* 'triple praise', a metre, *pari-sūbh-* 'exulting on every side', *saṃ-stūbh-* (VS.) 'shout of joy', a metre, *gharma-stūbh-* 'shouting in the heat', *chandaḥ-stūbh-* 'praising in hymns', *vr̥ṣa-stūbh-* 'calling aloud', *su-sūbh-* 'uttering a shrill cry'; *kakūbh-* f. 'peak', *tri-kakūbh-* 'three-pointed'.

a. The distinction of strong and weak forms does not appear except in the N. and A. pl. of *nābh-*. The inflexion of these stems is incompletely represented, there being no dual forms, and no plural forms the endings of which begin with a consonant.

Inflection.

337. The forms occurring are:

Sing. N. m. *stūp*; *tri-kakūp*. — f. *anu-stūp* (VS. AV.), *anu-sūp* (TS. v. 2. 11¹), *tri-stūp*; *kakūp* (VS. AV.).

A. m. *rathe-sūbhām*, *sutegbhām*. — f. *gṛbhām*, *sūbhām*; *ṛta-stūbhām*, *anu-sūbhām*, *tri-sūbhām*; *kakūbhām*.

I. m. *stūbhā*; *su-sūbhā*. — f. *kṣubhā*, *gṛbhā*, *sūbhā*; *anu-sūbhā*, *tri-sūbhā* (VS. xvii. 34; TS. ii. 2. 4²); *kakūbhā* (VS. xxviii. 44).

D. m. *gharma-stūbhe*, *syāma-gṛbhe*. — f. *sūbhe* (AV. VS. xxx. 7); *anu-sūbhe* (VS. xxiv. 12), *tri-sūbhe* (VS. xxiv. 12); *kakūbhe* (VS. xxiv. 13).

Ab. m. *jīva-gṛbhas*. — f. *gṛbhās* (VS. xxi. 43); *anu-sūbhās* (VS. xiii. 54), *tri-sūbhās* (AV.).

G. m. *su-sūbhās*. — f. *sūbhās*¹ (in *sūbhās pāti*, du. N. A. and *sūbhās pāti*, V.).

L. f. *tri-sūbhī* (VS. xxxviii. 18); *kakūbhī* (TS. iii. 3. 9²; VS. xv. 4).

Pl. N. m. *chandaḥ-stūbhas*, *vr̥ṣa-stūbhas*, *pari-sūbhas*, *su-sūbhas*. — f. *nābhas*², *sūbhas*, *stūbhas*.

A. f. *nābhas*, *stūbhas*; *tri-sūbhas*, *pari-sūbhas*; *kakūbhas*.

G. f. *kakūbhām*.

c. Stems in -m.

338. There are only about half a dozen stems in -m which among them muster a few more than a dozen forms. All are monosyllables except a compound of *nam-* 'bend'. Neuters are *sām-* 'happiness' and perhaps *dām-* 'house'. A possible m. is *him-* 'cold'; and there are four feminines: *kṣām-*, *gām-*, and *jām-*, all meaning 'earth', and *saṃ-nām-* (AV.) 'favour'. Strong and weak forms are distinguished in *kṣām-*, which lengthens the vowel in the strong cases, and syncopates it in one of the two weak cases occurring; *gām-* and *jām-* are found in weak cases only, where they syncopate the vowel. The forms occurring are the following:

Sing. N. A. n. *sām*. — I. f. *kṣamā*, *jāmā*; m. *him-ā*³. — Ab. f. *kṣmās*, *gmās*, *jāmās*. — G. f. *gmās*, *jāmās*⁴; n. *dām*⁵. — L. f. *kṣāmī*⁶. — Du. N. f. *kṣāmā*, *dyāvā-kṣāmā* 'heaven and earth'. — Pl. N. f. *kṣāmas*; *saṃ-nāmas* (AV.). — G. n. *damām*.

¹ The form *dābhas* in v. 19⁴ is regarded by BR. and GRASSMANN as N. sing. m. 'destroyer'. LANMAN 485 thinks it may be a G. sing. f. with wrong accent.

² Strong form.

³ This is the only form, occurring twice, from a possible stem *him-*, beside *himēna*, from *himā*. It might, however, be an I. from the latter stem. Cp. 372.

⁴ Cp. BRUGMANN, Grundriss 2, 580.

⁵ For **dām-s* (like *d-gan* for **d-gam-s*) occurring only in the expressions *pātiṛ dām* and *pātiṛ dām* and equivalent to *dām-pātiḥ* and *dām-pāti* at the end of a triṣubh line. Cp. BRUGMANN, Grundriss 2, 453.

⁶ With irregular accent; cp. above 94 a.

5. Stems in Sibilants.

i. a. Stems in radical *s* and *ṣ*.

339. In radical stems ending in *s* and *ṣ*, the sibilants are identical in origin, both being alike etymologically based on the dental *s*, which remains after *ā*, but is cerebralized after other vowels and after *k*. In the RV. there are of radical *s*-stems some 40 derived from about 15 roots; of radical *ṣ*-stems, some 50 derived from about 15 roots; in both groups taken together there are nearly 20 monosyllabic stems, the rest being compounds. Masculine and feminine stems are about equally numerous; but there are altogether only 7 or 8 neuters.

a. The distinction between strong and weak forms appears in three words: *pīmāns* and *pums*- 'male'; *nās*- and *nas*- 'nose'; *uktha-śās*- and *uktha-śas*- 'uttering verses'. The A. pl. has the accentuation of weak stems in the masculines *jñās-ās*, *pūṃs-ās*, *mās-ās* and in the feminines *iṣ-ās*, *uṣ-ās*, *diviṣ-ās*.

b. The stem *ās*- 'face' is supplemented in its inflexion by the *an*- stem *ās-ān*; the stem *iṣ*- is supplemented before consonant endings by *iṣ-ī*; and *dīs*- 'fore-arm' is supplemented by *doṣ-ān* in the dual form *doṣānī* (AV. IX. 77).

c. Transitions to the *a*- or *ā*-declension appear in forms made from *ās*- 'face', *iṣ*- 'refreshment', *kās*- 'cough', *nās*- 'nose', *mās*- 'month', *āśās*- 'hope', *nī-miṣ*- 'winking'. 1. From *ās*-, beside and probably through the influence of the I. sing. *ās-ā*, is formed the adv. *āsaya* 'before the face of' (as from a stem *āsā*, and with adverbial shift of accent instead of **āsāyā*). — 2. Forms like G. *iṣ-ās* gave rise to *iṣ-ā-m*; and the supplementary stem *iṣā*- probably started from the I. sing. *iṣ-ā*, which itself was probably due to *iṣ*- the form assumed by *iṣ*- before *bh*- endings; the stem *iṣ*- further shows a transition to the *i*- declension in the D. *iṣāye*. — 3. From *kās*- 'cough' there is the transition V. *kāse* (AV.). — 4. The strong dual form *nās-ā* furnished a transition to an *ā*-stem, from which is formed the dual *nāse* (AV.). — 5. As *pād-am* gave rise to a new N. *pāda-s*, so from *mās-am* arose the new stem *māsa*-, from which are formed the N. sing. *māsa-s* and the A. pl. *māsān*. — 6. In the RV. the stem *āśās*- alone is used; but in the AV. appears the A. *āśām* (perhaps a contraction for *āśāsam*) which, understood as *āśā-m*, was probably the starting point of the *āśā*-, the only stem in the later language. — 7. From *nī-miṣ*- 'winking' there appear, beside the regular compound forms A. *ā-nimiṣ-am*, I. *ā-nimiṣ-ā* f. 'non-winking', the transition forms N. *a-nimiṣā-s*, A. *a-nimiṣā-m*, I. *a-nimiṣeta*, N. pl. *a-nimiṣās*, adj. 'unwinking', with the regular Bahuvrihi accent (90 B c).

Inflexion.

340. In the N. sing. the sibilant is of course dropped if preceded by a consonant, as *an-āk* 'eyeless', *pīmān* 'man'. Otherwise *s* remains, while *ṣ* becomes *t*². Before *bh*- endings, *s* becomes *d* in two forms which occur (*mād-bhīs*, *mād-bhyās*)³ and *r* in the only other one (*dor-bhyām*); while *ṣ* becomes *ḍ* in the only example occurring (*vi-prīḍ-bhīs*).

The forms actually occurring, if made from *mās*-⁴ m. 'month' as an *s*-stem, and from *diviṣ*- f. 'hatred' as a *ṣ*-stem, would be as follows:

Sing. N.⁵ *mās*; *diviṣ*. A. *māsam*; *diviṣam*. I. *māśā*; *diviṣā*. D. *māśe*; *diviṣe*. Ab. *māsās*; *diviṣās*. G. *māsās*; *diviṣās*. L. *māsi*; *diviṣi*. — Du. N. A. *māsā*; *diviṣā*. G. *māsós*. L. *māsós* (AV. TS.). — Pl. N. *māsas*; *diviṣas*. A. *māsās*; *diviṣas* and *diviṣās*. I. *mādbhīs*; *diviḍbhīs*. D. *mādbhyās* (AV.). Ab. *mādbhyās* (AV.). G. *māsām*; *diviṣām*. L. *māssī* (AV.).

The forms actually occurring are:

¹ As *kṣāp*- and *kṣip*- by *kṣapā*- and *kṣipā*- respectively.

² It becomes *k* only in the n. form *dadhīk* 'boldly', used as an adv. from *dadhīṣ*-, if the word is derived from *dhrīṣ*- 'be bold'; but the word is perhaps more probably derived from *dhrī*- 'be firm', see BR. s. v. *dadhīk*, and cp. BARTHOLOMAE, IF. 12, Anzeiger p. 28.

³ Cp. J. SCHMIDT, KZ. 26, 340.

⁴ In this word (derived from *mā*- 'measure') the *s* is really secondary, probably representing the suffix *-as* (*mās*- = *mā-as*-); cp. BRUGMANN, Grundriss 2, p. 398.

⁵ The only V. occurring is *pumas*.

Sing. N. 1. m. *pūmān*¹ 'male'; *caṇḍrī-mās* 'moon', *dūrī-bhās*² 'shining to a distance', *su-dīs*³ 'worshipping well'. — f. *ī-jñās* 'having no kindred', *ā-sīs*⁴ 'prayer'. — n. *bhās* 'light', *mās* 'flesh'; *dīs* 'arm', *yās* 'welfare', *saṃ-yās* 'luck and welfare'. — 2. m. *an-āk*⁵ 'blind', *adhamāna-dvī*⁶ 'hating the insolent'. — f. *vi-prīṭ* (AV.) 'drop'.

A. 1. m. *māsam* 'month', *pūmāmsam*; *a-yāsam* 'dexterous', *uktha-sāsam*⁷ 'uttering verses', *su-dāsam*, *su-bhāsam* 'shining beautifully', *sr-āsīsam*⁸ 'well-praising', *sv-āsam* 'fair-mouthed'. — f. *kāsam*⁹ (AV.) 'cough'; *ā-sīsam*¹⁰, *prā-sīsam*¹¹ 'precept'. — 2. m. *ghṛta-prīṣam* 'sprinkling ghee', *jara-dvīsam* 'hating decrepitude', *brahma-dvīsam* 'hating sacred knowledge', *vīśvā-pīṣam* 'all-nourishing'. — f. *īṣam* 'refreshment', *dvīṣam* 'hatred', *pīṣam* 'satiation'; *d-nimīṣam* 'non-winking', *doṣaṇī-śrīṣam* (AV.) 'leaning on the arm', *hṛdaya-śrīṣam* (AV.) 'clinging to the heart'. Also the adverbial A. *ā-ry-uṣām* (AV.) 'till the dawn'. — n. *dadhīk* 'boldly' as adv.

I. 1. m. *māsā*. — f. *kāsā* (AV.), *nasā* (AV.) 'nose', *sāsā* 'ruler'¹⁰; *abhi-sāsā*¹¹ 'blame', *ava-sāsā* (AV.) 'wrong desire', *ā-sāsā* 'hope', *ā-sīṣā*, *niḥ-sāsā* 'blame', *parā-sāsā* (AV.) 'calumny', *prā-sīṣā* (AV. VS.). — n. *āsā* 'mouth', *bhāsā*. — 2. m. *viśva-pīṣā*¹². — f. *īṣā*, *tvīṣā* 'excitement'; *d-nimīṣā*, *prā-ry-ṣā* (AV. TS.) 'rainy season', *preṣā*¹³ 'pressure'. — n. *ghṛta-prīṣā*.

D. 1. m. *pūṃs* (AV.); *su-dāse*. — n. *bhās* (VS. XIII. 39). — 2. m. *ī-prā-yuṣe*¹⁴ 'not careless'; *d-ri-dvīse* (AV.) 'for non-enmity', *ryi-dvīse* 'hating the seers', *brahma-dvīse*; *gar-īse* 'wishing for cows', *paśu-īse* 'wishing for cattle'; *sākam-īṣe*¹⁵ 'sprinkling together'. — f. *īṣ*¹⁰, *tvīṣ*, *pīṣ*, *riṣ* 'injury', *preṣe* (VS. v. 7).

Ab. 1. m. *pūṃsās*. — f. *kāsās* (AV.) — n. *āsās*. — 2. f. *īṣās*, *tvīṣās*, *dviṣās*, *riṣās*; *abhi-śrīṣās* 'ligature', *nī-mīṣās* 'winking'.

G. 1. m. *pūṃsās*; *a-sāsās* 'not blessing', *su-dāsās*, *sr-āsās*. — f. *ā-sīṣās* (TS. IV. 6.6³). — 2. m. *śrīṣa-ry-ṣās*¹⁷ a man's name. — f. *īṣās*, *uṣās* 'dawn', *dviṣās*, *pīṣās*; *abhra-prīṣās* 'sprinkling of the clouds', *nī-mīṣās*.

L. 1. m. *pūṃsi*, *māsi*. — f. *upāsi* 'in the lap', *nasī* (VS.); *ā-sīsi* (AV.), *prā-sīsi* (AV.). — 2. f. *nī-mīsi*, *prā-ry-si*, *ry-īsi* 'dawn'.

V. m. *pumas*¹⁸.

Du. N. A. 1. m. *uktha-sāsā*¹⁹, *sūryā-māsā*²⁰ 'sun and moon'. — f. *nāsā*²¹. — I. 1. n. *dorbhyām* (VS. XXV. 3). — G. 1. f. *nasās*. — L. 1. f. *nasās* (AV. TS.).

Pl. N. 1. m. *a-yāsas*, V. *ayāsas*, *uktha-sāsas*¹⁹, *su-saṃsāsas*²² (AV.) 'well-directing'. — f. *ā-sāsas*; *ā-sīṣas*, *prā-sīṣas*, *vi-sīṣas* (AV.) 'explanations',

¹ On the Sandhi of this N. see LANMAN 495¹.

² See LANMAN 495¹.

³ There are also the transition forms *māso-s* and *a-nimīṣā-s*.

⁴ The root in *ā-sīs* and *prā-sīṣ*, being a reduced form of *śās* 'order', is here treated as belonging to the *s*-class.

⁵ From *an-ākṣ* 'eyeless'.

⁶ The N. of *īṣ* would be **īṣ*; its place is supplied by the extended form *īṣā*.

⁷ Strong stem from *śas* = *saṃs* 'proclaim'.

⁸ Accented *kāsām* (AV. v. 22¹¹).

⁹ Also the transition forms *a-nimīṣām* and *āsām* (AV.).

¹⁰ Cp. LANMAN 495 (bottom).

¹¹ From *śas* = *saṃs* 'proclaim'.

¹² There is also the transition form *a-nimīṣṭa*.

¹³ Accented thus as a monosyllabic stem instead of *preṣā* (= *prā-īṣ-ā*).

¹⁴ From *prā-yu-* 'separate' with *s* as root determinative.

¹⁵ Perhaps also *āram-īse* (VIII. 46¹⁷) 'hastening near', Pada *āram īse*; cp. LANMAN 496¹.

¹⁶ Also the transfer to the *i*-declension *īṣāye*.

¹⁷ In a compound vocative with *napāt*.

¹⁸ In the f. are found the transfers to the *ā*-declension *īṣe* and *kāse* (AV.).

¹⁹ Strong forms; Pp. *uktha-sāsā*, *-sāsas*.

²⁰ This might be from the transition stem *-māsā-*.

²¹ There is also the transition form *nāse* (AV.).

²² There are also the transition forms *māsās*, *a-nimīṣās*.

saṁ-śīśas (AV.) 'directions'; *vi-srśas*¹ (AV.) 'falling apart', *su-srśas* (AV.) 'falling off easily', *svayam-srśas* (AV.) 'dropping spontaneously'. — 2. m. *mākṣas* 'flies', *mūśas* 'mice'; *anyta-dvīśas* 'persecuting untruth', V. *a-saca-dvīśas* 'hating non-worshippers', *gav-īśas*, *ghṛta-prīśas*, *pari-prīśas* 'sprinkling', *bṛhad-ūkṣas* 'shedding copiously', *brahma-dvīśas*, *yajña-mūśas* (TS. III. 5. 4¹) 'sacrifice stealer', *vāta-tvīśas* 'having the impetuosity of the wind'. — f. *īśas*, *tvīśas*, *pṛkṣas*; *ān-ā-dhīśas* (AV.) 'not checking', *ghṛta-prīśas*, *nī-mīśas* (AV.), *nemān-īśas*² 'following guidance', *pati-dvīśas* 'hating her husband', *vy-īśas* (AV.), *saṁ-īśas* 'darts', *sākam-ūkṣas*, *su-pṛkṣas* 'abounding with food'.

A. 1. m. *jñāsās* 'relatives', *pūṁsās*, *māsās*³; *an-āsas* 'faceless', *ān-ūrādhva-bhāsas* 'whose splendour does not rise', *a-yāsas*, *a-śāsas*, *hrīsv-āsas* 'throwing into the heart'. — f. *ā-śāsas*; *ā-śīśas*, *pra-śīśas*. — 2. m. *brahma-dvīśas*. — f. *īśas* and *īśās*⁴, *uśās*, *dvīśas* and *dvīśās*⁵, *pṛkṣas*; *camrīśas*⁶, *vi-prīśas* (AV.).

I. 1. m. *mādbhis*. — 2. f. *vi-prūdbhis*⁷ (VS.). — D. 1. m. *mādbhyās* (AV.). — Ab. 1. m. *mādbhyās* (AV.). — G. 1. m. *pūṁsām* (AV.), *māsām*, *vasām*⁸ 'abodes'; *a-yāsām*. — 2. f. *īśām*, *dvīśām*. — L. 1. m. *pūṁsī*⁹ (AV.).

i. b. Stems in derivative -s.

a. Stems in -is and -us.

341. The stems formed with the suffixes *-is* and *-us* may best be treated together, as their inflexion is identical. The *-is* stems, numbering about a dozen, consist primarily of neuters only¹⁰; these when they are final members of compounds are secondarily inflected as masculines also, but only in a single form (N. sing. *svā-śocis* 'self-radiant') as feminine. The *-us* stems, numbering sixteen (exclusive of compounds) in the RV., include primary masculines (two also as f.) as well as neuters; three of the latter as final members of compounds are also inflected as feminine. Eleven of the *-us* stems are neuter substantives, all but one accented on the radical syllable; four of these are also used as m. adjectives¹¹ accented in the same way (*ārus-*, *cākṣus-*, *tāpus-*, *vāpus-*). Three of those *-us* stems which are exclusively m. are adjectives accented on the suffix, while two are substantives accented on the root (*nāh-us-*, *mān-us-*)¹².

a. The N. A. pl. n. are distinguished as strong forms by lengthening and nasalizing the vowel of the suffix (as in the *-as* stems), e. g. *jyōtīmī* and *cākṣūmī*.

b. Among these stems appear a number of transitions to, and a few from, other declensions. 1. The N. sing. n., as in *śoc-is* and *cākṣ-us*, having in some passages the appearance of a N. sing. m. *śoci-s* and *cākṣu-s*, led to formations according to the *i-* and *u-* declension. Such are N. pl. *śocāyas* (AV.) 'flames', V. sing. *pāvaka-śoce* 'shining brightly', *bhadrā-śoce* 'shining beautifully', *śukra-śoce* 'shining brilliantly'; N. pl. *arcāyas* 'beams', I. pl. *arci-bhis*. The form of *kravi-is* 'raw flesh' in the compound *ā-kravi-hasta* 'not having bloody hands' is probably due to the same cause. From *cākṣ-us-* 'eye' is once formed the Ab. *cākṣo-s* and the V. *sahasra-cākṣo* (AV.) 'thousand-eyed'. From *tāp-us-* 'hot' is once

¹ The Mss. read *vi-srasas*; see WHITNEY'S note on AV. XIX. 343.

² *nemān-* is here probably a locative.

³ There is also the transition form *māsām*.

⁴ *īśas* occurs 63 times, *īśās* 7 times in the RV.

⁵ *dvīśas* occurs 39 times, *dvīśās* 4 times in the RV.

⁶ The meaning of this word is perhaps 'libations in ladles'.

⁷ There is also the transition form *i-īśbhis* as an I. pl. of *īś-*.

⁸ This word, occurring in this form only, might be a f.

⁹ *māssu-* occurs Pañc. Br. IV. 4. 1 and *māsū* (like *pūṁsū* for *pūṁs-sū*) TS. VII. 5. 22. The f. transition form *i-śāsū* occurs as the L. pl. of *īś-*.

¹⁰ There seems no reason why *ām-is* occurring in L. s. only, should exceptionally be regarded as m. (BR., LANMAN, GRASSMANN).

¹¹ One of these, *tāpus-* 'hot', has a single f. form, A. du. *tāpuṣā*.

¹² See above p. 84, 19.

formed the G. *tāp-s*; from *van-ús* 'desiring', as if *vanti-s* in N., the A. sing. *vanti-m* and pl. *vanti*; from *āy-us* 'life' occurs not only the I. sing. *āy-u-i*, but several compound forms, V. *dirghāyo* 'long-lived', *adadhāyo* (VS.) 'having unimpaired vigour', A. *spadahāy-u-m* 'full of vigour', n. *vikāya* 'all-quickening', A. m. *chikāya-m*, D. *chikāya*, G. *chikāyo-s*. — 2. There are also some transition forms from three masculines in *-us*, by extension of the stem, to the *a*-declension: from *nāh-us* 'neighbour', starting perhaps from the G. *nāh-us* taken as a N. sing. *nāh-us*, are made the G. *nāh-a-ga* and the L. *nāh-a*; from *mān-us* 'man', starting from the N. pl. *mān-us* taken as a N. sing. *mān-us*, come the D. *mān-a-ga* and the G. *mān-a-ga*; from *vāp-us* 'beauty', once D. *vāp-a-ga* beside the frequent *vāp-u*. — 3. On the other hand, there are a few transitions from the declension of *i*- and *u*-stems to that of stems in *-is* and *-us*. Beside *su-rabhi* 'fragrant', the superlative form *su-rabhi-jamam*² occurs once; and beside numerous compounds formed with *īrī* appear the stems *īrī-mant* 'powerful' and *īrī-jama* 'strongest'³. Beside the G. *dhāk-s* and *dhāk-s* 'burning', there appears once the form *dhāk-s-as*⁴, which is doubtless due to the false analogy of forms like *tashās*. Though *mān-us* 'man' may be an independent formation beside *mān-u*, the probability is rather in favour of regarding it as secondary (starting from a N. *mān-u*), because *mān-u* shows eight case-forms, but *mān-us* only three⁵. The stem *ā-grāy-us*, occurring only once beside the less rare *ā-grāy-u*, probably represents a transition from the latter stem.

Inflection.

342. The final *s* becomes *ś* before vowel endings, and *r* before *-bh*. The inflexion of the n. is the same as that of the m. except in the A. sing., N. A. du. and pl. The only f. forms occurring are in the N. or A. They are the following: N. sing. *śat-śocis* 'self-radiant'; *cāksus* 'seeing', *ā-ghora-cāksus* 'not having an evil eye', *hradē-cāksus* 'reflected in a lake'; *citrīyus* 'possessed of wonderful vitality'; A. du. *tāpuśā* 'hot'; A. pl. *gī-vapušas* 'having the form of cows'.

The actual forms occurring, if made from *śocis* 'glow' in the n., and from *-śocis* in the m. (when it differs from the n.), and from *cāksus* 'eye' as n. and 'seeing' as m., would be as follows:

1. Sing. N. *śocis*. A. *śocis*; m. *-śociśam*. I. *śociśā*. D. *śociśe*. Ab. *śociśas*. G. *śociśas*. L. *śociśi*. V. *śocis*. — Pl. N. A. *śociśṃsi*; m. *-śociśas*. I. *śociśbhis*. D. m. *-śociśbhyas*. G. *śociśām*. L. *śociśsu*.

2. Sing. N. *cāksus*. A. *cāksus*; m. *cāksusam*. I. *cāksusā*. D. *cāksuse*. Ab. G. *cāksusas*. L. *cāksusi*. — Du. N. A. *cāksusi*; m. *cāksusā*. D. *cāksurbhyām* (VS.). — Pl. N. A. *cāksuṃsi*; m. *cāksusas*. I. *cāksurbhis*. D. *cāksurbhyas* (VS.). G. *cāksuśām*.

The forms which actually occur are the following:

Sing. N. m. 1. *ā-havis* 'not offering oblations', *kṣṇā-vyathis* 'whose path is black'; *citrā-jyotis* (VS. xvii. 80) 'shining brilliantly', *śukrā-jyotis* (VS. xii. 15) 'brightly shining', *satyā-jyotis* (VS. xvii. 80) 'truly brilliant', *su-jyotis* (VS. xxxvii. 21) 'shining well'; *citrā-śocis* 'shining brilliantly', *durōka-śocis* 'glowing unpleasantly', *śukrā-śocis* 'bright-rayed'; *jīvā-barhis* (AV.) 'having a fresh litter', *su-barhis* (VS. xxi. 15) 'having a goodly litter', *stīrṇā-barhis* 'who has strewn the litter'; *svā-rociś* 'self-shining'; *sv-arcis* 'flashing beautifully'. — 2. *cāksus* 'seeing', *vāpus*⁶ 'beautiful', *vidis* 'attentive'⁷; *ā-dadhā-cāksus* (AV.) 'having undamaged sight', *ṛṣitīyus* 'whose life goes to an end', *dirghāyus* 'long-lived', *duḥ-śāsus* 'malignant', *vī-parus* (AV.) 'jointless', *viśvāta-cāksus* 'having eyes on all sides', *sārva-parus* (AV.) 'having all joints', *sahāsrāyus* (AV.) 'living a thousand years'.

¹ There is probably insufficient reason to assume a primary independently formed stem *-āy-u* beside *āy-us*; cp. LANMAN 569 (bottom).

² Retaining the *s* of the N. like *indras-vant*.

³ *īrī-is* as an independent formation would be irregular, since the radical vowel otherwise shows Guna before the suffix *-is* (134).

⁴ Desiderative adj. from *dah* 'burn'.

⁵ The Pada text has *dhākṣiśas*.

⁶ Cp. LANMAN 570 (bottom).

⁷ There are also the transition forms *arcis* and *śociś*, the neuters becoming masculines of the *i*-declension.

⁸ Also the transition forms *cāksu-s*, *tāpū-s*.

⁹ This may be an *u*-stem: *vidi-s*.

N. A. n. 1. *arcis* 'flame', *kravis* (AV.) 'raw flesh', *chadis* 'cover', *chardis* 'fence', *jyotis* 'light', *barhis* 'litter', *varis* 'circuit', *vyathis* 'course', *socis* 'lustre', *sarpis* 'clarified butter', *havis* 'oblation'; *vaiśvānara-jyotis* (VS. xx. 23) 'light of Vaiśvānara', *śukrā-jyotis* (TS. iv. 1. 9³), *svār-jyotis* (VS. v. 32) 'light of heaven'. — **2.** *ārus* (AV.) 'wound', *āyus* 'life', *cākṣus* 'eye', *tāpus* 'glow', *dhānuṣ* 'bow', *pāruṣ* 'joint', *yājuṣ* 'worship', *vāpuṣ* 'beauty', *śāsus* 'command'; *indra-dhanis* (AV.) 'Indra's bow', *sv-āyis*¹ (VS. iv. 28) 'full vigour'.

A. m. 1. *ā-grbhita-sociṣam* 'having unsubdued splendour', *ajirā-sociṣam* 'having a quick light', *ūrdhvā-sociṣam* 'flaming upwards', *citrā-sociṣam*, *dirghāyusociṣam* 'shining through a long life', *pāvaka-sociṣam* 'shining brightly', *śrā-sociṣam* 'sharp-rayed', *śukrā-sociṣam*, *śrēṣṭha-sociṣam* 'most brilliant'; *citrā-barhiṣam* 'having a brilliant bed', *vyktā-barhiṣam* 'having the litter spread', *su-barhiṣam*, *stīrṇā-barhiṣam* (VS. xiv. 49); *dāksinā-jyotiṣam* (AV.) 'brilliant by the sacrificed gift', *hiranya-jyotiṣam* (AV.) 'having golden splendour'. — **2.** *januṣam* 'birth', *dirghāyusam*, *pūrv-āyūṣam* 'bestowing much vitality', *satāyusam*² 'attaining the age of a hundred'.

I. i. n. *arcisā*, *kravisā*, *chadisā* (VS. xiii. 19), *jyōtisā*, *barhiṣā* (VS. xviii. 63; TS.), *rocisā* 'brightness', *sociṣā*, *sarpisā*, *havisā*. — **m.** *manthi-sociṣā* (VS. vii. 18) 'shining like mixed Soma', *śukrā-jyotiṣā* (VS.). — **2. n.** *āyusā*, *cākṣusā*, *januṣā*, *tāpusā*, *dhānuṣā* (Kh. iii. 9), *pāruṣā*, *yājuṣā*, *satāyusā*, *samiṣṭa-yajūṣā* (VS. xix. 29) 'sacrifice and formula', *sv-āyūṣā* (VS. iv. 28) 'full vigour of life'. — **m.** *tāpuṣā*, *nāhuṣā* 'neighbour', *mānuṣā* 'man', *vanuṣā* 'eager'.

D. i. n. *arciṣe* (TS. VS. xvii. 11), *jyōtiṣe* (VS. AV.), *barhiṣe* (VS. ii. 1), *sociṣe*, *haviṣe*. — **m.** *tigmā-sociṣe* 'sharp-rayed', *pāvaka-sociṣe*, *śukrā-sociṣe*, *vyktā-barhiṣe*, *stīrṇā-barhiṣe*, *rātī-haviṣe* 'liberal offerer', *su-haviṣe* 'offering fair oblations'. — **2. n.** *āyuse* (VS. AV.), *cākṣuse*, *januṣe*, *tāpuṣe* (AV.), *yājuṣe* (VS. i. 30), *vāpuṣe*. — **m.** *cākṣuse*, *mānuṣe*, *vanuṣe*³.

Ab. i. n. *jyōtiṣas* (AV.), *barhiṣas*, *haviṣas*. — **2. n.** *āyusas* (TS. iv. 1. 4³), *cākṣusas* (TS. v. 7. 7¹), *januṣas*, *pāruṣas* (TS. iv. 2. 9²), *vāpuṣas*. — **m.** *nāhuṣas*, *mānuṣas*, *vāpuṣas*.

G. i. n. *kravisas*, *chadisas*, *jyōtiṣas*, *barhiṣas*, *sociṣas*, *sarpisas*, *haviṣas*. — **m.** *pāvaka-sociṣas*, *vydhdā-sociṣas* 'blazing mightily', *vāsu-rocisas* 'shining brightly', *vyktā-barhiṣas*⁴. — **2. n.** *āyusas*, *cākṣusas*, *tāpuṣas*, *tāruṣas* 'superiority', *pāruṣas*, *vāpuṣas*. — **m.** *cākṣusas*, *nāhuṣas*, *mānuṣas*, *vanuṣas*⁵; *iṣṭā-yajūṣas* (VS. viii. 12) 'having offered the sacrificial verses'.

L. i. n. *arciṣi*, *āmiṣi*⁶ 'raw flesh', *jyōtiṣi*, *barhiṣi*, *saddhiṣi* (VS. xiii. 53) 'resting-place', *haviṣi*; *tri-barhiṣi* 'with threefold litter'. — **2. n.** *āyūṣi*⁷, *tāruṣi*, *pāruṣi*, *vāpuṣi*.

V. i. n. *barhiṣi*⁸; *deva-havis* 'oblation to the gods' (VS. vi. 8). — **2. m.** *ākāyus*⁹ 'first of living beings'.

Du. N. A. 2. n. *cākṣuṣṭi* (AV., Kh. iv. 11¹¹), *januṣṭi*. — **m.** *cākṣuṣṭā*, *jayūṣṭā* 'victorious'. — **D. 2. n.** *cākṣurbhūyam* (VS. vii. 27).

¹ Also the transition form *viśvāyus* 'all-quickenings'.

² Also the transition forms *vanū-m*, *vydhdāyū-m*, *viśvāyū-m*.

³ Transition forms: *viśvāyave*; *mānuṣāya*, *vāpuṣāya*; *ā-prāyūṣe* 'not careless'.

⁴ Also perhaps a transition form *sociṣ-s*; cp. LANMAN 568.

⁵ Also the transition forms *tāpos*, *viśvāyos*; *nāhuṣasya*; *mānuṣasya*; *dhakṣiṣas* (341b, p. 222).

⁶ Accounted a m. by BR., GRASSMANN, LANMAN.

⁷ Also the transition form *āyuni*; and m. *nāhuṣe*.

⁸ Also the transition forms *pāvaka-soci*, *bhadra-soci*, *śukra-soci*.

⁹ Also the transition forms *adabdhāyo* (VS.), *dirghāyo*, *sahasra-cakṣo* (AV.).

Pl. N. m. 1. *āgrbhīta-śociṣas*, *ajirā-śociṣas*, *vāta-dhṛāṣas* (Kh. I. 3³) 'having the impulse of wind', *vyktī-barhiṣas*, V. *vykta-barhiṣas*, *sādma-barhiṣas* 'preparing the litter', V. *su-barhiṣas*, *su-jyotiṣas* and *su-jyotiṣas*, *svā-rociṣas*¹. — 2. *nāhuṣas*, *mānuṣas*, V. *manuṣas*, *vanīṣas*, *vāpuṣas*.

N. A. n. 1. *arcīṃṣi*, *jyotiṃṣi*, *barhiṃṣi* (VS. XXVIII. 21), *śociṃṣi*, *haviṃṣi*. — 2. *dyūṃṣi*, *cākṣuṃṣi*, *janīṃṣi*, *tīpūṃṣi*, *pārūṃṣi* (TS. VS. AV.), *yājūṃṣi* (VS. AV.), *vāpūṃṣi*.

A. m. 1. *su-jyotiṣas*. — 2. *nāhuṣas*, *mānuṣas*, *vanīṣas*².

I. 1. n. *haviṛbhis*³. — 2. n. *dhānurbhis* (AV.), *yājurbhis* (VS. IV. 1), *vāpurbhis*. — D. 1. m. *ārdhvā-barhīrbhyas* (VS. XXXVIII. 15) 'being above the litter'. — 2. n. *yājurbhyas* (VS. XXXVIII. 11).

G. 1. n. *jyotiṣām*, *haviṣām* (AV.). — 2. n. *cākṣuṣām* (AV.), *janīṣām*, *yājūṣām* (AV.), *vāpuṣām*. — m. *vanīṣām*, *vāpūṣām* 'belonging to all men'.

L. 1. n. *haviṣsu*.

β. Stems in -as.

343. Primarily this declension consists almost entirely of neuters, which are accented on the root, as *mān-as* 'mind'; but these as final members of adjective compounds may be inflected in all three genders, as N. m. f. *su-mānās*, n. *su-mānas* 'well-disposed'. There are besides a few primary masculines, which are accented on the suffix, being either substantives, as *rakṣ-ās* 'demon', or adjectives, some of which occur in the f. also (as well as n.), as *ap-ās* 'active'; and one feminine, *us-īs* 'dawn'⁴.

a. Strong cases are regularly distinguished only in the N. A. pl. n., where the vowel of the suffix is lengthened and nasalized⁵ (as in the -is and -us stems), as *āṃhūṃṣi* 'troubles'. Otherwise the stem *uṣās-* shows in the A. sing., N. A. du., N. V. pl., strong forms with lengthened vowel in the suffix, which occur beside the unlengthened forms⁶, the latter being nearly three times as frequent in the RV. The long vowel is here required by the metre in 20 out of 28 occurrences, and is favoured by the metre in the rest⁷; so that the lengthening may be due to metrical exigencies. The strong form *uṣāṣas*⁸ occurs once (X. 39¹) for the weak *uṣāsas* as the G. sing. or A. pl. There is further the single strong form N. du. m. *totāṣā*⁹ 'bestowing abundantly'¹⁰.

b. Supplementary stems ending in -as beside -an are *śbhvas-* 'skilful' (as well as *śbhva-*) beside *śbhvan-*, and *śikvas-* 'strong' (as well as *śikva-*) beside *śikvan-*.

c. There is here a large number of transition forms both to and from the ā-declension. Many pairs of stems in -a and -as are common in both forms and seem therefore to be of independent derivation. But there are also a good many such doublets of which the one is the normal stem, while the other has come into being through mistaken analogy or metrical exigency. 1. In the transitions to the ā-declension several may be explained as starting from the misleading analogy of contracted forms. To this group belong the following: from *āṅgiras-*, a name of Agni, I. sing. *āṅgire* beside N. pl. *āṅgirās*; from *ān-āgas-* 'sinless', A. pl. *ān-āgīn* beside A. sing. *ān-āgām* and N. pl. *ān-āgās*; from *ap-sarās-* 'water-nymph', *apsarābhyas* (AV.), *apsarāsu* (AV.), *apsarā-patīs* (AV.) beside *apsarām* (AV.); from *uṣās-* 'dawn', N. du. *uṣē* (VS.), *uṣābhīyām* (VS.), beside A. sing. *uṣām* and pl. *uṣās*; from *jarās-* m. 'old age', f. sing. N. *jarā* (AV. VS.), D. *jarāyai* (AV.), beside

¹ Also the transition forms *arcāyas*, *śocāyas*.

² Also the transition form *vanūn*.

³ Also the transition form *arī-bhis*.

⁴ The derivation of a few stems ending in -as is obscure; as *upās-* 'lap' (only I. sing.), and *riśādas-* 'destroying enemies'.

⁵ On the origin of this form as a combination of -ān-i and -ās-i see JOHANSSON, BB. 18, 3 and cp. GGA. 1890, p. 762.

⁶ The lengthened vowel never occurs in the Pada text in these forms (excepting of course the N. *uṣās*).

⁷ See ARNOLD, Vedic Metre, p. 130, II (a); cp. LANMAN 546.

⁸ The Pada text has *uṣāṣah*.

⁹ Here the long vowel appears in the Pada text also. This is the only form made from the stem *totās-* (from *tuṣ-* 'drip').

¹⁰ The form *sa-psarāṣas* 'enjoying in common(?)', occurring once, must be the pl. of *sa-psarā-* (BR., GRASSMANN), not of **sa-psarās-* (LANMAN 546, GELDNER, VS. 3, 197), because -as is never accented in Bahuvrīhi compounds; see WACKERNAGEL 2¹, p. 301 d, note. *su-medhās-* 'very wise' is not a Bahuvrīhi.

A. *jarām*¹; from *sa-jōṣas* 'united', N. du. *sa-jōṣau* beside pl. *sa-jōṣās*. There is a further group of transitions to the *a*-declension starting not from contracted forms, but from the N. sing. n. understood as m.² From *āvas* 'favour' is thus formed I. *āvena*; from *krāndas* 'battle-cry', D. *krāndāya* 3 (AV.), and the compound *śūci-krānda-m* 'crying aloud'; from *sārdhas* n. 'troop' the m. forms *sārdha-m*, *sārdhena*, *sārdhāya*, *sārdha-sya*, *sārdhān* 4; from *hēḍas* n., once (I. 94¹²) *hēḍas* N. m., hence A. *hēḍa-m* (AV.), L. *hēḍe*; also the compound forms N. f. du. *a-dveṣe* 'not ill-disposed', beside *dveṣas* 'hate'; *dur-śka-m* (VII. 43) 'unwanted' beside *śkas* 'abode'; *vi-dradhē* (IV. 32²³) 'unclothed' (?) beside *drādhāsī* (TS.) 'garments'; *prthū-jrāya-m* (IV. 44¹) 'far-extending' beside *jrāyas* 'expanse'; *puru-pēsasu* 'multiform' beside *pēsas* 'form'⁵.

2. The second class, comprising transitions to the *-as* declension, consists of the two groups of transfers from the radical *-ā* stems and the derivative *-a* stems. The former group embraces forms of compounds made from *kṣā* 'abode', *pra-jā* 'offspring', *-dā* 'giving', *-dhā* 'bestowing', besides *mā-s* 'moon', starting from the N. in *-ā* which is identical in form with that of stems in *-as*. The forms of this type are the following: N. pl. *divā-kṣas-as* beside N. sing. *divā-kṣā-s* 'having an abode in heaven'; A. sing. *ā-prajas-am* (AV. VS.) 'childless', A. pl. f. *īḍa-prajas-as* (TS. MS.), A. sing. *su-prajās-as* (AV.), N. pl. m. *su-prajās-as* (AV. TS.) 'having a good son' beside N. sing. m. *su-prajā-s*; V. *draviṇo-das*⁶ beside N. sing. *draviṇo-dā-s*, A. *draviṇo-dā-m* 'wealth-giving'; *varco-dās-au* (VS.) 'granting vigour'; *reto-dhās-as* (VS.) 'impregnating' beside N. sing. m. *reto-dhā-s*; A. *vayo-dhās-am* (VS.), I. *vayo-dhās-ā* (VS.), *vayo-dhās-e* (VS.), V. *vayo-dhas*, N. pl. *vayo-dhās-as* (AV.) beside N. sing. *vayo-dhā-s* 'bestowing vigour'; D. sing. *varco-dhās-e* (AV.) beside N. sing. *varco-dhā-s* (AV.) and A. sing. f. *varco-dhā-m* (VS.); of *candrā-mās*-7 'moon' all the forms occurring, except the N. sing., which is their starting-point, are transfer forms: A. *candrā-masam* (VS. XXXIII. 59), I. *candrā-masā* (AV.), D. *candrā-mase* (VS.), G. *candrā-masas*, L. *candrā-masī* (AV.), V. *candramas* (AV.), N. du. *candrā-masā*, *sūryā-candra-māsā* and *sūryā-candra-māsau*.

3. There are further several sporadic transition forms from *-as* stems occurring beside the ordinary corresponding *-a* stem. These may sometimes have started from an ambiguous N. sing., but they seem usually to be due to metrical exigencies. Such forms are the following: *dākṣas-e*, *dākṣas-as*, *pūtā-dākṣas-ā* and *pūtā-dākṣas-as* beside very frequent forms of *dākṣa* 'skill'; *doṣās-as*⁸ (AV.) once beside forms of *doṣā* 'evening' (*viśvāyā*); *poṣas-am* beside the common *pōṣa*; N. sing. *sā-bharās*, A. *viśvā-bharas-am* beside the frequent *bhāra* 'supporting'; *veśās-as*⁹ (AV.) beside *veśā* 'neighbour'; *śēpas* as A. sing. in AV. (XIV. 23³) for the *śēpam* of the RV., from *śēpa* m. 'tail', N. sing. *śēpa-s*; N. sing. m. *su-śēvās* occurs in the AV. as a variant for *su-śēva-s* 'very dear' of the RV.; *sahāsra-śokās* occurs once as N. sing. m. beside the common *śoka* 'flame'; A. sing. *tuvī-śvaṇās-am* and N. pl. *tuvī-śvaṇās-as*, beside *śvaṇā* 'sound'; A. pl. f. *gharmā-svaras-as* beside *svarā* 'roaring'; also the D. *dhruvās-e* (VII. 70¹) for *dhruvāya* to which it is preferred owing to the metre and the influence of infinitives in *-āse*, and similarly *vrthās-e* (V. 64⁵) parallel to *vrthāya* (VIII. 83⁶).

4. There are besides a few quite abnormal transition forms. The occurrence of the very frequent N. pl. m. of *vi* 'bird' with a singular verb (I. 141⁸) and once as an A. pl. (I. 104¹) may have produced the impression of a n. collective *vāyas* and thus led to the n. pl. *vāyāmsi* (AV.), helped perhaps by the existence of the very frequent n. stem *vāyas* 'food'. The isolated form N. sing. m. *sv-āñcās* is probably lengthened for *sv-āñcās* (like *su-śēvās* for *su-śēvas*) which started from the A. sing. m. *sv-āñc-am*. The G. du. *rōdas-os* occurs once (IX. 22⁵), evidently on account of the metre instead of the ordinary *rōdasi-os*¹⁰.

¹ LANMAN 552 thinks that *medhā* 'wisdom' in N. *medhā*, I. *medhāya*, N. pl. *medhās*, I. *medhābhis* started from *medhām* as contracted A. of *medhas* found in *su-medhās*. This seems doubtful to me.

² In VI. 66⁶ *rōkas* might be taken as N. sing. m. (as GRASSMANN takes it) beside *rōkās*, m.

³ Cp. also the D. *carāyai* (VII. 77¹) beside *carāse* (I. 92¹, V. 47⁴), and *tārāya* (II. 131²) beside *tārāse* (III. 18³).

⁴ Cp. LANMAN 353 and 554, 8.

⁵ There is also an *-as* stem extended with *-a* in the D. *ā-jarasāya* (X. 85⁴³) 'till old age', based on the adv. compound *ā-jaras-ām* (B.)

⁶ Cp. BRUGMANN, Grundriss 2, p. 398.

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⁷ From *mās* (A. *mās-am*, etc.), where the *s* belongs to the stem. It is formed probably with *-as* from *mā* 'measure' (*mā-as*), being thus in origin a contracted *-as* stem, in which, however, the N. *mās* giving rise to the transition forms was understood as the lengthened form of **mas*.

⁸ In *uśāso doṣāsā* cī (AV. XVI. 4⁹) obviously due to parallelism with *uśāsas*.

⁹ Clearly owing to the metre instead of *veśāsas*.

¹⁰ Similarly *akṣ-ōs* occurs in AV. V. 111¹⁰ (but contrary to the metre) for *akṣ-ōs*. On the transition forms of the *-as* declension cp. LANMAN 546—558.

Inflexion.

344. The N. sing. m. f. lengthens the vowel of the suffix; e. g. m. *āṅgīrās*¹, f. *uśās*. In about a dozen compounds the long vowel appears (owing to the influence of the m.) in the n. also; e. g. *ūrṇa-mradīs* 'soft as wool'. Before endings with initial *bh* the suffix *-as* becomes *-o*². The forms actually occurring, if made from *āpas-* n. 'work' and *apās-* m. f. 'active', would be as follows:

Sing. N. *āpas*; *apās*. A. *āpas*; *apāsam*. I. *āpasā*; *apāsī*. D. *āpase*; *apāse*. Ab. *āpasas*; *apāsas*. G. *āpasas*; *apāsas*. L. *āpasī*; *apāsī*. V. *āpas*; *āpas*. — Du. N. A. V. *āpasī*; *apāsī* and *apāsau*³. D. *apābhyām* (VS.). G. *āpasos* (VS.). — Pl. N. *āpāmsi*; *apāsas*. A. *āpāmsi*; *apāsas*. I. *āpobhis*; *apābhis*. D. *āpobhyas*; *apābhyas*. Ab. *āpobhyas*. G. *āpasām*; *apāsām*. L. *āpassu*; *apāssu*⁴.

The forms actually occurring are as follows:

Sing. N. m. *āṅgīrās*⁵ an epithet of Agni, *dīmānās* 'domestic', *nodhūs* name of a seer, *yaśās* 'glorious', *raksās* 'demon', *vedhās* 'ordainer'; compounds: *a-ctās* 'senseless', *aty-āphās* (VS. xvii. 80) 'beyond distress', *adri-barhās* 'fast as a rock', *ā-āvayās* 'free from duplicity', *ān-āgās*⁶ 'sinless', *an-ādhas* 'udderless', *āmāna-varcās* 'having full splendour', *an-enās* 'guiltless', *ā-pracetās* 'foolish', *abhibhūty-ājās* 'having superior power', *āmitajās* 'almighty', *a-rapās* 'unhurt', *āvayāta-hehās* 'whose anger is appeased', *āsamāty-ojās* 'of unequalled strength', *ā-handās* 'exuberant', *uru-cākṣās* 'far-seeing', *uru-ryādās* 'widely extending', *īśi-manās* 'of far-seeing mind', *īśādūjās* 'having sublime (*īśvā-*) power', *kārī-dhāyās* 'favouring the singer', *kṛtī-vāsās* (VS. iii. 61) 'wearing a skin', *kṛta-vedās* 'knowing the intention', *khādo-arnās* 'having a devouring flood', *gabhirā-vepās* 'deeply moved', *gūrtā-manās* 'having a grateful mind', *gūrtā-śravās* 'the praise of whom is welcome', *gō-nyeghās* 'streaming among milk', *ghrtā-prayās* 'relishing ghee', *jātā-vedīs* 'knowing created beings', *tād-apās* 'accustomed to that work', *tād-okās* 'rejoicing in that', *tād-ojās* 'endowed with such strength', *tarād-dveṣās* 'overcoming foes', *tigmā-tejās* (VS. i. 24) 'keen-edged', *tri-vayās* 'having threefold food', *dabhrī-ctās* 'little-minded', *dasmā-varcās* 'of wonderful appearance', *dīrghā-tamās* N. of a seer, *dīrghāpsās* 'having a long fore-part', *dur-īśās* 'hard to excite', *devā-psarās* 'serving the gods as a feast', *devā-śravās* 'having divine renown', *dvi-bārhas* 'doubly strong', *nā-vedās* 'cognisant', *nr-cākṣās* 'watching men', *nr-mānās* 'mindful of men', *ny-ōkās* 'domestic', *pāvaka-varcās* 'brightly resplendent', *purū-rdvās* (VS. v. 2) N., *prthu-jrāyās* 'widely extended', *prthu-pājās* 'far-shining', *prā-ctās* 'attentive', *prā-vayās* 'vigorous', *bāhu-ōjās* 'strong in the arm', *brhāt-chravās* 'loud-sounding', *brhād-ravās* (VS. v. 22) 'loud-sounding', *brhād-vayās* (TS. i. 5. 10²) 'grown strong', *bodhīn-manās* 'watchful-minded', *bhūri-retās* (VS. xx. 44) 'abounding in seed', *bhūry-ōjās* 'having great power', *mādhū-vacās* 'sweet-voiced', *māno-javās* 'swift as thought', *mahā-yaśās* (Kh. iv. 8⁸) 'very glorious', *mitrā-mahās* 'rich in friends', *raghu-pātma-jamhās* 'having a light-falling foot',

¹ The stems *svā-tavas-* and *sv-āvas-* form the irregular N. *svā-tavān* and *sv-āvān*, VS. *sv-āvā*.

² Except in f. *uśadbhis* and m. *svā-tavadbhyas* (VS.); cp. BRUGMANN, Grundriss 2, p. 713 (bottom).

³ The ending *-au* is here very rare and occurs chiefly in the later Sāṃhitās.

⁴ Represented in f. by *āpasarāssu* (Kh.) and m. *apāsu* if for *apāssu*.

⁵ The *s* of the N. sing. is perhaps lost in *uśānā*; but this form may be a transition, starting from the A. *uśānām* (= *uśānasam*) after the analogy of the f.; another instance is perhaps *an-ehā* (x. 61¹²).

⁶ The form *ān-āvayās* (AV. vii. 90³), meaning perhaps 'not producing conception', may belong to this declension. See WHITNEY's note. LANMAN 443, places it under radical *-ā* stems.

rāthaujās (VS. xv. 15) 'having the strength of a chariot', *viśādas* 'destroying enemies', *vāsu-śravās* 'famous for wealth', *vāta-rahās* 'fleet as wind', *vi-cetās* 'clearly seen', *vi-manās* 'very wise', *viśvā-cakṣās* 'all-seeing', *viśvā-dhāyās* 'all-sustaining', *viśvā-bharās*¹ (VS. xi. 32) 'all-supporting', *viśvā-bhojās* 'all-nourishing', *viśvā-manās* 'perceiving everything', *viśvā-vedās* 'omniscient', *viśvā-vyacās* (VS. xiii. 56) 'embracing all things', *viśvādūjās* 'all-powerful', *vi-hāyās* 'mighty', *vīṇu-dvṛṣās* 'hating strongly', *vīṇi-harās* 'holding fast', *vṛddhā-mahās* 'of great might', *vṛddhā-vayās* 'of great power', *vṛddhā-śravās* 'possessed of great swiftness', *satā-tejās* (VS. i. 24) 'having a hundredfold vital power', *satā-payās* (TS. VS.) 'having a hundred draughts', *śukrā-varcās* 'having bright lustre', *śraddhā-manās* 'true-hearted', *śrī-manās* (VS.) 'well-disposed', *sā-canās* 'being in harmony with', *sā-cetās* 'unanimous', *sa-jṣās* 'united', *satyā-rādhas* 'truly beneficent', *satyādūjās* (AV. VS. TS.) 'truly mighty', *sa-prāthās* 'extensive', *sām-okās* 'dwelling together', *sahāsra-cakṣās* 'thousand-eyed', *sahāsra-cetās* 'having a thousand aspects', *sahāsra-pāthās* 'appearing in a thousand places', *sahāsra-retās* 'having a thousandfold seed', *sahāsra-śokās*¹ 'emitting a thousand flames', *sahāsraṣṣās* 'thousand-shaped', *su-dāmsās* 'performing splendid actions', *su-mānās* 'well-disposed', *su-medhās*² 'having a good understanding', *su-rādhas* 'bountiful', *su-rēkṇās* 'having fair possessions', *su-rētās* 'having much seed', *su-vārcās* 'splendid', *su-vāsās* 'having beautiful garments', *sōma-cakṣās* (TS. ii. 2. 12⁴) 'looking like Soma', *stōma-vāhās* 'receiving praise', *spārṇā-rādhas* 'bestowing enviable wealth', *sv-āncās*¹ 'going well', *sv-āpās* 'skilful', *svābhūty-ojās* 'having energy from inherent power', *svā-yaśās* 'glorious through one's own acts', *svār-cakṣās* 'brilliant as light', *svār-canās* 'lovely as light', *sv-ījās* 'very strong'.

f. *uśās* 'dawn'; *āti-cchandās* (TS., VS. xxi. 22) a metre, *d-dvayās*, *ap-sarās* 'water-nymph', *a-repās* 'spotless', *ā-handās*, *uru-vyācās*, *ūrṇa-mradās* 'soft as wool', *dvi-bārṇās*, *nīcā-vayās* 'whose strength is low', *ny-mānās*, *prā-cetās*, *mādhū-vacās*, *yāvayād-dveṣās* 'driving away enemies', *vi-cchandās* (TS. v. 2. 11¹) 'containing various metres', *vi-hāyās*, *vīṣa-manās* 'manly-spirited', *śukrā-vāsās* 'bright-robed', *sā-cetās*, *sā-cchandās* (TS. v. 2. 11¹) 'consisting of the same metres', *sa-jṣās*, *sa-prāthās*, *sā-bharās*¹ 'furnished with gifts' (?), *sahā-yaśās* (TS. iv. 4. 12²) 'glorious', *su-dāmsās*, *su-pṣās* 'well-adorned', *su-mānās*, *su-medhās*², *su-vāsās*.

N. A. n. *ānhas* 'distress', *āñjas* 'ointment', *a-dveṣās* 'without malevolence', *ānas* 'cart', *an-ehās* 'without a rival', *āndhas* 'darkness' and 'plant', *āpas* 'work', *āpās* 'active', *āpnas* 'property', *āpsas* 'hidden part of the body', *āmbhas* 'water', *āyas* 'metal', *a-rakṣās* 'harmless', *a-rapās*, *ārnas* 'flood', *āvas* 'favour', *āgas* 'sin', *āpas* 'religious ceremony', *ūras* 'breast', *ūdhas* 'udder', *ēnas* 'sin', *śhas* 'abode', *ōjas* 'strength', *kṣōdas* 'rushing water', *cānas* 'delight', *ēltas* (VS. xxxiv. 3) 'intellect', *chāndas* 'metrical hymn', *jānhas* 'course', *jīvas* 'quickness', *jṛāyas* 'expanse', *tād-āpas*, *tāpas* 'heat', *tīmas* 'darkness', *tāras* 'velocity', *tījas* 'sharp edge', *tyājas* 'abandonment', *dāmsas* 'marvellous power', *dīvas* 'worship', *drāvinas* 'property', *dveṣas* 'hostility', *nābhas* 'vapour', *nāmas* 'obedience', *pāksas* 'side', *pāyas* 'milk', *pāsas* (VS. xx. 9) 'penis', *pājas* 'vigour', *pāthas* 'place', *pīvas* 'fat', *puru-bhōjas* 'greatly nourishing', *pṣās* 'ornament', *prāthas* 'width', *prāyas* 'enjoyment', *psāras* 'feast', *bhārgas* 'radiance', *bhāsas* 'light', *mānas* 'mind', *māyas* 'joy', *māhas* 'greatness', *mahās* 'great', *mīdhas* 'disdain', *mēdas* 'fat', *yāsas* 'fame', *rākṣas* 'damage', *rājas* 'region of clouds', *rāpas* 'infirmity', *rābhas* 'violence', *rādhas* 'bounty', *rēkṇas* 'wealth', *rētās* 'flow', *rēpas* 'stain', *rōdhas* 'bank', *vākṣas* 'breast', *vācas* 'speech', *vāyas* 'bird' and

¹ Probably a transition form (p. 225, 3, 4). -as stem occurs only in *su-medhāsam* (once)

² Perhaps a transfer form from *medhā-*, and *su-medhasas* (four times in a refrain). since the latter stem is common, while the

'food', *vāriyas* 'space', *vārcas* 'vigour', *vārpas* 'figure', *vāg-ḥjas* (VS. XXXVI. 1) 'speech-energy', *vāsas* 'garment', *vāhas* 'offering', *vādas* 'wealth', *vēpas* 'quivering', *vyācas* 'expanse', *vriyas* 'superior power', *śirāhas* 'troop', *śivas* 'power', *śiras* 'head', *śhas* 'offspring', *śrivas* 'renown', *sa-jhas*, *sādas* 'seat', *sānas*¹ (Kh. III. 15¹⁵) 'gain', *sa-prāthas*, *sa-bādhas* 'harassed', *sāras* 'lake', *sāhas* 'force', *sahāujas* (VS. XXXVI. 1) 'endowed with strength', *su-rātas*, *srōtas* 'stream', *svā-tavas* 'inherently strong', *hāras* 'flame', *hājas* 'passion', *hōdras* 'crookedness'. — Ending in *-ās*² (like m.): *asrī-vyās*³ (VS. XIV. 18), *uru-prāthās* (VS. XX. 39) 'far-spread', *ūrṇa-mradās*, *gārti-vacās* 'speaking agreeably', *devā-vyacās* 'affording space for the gods', *dvi-bārhas*, *viśvā-vyacās* (AV.), *vī-spardhās* (VS. XV. 5) 'emulating', *vīrā-pośās* 'forming the ornament of heroes', *vīlī-harās*, *sa-prāthās* (AV. VS. TS.), *sumānās* (TS. IV. 5. 1²)⁴.

A. m. *jardāsam* 'old age', *tardāsam* 'strong', 'strength', *tyajāsam* 'offshoot', *dāmānasam*, *pārthāsam* (160) 'abundance', *bhīyāsam* 'fear', *yāsāsam*, *rakṣāsam*, *vadhāsam*, *a-cāśāsam*, *anāśa-vedāsam* 'having one's property unimpaired', *an-āgasam*, *anu-gāyasam* 'followed by shouts', *an-enāsam* (TS. I. 8. 5³), *an-chāsam*, *apāsam*, *ā-pratidhṛṣṭa-śavasam* 'of irresistible power', *abhibhūty-ḥjasam*, *arī-maṇāsam* 'obedient', *a-rādāsam* 'not liberal', *a-repāsam*, *arcanānasam* 'having a rattling carriage' (N. of a man), *ā-hanāsam*, *hecaśī-śravāsam* (Kh. V. 14⁵) 'neighing aloud' (N. of Indra's horse), *upākā-cakṣāsam* 'seen close at hand', *uru-cakṣāsam*, *uru-jrīyasam* 'extending over a wide space', *uru-vyācasam*, *ūrṇa-mradāsam* (VS. II. 2), *ūrdhvā-nabhasam* (VS. VI. 16) 'being above the clouds', *kṣetra-sādhasam* 'who divides the fields', *gāthā-śravāsam* 'famous through songs', *gāyatrī-cchandāsam* (VS. VIII. 47) 'to whom the Gāyatrī metre belongs', *gāyatrī-vēpasam* 'inspired by songs', *gīr-vānasam* 'delighting in invocations', *gīr-vāhasam* 'praised in song', *gārti-śravāsam*, *gī-arṇāsam* 'abounding in cattle', *gū-dhāyasam* 'supporting cows', *cikīrṣn-manāsam* 'attentive', *citrā-mahasam* 'possessing excellent bounty', *citrī-rādhasam* 'granting excellent gifts', *jigac-chandāsam* (VS. VIII. 47) 'to whom the Jagati metre belongs', *jātī-vedāsam*, *tuvi-rādhasam* 'granting many gifts', *tuvi-svāṇāsam*⁵ 'loud-sounding', *tuvy-ḥjasam* 'very powerful', *trīṣṭup-chandāsam* (VS. VIII. 47), *dāndukāsam* 'delighting (*śkas*-) in a sacrificial meal', *dyukṣā-vacāsam* 'uttering heavenly words', *dvi-bārhasam*, *dvi-śavasam* 'having twofold strength', *dhṛṣṇu-ḥjasam* 'endowed with resistless might', *nāryāpasam* 'doing manly (*nārya*-) deeds', *nṛ-cakṣāsam*, *pañkti-rādhasam* 'containing fivefold gifts', *puru-pāśāsam* 'multiform', *puru-bhājasam*, *puru-vārpaśam* 'having many forms', *puru-vēpasam* 'much-exciting', *prā-cetasam*, *prā-tvakṣāsam* 'energetic', *brāhma-vāhasam* 'to whom prayers are offered', *bhūri-cakṣāsam* 'much-seeing', *bhūri-dhāyasam* 'nourishing many', *māno-javasam* (TS. II. 4. 7¹), *yajñā-vānasam* 'loving sacrifice', *yajñā-vāhasam* 'offering worship', *riśādasam*⁶, *vāja-śravāsam* 'famous for wealth', *vī-cetasam*, *vī-jośāsam* 'forsaken', *vī-dveśāsam* 'resisting enmity', *viśvā-dhāyasam*, *viśvā-bharāsam*, *viśvā-vedāsam*, *viśvā-vyacāsam*, *viśvāyu-pośāsam*⁷ 'causing prosperity to all men', *viśvāyu-vēpasam* 'exciting all men', *vī-hāyasam*, *vīlī-rādhasam* 'granting enjoyment', *sā-cetasam*, *sa-jōśāsam*, *satyā-gīrvāhasam* 'getting true praise', *satyā-rādhasam* (VS. XXII. 11), *satyā-śavasam* 'truly vigorous',

¹ Though *sānas* does not otherwise occur (*sana-* m. is found as last member of a compound), the context in Khila III. 15¹⁵ seems to require an A.: *ahām gaudhārva-rūpeṇa sāna ā vartayāmi te*.

² Cp. LANMAN 560.

³ Of doubtful meaning; the form may possibly be N. pl. of *asrīvi-*. Cp. BR.

⁴ Cp. LANMAN 560; see also the neuters in *ā-s*, LANMAN 445 (mid).

⁵ For this form, TS. III. 3. 11² has erroneously *tuviṣ-māṇāsam*.

⁶ Also the transition form *vayo-dhāsam* (VS.) 'bestowing strength'.

⁷ Probably to be explained as a transition form (p. 225, 3).

sādma-makhasam 'performing sacrifice in a sacred precinct', *sa-prāthasam* (VS. XXI. 3), *samudrā-vāsasam* 'concealed in the waters', *samudrā-vyacasam* 'extensive as the sea', *sārva-vedasam* (VS. XV. 55; TS. IV. 7. 13⁴) 'having complete property', *sahāsra-cakṣasam*, *sahāsra-bharnasam* 'a thousandfold', *sahāsra-varcasam* 'having a thousandfold power', *su-ctasam* 'very wise', *su-dāṃsasam*, *su-peśasam*, *su-prayāsam* 'well regaled', *su-bhōjasam* 'bountiful', *su-medhāsam*¹, *su-rādhasam*, *su-rētasam*, *su-vārcasam* (TS. III. 2. 8⁵), *su-śrāvāsam* 'famous', *sr-prā-bhōjasam* 'having abundant food', *svā-yaśasam*, *sv-āvasam* 'affording good protection', *hāri-dhāyasam* 'giving yellow streams', *hāri-varpasam* 'having a yellow appearance'. — **Contracted forms:** *uśānām* N. of a seer, *mahām*, *vedhām*.

f. *uśāsam* and *uśāsam*², *dhvārsam* 'deceiving'; *ān-āgasam*, *an-ehāsam*, *a-rakṣāsam*, *a-repāsam*, *āśva-peśasam* 'decorated with horses', *ūd-ojasam* 'exceedingly powerful', *uru-vyācasam*, *cikitiṃ-manasam*, *puru-bhōjasam*, *yāvayād-dveśasam*, *vāja-peśasam* 'adorned with precious gifts', *viśva-dōhasam* 'yielding all things', *viśvā-dhāyasam*, *viśvā-peśasam* 'containing all adornment', *viśvā-bhōjasam*, *śatārcasam* 'having a hundred supports' (*rāds-*), *śūci-peśasam* 'brightly adorned', *sahāsra-bharnasam*, *svā-yaśasam*, *hāri-varpasam*. — **Contracted forms:** *uśām*, *jarām*, *medhām* 'wisdom', *vayām* 'vigour'; *ān-āgām*, *ap-sarām* (AV.)³.

I. m. *jarāśā*, *tūrūśāśā* 'giving victory', *tavāśā*, *tvesāśā* 'impulse', *pārīnasā*, *bhīyāśā*⁴, *yaśāśā*, *sāhasā* 'mighty', *havāśā* 'invocation'; *an-ehāśā*, *a-rakṣāśā*, *gō-partīnasā* 'having abundance of cows', *prthu-pōjasā*, *māno-javasā*, *viśvā-peśāśā*, *su-peśāśā*, *su-śrāvāśā*, *sv-āpāśā* (VS. XXV. 3).

f. *uśāśā*, *yajāśā* 'worshipping'; *āti-cchandāśā* (VS. I. 27), *a-repāśā*, *uru-cakṣāśā* (VS. IV. 23).

n. *āñjasā*, *ānasā*, *āndhasā*, *āpasā*, *apāsā*, *a-rakṣāsā*, *ārṇasā*, *āvasā*, *īrasā* (VS. TS.), *ēnasā*, *ōjasā*, *ōhasā* 'prospect', *ksōdasā*, *gō-arnasā*, *cākṣāsā* 'brightness', *ctasā*, *chāndasā* (VS. TS.), *jāvasā* and (once) *javāśā*⁵ 'with speed', *tānasā* 'offspring', *tāpasā*, *tāmasā*, *tīrasā*, *tējasā*, *tyājasā*, *tvākṣāsā* 'energy', *dāṃsasā*, *dōhasā* 'milking', *dhāyasā* 'nourishing', *dhṛījasā* 'gliding power', *nābhasā*, *nāmasā*, *pāyasā*, *pōjasā*, *pīvasā*, *pēśasā* (VS. XX. 41), *prāyasā*, *bāhuvōjasā*, *bhrājasā* 'lustre', *mānasā*, *māhasā*, *mēdasā*, *yaśāśā*⁶ 'glorious', *rakṣāsā*, *rājasā*, *rāpasā*, *rādhasā*, *rēkṇasā*, *rētasā*, *vācasā*, *vānasā* 'enjoyment', *vāyasā*⁷, *vāpasā*, *vārcasā*, *vāsasā*, *vāhasā*, *vēdasā*, *vēpasā*, *śāvasā*, *śīrasā* (Kh. I. 9¹), *śējasā*, *śrāvāsā*, *sāhasā*, *su-dāṃsasā*, *su-rētasā*, *srītasā*, *hārasā*, *hējasā* 'vigour'⁸.

D. m. *tavāśe*, *duvāśe* 'worshipper', *yaśāśe*, *rakṣāśe*, *vedhāśe*, *śikvāśe* 'adroit', *sāhasāśe* 'mighty'; *abhiṣṭi-śavāśe* 'granting powerful aid', *ukthā-vāhāśe* 'offering verses', *uru-vyācāśe*, *ṛtā-peśāśe* 'having a glorious form', *gāyatrā-vepāśe*, *gīr-vaṇāśe*, *gīr-vāhāśe*, *ghorā-cakṣāśe* 'of frightful appearance'⁹, *jātā-vedāśe*, *tād-apāśe*, *tād-okāśe*, *dirghā-yaśāśe* 'renowned far and wide', *dirghā-śrāvāśe* 'famous far

¹ Perhaps to be explained as a transition form starting from N. *su-medhā-s*.

² In Pada text *uśāsam*.

³ Cp. J. SCHMIDT, Heteroklitische nominative singularis auf -ās in den arischen Sprachen, KZ. 26, 401—409; 27, 284; COLLITZ, BB. 7, 180; PRELLWITZ, BB. 22, 83.

⁴ Also contracted to *bhīyāśā* with adverbial shift of accent occurring 3 times (*bhīyāśā* 11 times).

⁵ In IV. 27¹.

⁶ Cp. GRASSMANN, s. v. *yaśās-*.

⁷ Also the transition form *vayō-dhāśā* (VS. XV. 7).

⁸ A few forms in -as appear to have the value of instrumentals as agreeing with a word in that case: *vācas* (I. 26² etc.), *yajña-vācās* (AV. XI. 3¹⁹), *śāvas* (I. 81⁴); *ēdhas* (AV. XII. 3²); cp. BLOOMFIELD, SBE. 42, 645; see LANMAN 562, and cp. CALAND, KZ. 31, 261.

⁹ Also the transition form *candrā-māśe* (VS. XXX. 21).

and wide', *dyumnā-śrāṣase* 'producing a clear sound', *ṛṇ-cākṣase*, *ṇy-ōkase*, *purā-rāṣase*, *prthu-jrāṣase*, *prthu-pāṣase*, *prī-cetase*, *prī-tavase* 'very strong'. *brāhma-vāḥase*, *mṛktī-vāḥase* 'carrying off what is injured', N. of a seer, *yajñā-vāḥase*¹, *viśvā-cakṣase*, *vī-hāyase*, *satyā-rādḥase*, *sahisra-cakṣase*, *svā-tavase*, *svā-yāṣase*.

f. *uśāse*, *vrādhāse* 'furtherance'; *āti-ecchāṣase* (VS. XXIV. 13), *dur-vāṣase* 'ill-clothed', *parjānya-retase* 'sprung from the seed of Parjanya'.

n. *apāse*, *a-peśāse* 'formless', *drāse*, *ōjase*, *cākṣase*, *javāse*, *tāpase*, *tīmasse*, *tīrase*, *tījase* (VS. XV. 8), *dākṣase* 'ability', *dhāyase*, *dhruvāse* 'stopping', *nābhase* (VS. VII. 30), *nāmase*, *pāṣase*, *prāyase*, *pśārase*, *mānase*, *mūkase* (VS. XIX. 8), *yāṣase* (VS. XX. 3), *yādase* (VS. XXX. 20) 'voluptuousness', *rākṣase*, *rādḥase*, *rētase*, *vācase*, *vārase*, *śārase* (VS. XXXVIII. 15) 'skin of boiled milk', *sāvase*, *śrāvase*, *sāḥase*, *svā-yāṣase*, *hārase*.

Ab. m. *a-rādḥāṣas*, *javāṣas*, *tavāṣas*, *pārṇāṣas*, *rakṣāṣas*², *sāḥasas*. — f. *uśāṣas*. — n. *āpḥāṣas*³, *ānasas*, *āndḥāṣas*, *āpasas*, *ārṇāṣas*, *āgasas* (TS. IV. 7. 15³), *ōnasas*, *ōkasas*, *ōjasas*, *kṣāṣas*, *jrāyāṣas*, *tāpasas*, *tīmasas*, *drāvīṇāṣas*, *pāyāṣas*, *pāṣasas*, *prāthāṣas*, *bhūmāṣas* 'intestine', *mānasas*⁴, *rājāṣas*, *rādḥāṣas*, *vāṣasas*, *sāḥasas*, *sārasas*, *sāḥasas*.

G. m. *āngirasas*, *apāṣas*, *āpnāṣas*, *tavāṣas*, *pārṇāṣas*, *rakṣāṣas*, *vedḥāṣas*; *an-āgasas*, *āpāka-cakṣasas* 'shining from afar', *abhī-vayasas* 'refreshing', *a-rakṣāṣas*, *upamā-śrāvāṣas* 'most highly famed', *kṣyāṣ-jamḥāṣas* 'having a black track', *jātā-vedāṣas*, *dānāpnāṣas* 'having abundance of gifts', *dirghā-śrāvāṣas*, *drī-bārḥāṣas*, *ṇy-cākṣāṣas*, *pārī-dvēcāṣas* 'enemy', *puru-bhājāṣas*, *prthu-śrāvāṣas* 'far-famed', *prī-cetāṣas*, *prī-mahāṣas* 'very glorious', *prayāṣas* (TS. IV. 1. 8²), *bhū-tvākṣāṣas* 'having the power of light', *vī-cetāṣas*, *vidmanāpnāṣas* 'working with wisdom', *viśvā-manāṣas*, *ṛpka-dvārāṣas*⁵, *satyā-rādḥāṣas* (TS. III. 3. 11⁴), *satyā-savāṣas* (VS. IV. 18) 'having true impulsion', *sa-bādḥāṣas*, *su-prayāṣas* (VS. XXVII. 15), *svā-yāṣasas*. — f. *uśāṣas*⁶.

n. *āpḥāṣas*, *ānasas*, *āndḥāṣas*, *āpasas*, *āyasas*, *ārṇāṣas*, *ārśāṣas* (VS. XII. 97) 'piles', *āvasas*, *ēnasas* (VS. VIII. 13), *ōkasas*, *ōjasas*, *gī-ārṇāṣas*, *tāpasas* (VS. IV. 26; Kh. IV. 11¹³), *tīmasas*, *tyājāṣas*, *dākṣāṣas*⁷, *drāvīṇāṣas*, *nābhāṣas*, *nāmāṣas*, *pāyāṣas*, *pāṣasas* (Kh. I. 7²), *prāyāṣas*, *mānasas*, *māḍasas*, *rājāṣas*, *rāpasas*, *rādḥāṣas*, *rētāṣas*, *vācase*, *vāpasas* 'fair form', *vāyasas*, *vārṇāṣas*, *vāṣasas*, *sāvāṣas*⁸, *śrāvāṣas*, *sāḍasas*, *śārāpasas*⁵, *sāḥasas*, *hārasas*⁹. — Contracted form: *ṇy-māpnās* (X. 92¹⁴).

L. m. *āngirasi*¹⁰ (VS. IV. 10), *gī-ārṇasi*, *jātā-vedasi*, *dāmūnasi*, *prthu-śrāvasi*, *yajñā-vāḥasi* (VS. IX. 37), *satyā-śrāvasi* 'truly famous', N. of a man. — f. *uśāsi*. — n. *āpḥasi*, *ānjasi*, *apāsi*, *āvasi*, *āgasi*, *ōkasi*, *krāndasi* 'battle-cry', *cākṣasi*, *tāmāsi*, *nāmāsi*, *pāyāsi*, *pāthasi* (VS. XIII. 53), *mānāsi*, *rājāsi*, *rādḥasi*, *rētāsi*, *śrāvāsi*, *sāḍasi*, *śārāsi*, *hēḍasi* (TS. III. 3. 11⁴).

V. m. *āngiras*, *nodhas*, *vedhas*; *uktha-vāḥas*, *upama-śrāvāṣas*, *kāru-dhāyas*,

¹ Also the transition form *vayo-dhāse* (VS. XXVIII. 46).

² Also the transition form *reto-dhāṣas* (VS. VIII. 10).

³ In VI. 3¹ *āpḥas* is probably the stem used instead of the very frequent Ab. *āpḥas-as*, rather than the Ab. of *āpḥ-*, as this would be the only form from such a stem, and the accent would be irregular.

⁴ Also the adv., in the sense of the Ab., *medas-tās* (VS. XXI. 60).

⁵ Of uncertain meaning.

⁶ Once the strong form *uśāṣas* (X. 39¹) for the weak.

⁷ This, as well as the D. n. *dākṣase*, is a transition form (p. 225, 3).

⁸ The stem *sāvāṣ* in VIII. 3⁶ may be used for the G. Perhaps also *sāḍas-pāṭi* stands for *sāḍasas-pāṭi*. Cp. LANMAN 563⁴.

⁹ Transition forms are *śārāḥasya*, *nir-avāsyā*; *candrā-masas*, *reto-dhāṣas* (VS.); *dākṣasas*, *doṣāṣas* (AV.).

¹⁰ Also the transfer forms *āngire*, *hēle*; *candrā-masi* (AV.).

gir-vāṇas, *gir-vāhas*¹, *jāta-vedas*, *deva-śravas*, *dhṛṣṇa-mānas* 'bold-minded', *nṛ-cakṣas*, *nṛ-mānas*, *purū-ravas*, *pra-cetas*², *brahma-vāhas*, *mitra-mahas*, *vāja-pramahas* 'superior in strength', *viśva-cakṣas*, *viśva-dhāyas*, *viśva-mānas*, *ṛṣa-mānas*, *satya-rādhas*, *su-draviṇas* 'having fine property', *su-mahas* 'very great', *sva-tavas*, *sv-ojas*³. — f. *uśas*; *ā-hanas*, *tigma-tejas* (AV. VS.). — n. *draviṇas*, *śārdhas*.

Du. N. A. V. m. *apāsā*, *tavāsā*, *tośāsā*⁴ 'showering', *yaśāsā*, *vedhasā*; *a-repāsā*, *āśu-hāsā* 'having neighing horses', *ṛya-cakṣasā* 'of far-reaching sight', *ukthā-vāhasā*, *uru-cakṣasā*, *kṛṣṭy-ojasā* 'overpowering men', *gambhīra-cetasā* 'of profound mind', *gō-pariṇasā*, *jāta-vedasā*, *idā-okasā*, *na-vedasā*, *nṛ-cakṣasā*, *nṛ-vāhasā* 'conveying men', *puru-dhimsasā* 'abounding in wonderful deeds', *puru-bhojasā*, *pūti-dakṣasā*⁵ 'pure-minded', *prthu-pākṣasā* 'broad-flanked', *prā-cetasā*, *prā-mahasā*, *bodhin-mānasā*, *mata-vacasā* 'heeding prayers', *mano-javasā*, *yajña-vāhasā*, *riśādasā*, *vatsa-pracetāsā* 'mindful of Vatsa', *vi-cetasā*, *vi-pākṣasā* 'going on both sides', *vipra-vāhasā* 'receiving the offerings of the wise', *viśvā-bhojasā*, *viśvā-vedasā*, *vy-ṇasā* 'guiltless', *śrīṣṭha-varcasā* 'having most excellent energy', *sa-jōsasā*, V. *sātyaujasā* (TS. IV. 7. 15²), *sā-manasā* 'unanimous', *samānt-varcasā* 'having equal vigour', *sīm-okasā*, *sā-vayasā* 'having equal vigour', *sā-vedasā* 'having equal wealth', *sindhu-vāhasā* 'passing through the sea'(?), *su-dhimsasā*, *su-prayāsā*, *su-rādhasā*, *su-rētasā*, *su-vācasā* 'very eloquent', *sv-dvasā*, *hita-prayasā* 'who has offered an oblation of food', *hiraṇya-peśasā* 'having golden lustre'⁶. — With *au*: *a-repāsau*, V. *jāta-vedasau* (TS. I. 3. 7²), *nṛ-cakṣasau*, *prā-cetasau* (VS. XXVIII. 7), *viśvā-śārdhasau* 'forming a complete troop', *sā-cetasau* (VS. V. 3; Kh. III. 15¹³), *sa-jōsasau* (VS. XII. 74), *sā-manasau* (TS. I. 3. 7²), *sīm-okasau* (TS. I. 3. 7²)⁷. — f. *uśāsā* and *uśāsā*⁸, *nāktōśāsā* 'night and morning', *an-ehāsā*, *uru-vydcasā*, *nṛ-cakṣasā* (AV.), *bhūri-retasā*, *bhūri-varpasā* 'multiform', *viśvā-peśasā*, *sā-cetasā*, *sā-manasā*, *su-dhimsasā*⁹, *su-pēśasā*. — With *-au*: *ap-sarāsau* (AV.), *a-repāsau*, *uśāsau* (VS. XXI. 50), *yaśāsau*; *nṛ-cakṣasau*, *viśvā-śārdhasau*, *vy-ṇasau* (AV.)¹⁰. — n. *āndhasī*, *krāndasī*, *jānasī*, *drādhāsī* (TS. III. 2. 2²) 'garments', *nābhasī* (AV.), *nādhāsī* 'refuges', *pākṣasī* (AV.), *pūjasī*, *rūjasī*, *vācasī*, *vāsasī* (TS. I. 5. 10¹).

D. m. *sa-jōsabhayām* (VS. VII. 8).

G. n. *dikṣā-tapāsos*¹¹ (VS. IV. 2) 'consecration and penance'.

Pl. N. V. m. *āngirasas*, *apāsas*, *tavāsas*, *dāmūnasas*, *duvāsas* 'restless', *mṛgayāsas* 'wild animals', *yaśāsas*, *rakṣāsas*, *vedhāsas*, *śikvasas*; *ā-giraukasas* 'not to be kept back by hymns' (*girī*), *a-cetāsas*, *a-codāsas* 'unurged', *ādbhutainasas* 'in whom no fault (*ēnas*) is visible', *an-avabhṛt-rādhasas* 'giving undiminished wealth', *ān-āgasas*, *an-ehāsas*, *a-repāsas*, *ā-vicetasas* 'unwise', *a-sēsasas* 'without descendants', *āśva-rādhasas* 'equipping horses', *ā-sāmi-savasas* 'having complete strength', *ā-hanasas*, *ukthā-vahasas*, *idā-ojasas*, *uru-vydcasas* (VS. XXVII. 16), *kṣetra-sādhāsas*, *gambhīrā-vepasas*,

¹ In VI. 24⁶ GRASSMANN would read *gir-vāṇas*, as N.; cp. LANMAN 564².

² TS. I. 5. 11³ has *pracetō rājan*; the original passage, RV. I. 24¹⁴, has *pracetā rājan* (Pada, *pracetāh*); see LANMAN 564³.

³ Transition forms are *sā-pratha* (TB.), *candra-mas* (AV.), *vayo-dhas*, *draviṇo-das*.

⁴ With lengthened vowel.

⁵ Probably to be explained as a transition form (p. 225, 3).

⁶ Also the transition forms *candrāmasā*, *sūryā-candrāmasā*.

⁷ Also the transition forms *sūryā-candra-māsau*, *varco-dāsau* (VS. VII. 27), *sa-jōsau*.

⁸ In the Pada text *uśāsā*.

⁹ In VII. 73¹ *puru-dhimsā* is perhaps a contracted form.

¹⁰ Also the transition forms *uśē* (VS.), *ā-dveṣē*, *vi-dradhē*.

¹¹ There are also in the f. the transition forms *uśābhyām* I. and *rōdasos* G.

ghṛṣṭi-rādhasas 'granting with joy', *ghorā-varpasas* 'of terrible appearance', *citṛā-rādhasas*, *tīd-okasas*, *tuvi-svanāsas*¹, *devi-bārhasas*, *dhṛṣṇ-śasas*, *nā-vedasas*, *nr-cākṣasas*, *pathi-rākṣasas* (VS. XVI. 60) 'protecting roads', *pūti-dakṣasas*², *prthu-pājasas*, *prā-cetasas*, *prati-jūti-varpasas* 'assuming any form according to impulse', *prā-tarvasas*, *prā-tvakṣasas*, *prā-śarvasas* 'farfamed', *bāhi-śasas*, *bhālāśasas* N. of a people, *mādhū-psarasas* 'fond of sweetness', *mādhye-echandasas* (TS. IV. 3. 11³) 'sun' or 'middle of the year' (Comm.), *yajña-vāhasas*, *yutā-dveśasas* 'delivered from enemies', *riśādasas*, *rukmd-vakṣasas* 'wearing gold ornaments on the breast', *vāruṇa-śasas* 'resembling sons of Varuṇa', *vāta-ramhasas*, *vāta-svanasas* 'roaring like the wind', *vī-cetasas*, *vidmanāpasas*, *vidyūn-mahasas* 'rejoicing in lightning', *vīpra-vacasas* 'whose words are inspired', *vī-mahasas* 'very glorious', *viśvā-dhāyasas*, *viśvā-mahasas* 'having all splendour', *viśvā-vedasas*, *vī-parāhasas* 'vying', *vī-hāyasas*, *vydhā-śasas* 'of great strength', *śrīṣṭha-varcasas*, *sā-cetasas*, *sa-śasas*, *satya-śasas*, *sa-bharasas*⁴, *sā-manasas*, *sām-okasas*, *sā-vayasas*, *sā-srotasas* (VS. XXXIV. 11) 'flowing', *sahā-echandasas* 'accompanied by metre', *sahāśra-pājasas* 'having a thousandfold lustre', *sahāśasas* (VS. X. 4), *su-cākṣasas* 'seeing well', *su-cetasas*, *su-dāmsasas*, *su-pivāsas* 'very fat', *su-pēśasas*, *su-prācetasas* 'very wise', *su-prajāsas*² (TS. I. 6. 2¹; AV.) 'having a good son', *su-mānasas*, *su-mahasas*, *su-medhasas*³, *su-rādhasas*, *sūra-cākṣasas* 'radiant as the sun', *sūrya-tvacasas* (VS. X. 4) 'having a covering bright as the sun', *sūrya-varcasas* (VS. X. 4) 'resplendent as the sun', *stōma-vāhasas* 'giving praise', *svā-tavasas*, *sv-āpasas*, *sv-āpnasas* 'wealthy', *svā-yāśasas*, *sv-āvasas*, *hītā-prayasas*. — **Contracted forms:** *āngirās*, *ān-āgās*⁴, *nūvedās*, *saśāsas*. — f. *apāsas*, *uśāsas* and *uśāsas*⁵, *yaśāsas*; *agni-bhṛāśasas* 'fire-bright', *an-ehāsas*, *ap-sarāsas*, *uru-cyāśasas* (TS. IV. 1. 8²), *īṣṣu-cyāśasas* 'moving greedily', *dhānī-arnāsas* 'overflowing the dry land', *nr-pēśasas* 'adorned by men', *prā-cetasas*, *prā-svādasas* 'pleasant', *mādhī-arnāsas* 'having a sweet flood', *vī-cetasas*, *su-pēśasas*, *sūda-dohasas* 'milking sweetness', *sv-āpasas*, *svā-yāśasas*. — **Contracted forms:** *medhās*; *ā-śāsas* 'insatiable', *nā-vedās*, *su-rādhasas*.

N. A. n. *ānāhāmsi*, *ānāhāmsi* 'bends', *ānāhāmsi*, *āpāmsi*, *ārṇāmsi*, *āvāmsi*, *āgāmsi*, *ānāmsi*, *ākāmsi*, *ājāmsi*, *kārāmsi* 'deeds', *chāndāmsi*, *jāvāmsi*, *jrāyāmsi*, *tāmāmsi*, *tvākāmsi*, *dāmsāmsi*, *dhvāmsi*, *devāmsi*, *pāyāmsi*, *pājāmsi*, *pāthāmsi* (VS. XXI. 46), *pēśāmsi*, *prūyāmsi*, *bhāsāmsi*, *mānāmsi*, *māhāmsi*, *vākāmsi*, *rājāmsi*, *rāpāmsi*, *rādāmsi*, *rētāmsi*, *rōdhāmsi*, *rōhāmsi* 'heights', *vākāmsi*, *vācāmsi*, *vāyāmsi*, *vārāmsi* 'expanses', *vārīvāmsi*, *vārcāmsi* (VS. IX. 22), *vārpāmsi*, *vāsāmsi*, *śārdhāmsi*, *śāvāmsi*, *śrāvāmsi*, *sādāmsi*, *sārāmsi*, *sāhāmsi*, *skāndhāmsi* 'branches', *hēlāmsi*, *hōdrāmsi*.

A. m. *āngirasas*⁶, *dhvārāsas*, *yaśāsas*, *rakṣāsas*, *vedhāsas*; *ān-āgasas*, *an-ehāsas*, *ā-pracetāsas*, *a-rādhasas*, *uru-cākṣasas*, *tuvi-rādhasas*, *pūti-dakṣasas*⁷, *prā-cetasas*, *bṛhāc-chravasas*, *yajñā-vanasas*, *riśādasas*, *vī-mahasas*, *vī-sparādhasas*, *sa-śasas* (VS. III. 44), *sā-manasas* (VS. VII. 25), *su-pēśasas*, *su-rādhasas*, *sv-āpnasas*⁸. — **Contracted forms:** *ān-āgās*, *su-medhās*⁹. — f. *apāsas*, *uśāsas*¹⁰, *yaśāsas*; *a-jāvāsas* 'not swift', *an-āpnāsas* 'destitute of wealth', *an-ehāsas*, *ap-sarāsas*, *ari-dhāyasas* 'willingly yielding milk', *gharmā-svarasas*⁷ 'sounding like (the contents of) a boiler', *tād-āpasas*, *bhūri-varpasas*, *vāja-dravīnasas* 'richly

¹ Probably a transition form (p. 225, 3).

² Probably a transition form (p. 225, 2).

³ Probably a transfer form; see p. 227, note 2.

⁴ Perhaps also *an-ehās* (X. 61¹²); see LANMAN 551¹.

⁵ In the Pada text *uśāsas*.

⁶ In I. 112¹⁸ LANMAN would take *āngirasas* as A. pl. m. without ending.

⁷ Probably a transition form (p. 225, 3).

⁸ Also the transition forms *śārdhān*, *ān-āgān*.

⁹ It is somewhat doubtful whether this is a contracted A. pl. (VII. 91³).

¹⁰ Once also *uśāsas*. In III. 6⁷ and VIII.

41³ LANMAN (566) would take *uśas* as A. pl. without ending.

rewarded', *vāja-śraṇasas*, *viśvā-dohasas*, *viśvā-dhāyasas*, *su-pīśasas*¹. — Contracted form: *uśās* (IX. 41⁵).

I. m. *āngirobhis*; *agni-tāpobhis* 'having the heat of fire', *svā-yaśobhis*. — f. *svā-yaśobhis*; with *-ad-* for *-o-*: *uśādbhis* (44 a, 3).

n. *ā-yavobhis* (VS. XII. 74) 'dark halves of the month', *āṇobhis*, *āvobhis*, *ājobhis*, *chāndobhis* (Kh. V. 3⁴), *tāpobhis*, *tāmobhis*, *tārobhis*, *dāmsobhis*, *dvēsobhis*, *dhāyobhis*, *nābhobhis*, *nāmobhis*, *pākṣobhis* (VS. XXIX. 5; TS. V. I. 11²), *pāyobhis*, *prāyobhis*, *māhobhis*, *rājobhis*, *rādhobhis*, *vācobhis*, *vāyobhis*, *vārobhis*, *sāvobhis*, *śrāvobhis*, *sāhobhis*.

D. m. *āngirobhyas*; with *-ad-* for *-o-*: *svā-tavadbhyas* (VS. XXIV. 16). — n. *mādobhyas* (VS. XXXIX. 10), *rākṣobhyas*, *vāyobhyas* (AV.), *sārobhyas* (VS. XXX. 16). — Ab. n. *dvēsobhyas*.

G. m. *āngirasām*, *apāsām*, *tavāsām*, *yaśāsām*, *vedhāsām*; *ādbhutainasām*, *dasmā-varcasām*, *mahā-manasām* 'high-minded', *stīma-vāhasām*. — f. *apāsām*, *uśāsām*; *ap-sarāsām*, *nāḥsātra-śaṇasām* 'equalling the stars in number'. — n. *chāndasām*, *tārasām* (AV.), *mādasām* (VS. XXI. 40), *rākṣasām* (VS. II. 23), *rādhasām*, *vēdasām*².

L. f. *ap-sarāssu* (Kh. IV. 8³). — n. *āṇhassu*³ (AV.), *ūdhasu*, *rājassu*, *vākṣassu*, *vāyassu* (AV.), *śrāvassu*, *sādassu*⁴.

γ. Stems in *-yāms*.

345. The primary suffix *-yāms* (137)⁵ is used to form comparative stems. It is added either directly or with connecting *-r-* to the root, which is always accented. There are seven duplicate stems formed in both ways: *tāv-yāms*- and *tāv-ryāms*- 'stronger'; *nāv-yāms*- and *nāv-ryāms*- 'new'; *pāv-yāms*- and *pāv-ryāms*- 'more wonderful'; *bhāv-yāms*- and *bhāv-ryāms*- 'more'; *rābh-yāms*- and *rābh-ryāms*- (VS.) 'more violent'; *vāsyāms*- and *vāsy-ryāms*- 'better'; *sāh-yāms*- and *sāh-ryāms*- 'mightier'. Strong and weak forms are regularly distinguished. In the latter the suffix is reduced by loss of the nasal and shortening of the vowel to *-yas*. These stems are declined in the m. and n. only, as they form their f. by adding *-r-* to the weak stem; e. g. *prēyas-r-* 'dearer'. No forms of the dual occur, and in the plural only the N. A. G. are found.

Inflection.

346. The V. sing. m. ends in *-as*⁶. The forms actually occurring, if made from *kānt-yāms*- 'younger', would be as follows:

Sing. N. m. *kānt-yān*, n. *kānt-yas*. A. m. *kānt-yāmsam*, n. *kānt-yas*. I. m. n. *kānt-yasā*. D. m. n. *kānt-yase*. Ab. m. n. *kānt-yasas*. G. m. n. *kānt-yasas*. L. m. *kānt-yasi*. V. m. *kānt-yas*. — Pl. N. m. *kānt-yāmsas*. A. m. *kānt-yasas*. N. A. n. *kānt-yāmsi*. G. m. *kānt-yasām*.

The forms which occur are the following:

Sing. N. m. *ā-tavyān*⁷ 'not stronger', *ājyān* 'stronger', *kānt-yān*, *jāvtyān* 'swifter', *jyātyān* 'mightier', *tārt-yān*⁸ 'easily passing through', *tāvtyān* 'stronger', *tāvtyān* 'stronger', *dhāvtyān* 'running fast', *nāvtyān* 'new', *māmhityān* 'more bountiful', *yājyān* 'worshipping more', *yōdhityān* 'more warlike', *vānt-yān* 'imparting more', *vārt-yān* 'better', *vārtyān* (VS. XXIII. 48) 'higher', *vāsyān*

¹ Also the transition forms *ida-prajasas* (TS. I. 5. 6¹; MS. I. 5³, p. 70).

² The form *vayām* is perhaps contracted for *vayāsām* (I. 165¹⁵ etc.); see LANMAN 552³.

³ All the Mss. read *āṇhassu*; see WHITNEY'S note on AV. VI. 35².

⁴ The form *apāsū* (VIII. 41⁴) is perhaps

for m. *apāsū*; cp. WACKERNAGEL I, p. 111, note.

⁵ Cp. J. SCHMIDT KZ. 26, 377—400; HIRT, IF. 12, 201 f.

⁶ As in the *-mant*, *-vant* and *-vāms* stems.

⁷ On the Sandhi of these nominatives see LANMAN 514 (middle).

⁸ Cp. REICHEL, BB. 27, 104 f.

'better', *vādyān* 'knowing better', *śrīyān* 'better', *sānīyān* (TS. III. 5. 5³) 'winning much', *sāhīyān* 'mightier', *skābhīyān* 'supporting more firmly'.

N. A. n. *ṛjīyas* 'straighter', *ḥjīyas*, *kānīyas*¹, *jyāyas*, *tāvīyas*, *dāvīyas* 'farther', *drāghīyas* 'longer', *nāvīyas*, *nāīyas*, *nēdīyas* 'quite near', *prīyas* 'dearer', *bhīyas*² 'more', *vārīyas*, *vārśīyas*, *vāsīyas* (TS. VS.), *vāsyas*, *śrīyas* (TS. VS.), *svādīyas* 'sweeter'.

A. m. *jyāyāmsam*, *tāvīyāmsam*, *drāghīyāmsam*, *nāvīyāmsam*, *pānyāmsam* 'more wonderful', *vārśīyāmsam* (AV.), *sāśīyāmsam*³ 'more frequent', *śrīyāmsam*, *sāhīyāmsam* (AV.).

I. m. *jāvīyasā*, *nāvīyasā*, *bhāvīyasā*, *sāhīyasā* (Kh. I. 1¹). — n. *tāvīyasā* 'keener', *vāvīyasā* 'very strong', *nāvīyasā*, *nāvīyasā*, *pānyasā*, *bhāvīyasā* 'more abundant', *bhāvīyasā*, *vāsyasā*, *sāhīyasā*.

D. m. *tāvīyase*, *nāvīyase*, *pānīyase*, *pānyase*, *bāvīyase* (AV.) 'mightier', *vārśīyase* (VS. XVI. 30), *śrīyase* (VS. XXXI. 11), *sānyase* 'older', *sāhīyase*⁴, *sāhyase*, *kānīyase* (VS. XVI. 40) 'more destructive'. — n. *nāvīyase*, *nāvīyase*, *sānyase*.

Ab. m. *tāvīyasas*, *rāvīyasas* 'more violent', *sāhīyasas*, *sāhyasas*. — n. *bhāvīyasas*.

G. m. *kānīyasas*, *jyāyasas*, *tāvīyasas*, *nāvīyasas*, *nāvīyasas*, *bhāvīyasas*. — n. *nāvīyasas*.

L. m. *vārśīyasi* (VS. VI. 11), *sāhīyasi*. — V. m. *ḥjīyas*, *jyāyas*.

Pl. N. m. *tikṣṇīyāmsas* (AV.) 'sharper', *bhīyāmsas* (TS. VS. AV.), *śrīyāmsas*. — n. *nāvīyāmsi*.

A. m. *kānīyasas*, *nēdīyasas*, *bhāvīyasas*, *rāvīyasas* (VS. XXI. 46), *vārśīyasas* (AV.), *vāsyasas*, *vāvīyasas* 'driving better', *śrīyasas* (VS. TS.).

G. m. *āstheyasām* 'not firm' (137). The f. form *nāvīyasīnām* is twice used owing to metrical exigencies instead of *nāvīyasām* in agreement with *marūtām*⁵.

δ. Stems in -vāms.

347. The suffix -vāms⁶ is used to form the stem of the perfect participle active. Strong and weak stem⁷ are regularly distinguished; but the latter assumes two different forms according as it is followed by a vowel or a consonant. The suffix is reduced before vowels, by loss of the nasal and Samprasāraṇa, to -us which becomes -us; before a consonant (i. e. bh), it is reduced, by loss of the nasal and shortening of the vowel, to -vas, which becomes -vat⁸. The latter form of the stem occurs only three times in the RV. There are thus three stems employed in the inflexion of these participles: -vāms, -vat, -us. The weakest form of the stem (-us) appears instead of the strong twice in the A. sing. m. and once in the N. pl. m. The accent rests on the suffix in all its forms except in compounds formed with the negative *a-* or with *su-* 'well' and *du-* 'ill', where it shifts to these particles. This declension is restricted to the m. and n., as the f. is formed by adding -ī to the weakest stem, as *jagmīṣ-ī* 'having gone'. There are altogether (including compounds) about 75 stems in -vāms in the RV.

Inflection.

348. No specifically n. forms occur except two in the A. sing. No L. has been met with in any number; all the other weak cases are wanting in

¹ The form *jāvīyas* occurs in VS. XL. 4 (Īśa Up.).

² Once to be read *bhāvīyas*: LANMAN 514⁴.

³ Comparative of the root from which *sās-vat* 'constant' is derived.

⁴ To be read *sāhyase* in I. 71⁴.

⁵ See LANMAN 515.

⁶ On this suffix cp. J. SCHMIDT, KZ. 26, 329—377.

⁷ On the formation of this perfect stem, see above 181 and below 491.

⁸ This form was transferred to the N. A. sing. n. in which no consonant (-bh or -s) followed; cp. 44 a, 3.

the dual as well as the D. Ab. in the plural. The V. sing. m. is regularly formed with *-vas*¹. The forms actually occurring, if made from *cakṛvāms-* 'having done', would be the following:

Sing. N. m. *cakṛvān*. A. m. *cakṛvāmsam*, n. *cakṛvāt*. I. *cakṛiṣā*. D. m. *cakṛiṣe*. Ab. *cakṛiṣas*. G. *cakṛiṣas*. V. m. *cakṛvas*. — Du. N. A. m. *cakṛvāmsā*. — Pl. N. m. *cakṛvāmsas*. A. m. *cakṛiṣas*. I. m. *cakṛvādbhis*. G. m. *cakṛiṣām*.

The forms actually occurring are the following:

Sing. N. m. *ā-cikītvān*² 'not knowing', *ā-proṣivān* 'not gone away'³, *ā-rarivān* 'not liberal', *ā-vidvān*⁴ 'not knowing', *cakṛvān* 'having done', *cikītvān* 'having noticed', *jaganvān* 'having gone', *jaghanvān* 'having slain', *jajñivān*⁵ 'having recognized', *jigṛivān*⁶ 'having conquered', *jūjurvān* 'having grown old', *jūjusvān* 'having enjoyed', *jūjuvān* 'having sped', *tatanvān* 'having stretched', *tasthivān* 'having stood', *dadaśvān*⁷ 'having bitten', *dadasvān* 'become exhausted', *dadrsvān* 'having seen', *dadvān* 'having given', *dadhanvān*⁸ 'having streamed', *dadhṛsvān* 'having become bold', *dāśvān*⁴ 'worshipping', *didivān* 'having shone', *nir-jagmivān* (TS. IV. 2. 1⁴) 'having gone out', *papivān* 'having drunk'⁹, *pupuṣvān* 'having made abundant', *babhūvān* 'having become', *bibhīvān* 'having feared', *mamṛvān* 'having died', *mūḍhvān*⁴ 'bountiful', *yayivān* 'having gone', *rariṣvān* 'having given', *rurukvān* 'having shone', *vavanvān* 'having accepted', *vidvān*⁴ 'knowing', *vivikvān*¹⁰ 'having divided', *vividvān* 'having found', *vividhvān*¹¹ 'having wounded', *śusukvān*¹² 'having shone', *śuśruvān* 'having heard', *sasavān* 'having won', *sāsahvān* 'having conquered', *sāhvān*⁴ 'having overcome'.

A. m. *tyivāmsam*¹³ 'having gone', *cakṛvāmsam*, *cakhvāmsam*¹⁴ 'stretching out', *cikītvāmsam*, *jāgrvāmsam* 'waking', *jūjuvāmsam*, *tastabhvāmsam* 'having held fast', *tasthivāmsam*, *dāśvāmsam*⁴, *didivāmsam*, *dir-vidvāmsam* 'ill-disposed', *papivāmsam*¹⁵, *paptivāmsam* 'having flown', *pṛpivāmsam* 'having swelled', *mamṛvāmsam*, *rihivāmsam* 'having licked', *vavṛvāmsam* 'having enclosed', *vāvṛdhvāmsam* 'having grown strong', *vidvāmsam*⁴, (*pra*)-*viviṣivāmsam* (TS. IV. 7. 15¹), *śūśuvāmsam* 'having increased', *sasavāmsam*, *sasṛvāmsam* 'having sped', *sāsahvāmsam*, *śi-vidvāmsam*⁴ 'knowing well', *śuśupvāmsam* 'having slept', *śuśuvāmsam* 'having pressed (Soma)'. — Weak forms for strong: *cakṛiṣam* (x. 137¹) for *cakṛvāmsam*; *emuṣām* (VIII. 66¹⁰)¹⁶ 'dangerous'.

A. n. *tatanvāt* 'extending far', *saṃ-vavṛtvāt* 'enveloping'.

I. m. *ā-bibhīṣā* 'fearless', *cikītiṣā* 'wise', *vidiṣā*⁴. — n. *ā-bibhīṣā*, *bibhīṣā*.

D. m. *ā-rarūṣe*, *ūcīṣe*¹⁷ 'pleased', *cakṛiṣe*, *cikītiṣe*, *jagmīṣe* 'having gone', *jigṛiṣe*, *dadaśiṣe* 'worshipping', *dāśiṣe*¹⁸, *bibhīṣe*, *mūḍhiṣe*¹⁸, *vidiṣe*¹⁸, *śedhiṣe*¹⁹ 'having sat down'.

Ab. m. *ā-raruṣas*, *jūjuriṣas*. — n. *tasthiṣas*²⁰.

¹ Cp. the *-mant* and *-vant* stems (316) and the *-vāms* stems (346).

² On the Sandhi of these nominatives see LANMAN 512.

³ From *pra* and *vas*- 'dwell'.

⁴ Without reduplication.

⁵ From *jñā*- 'know'.

⁶ From *ji*- 'conquer'.

⁷ From *daś*- 'bite'.

⁸ From *dharv*- 'run'.

⁹ LANMAN adds *papivān*(?).

¹⁰ From *vic*- 'separate'.

¹¹ From *vyadh*- 'pierce'.

¹² From *śuc*- 'shine'.

¹³ From *i*- 'go'.

¹⁴ From a root *kṛh*-.

¹⁵ LANMAN adds *papivāmsam*(?).

¹⁶ From *am*- 'be injurious', with weak stem, together with anomalous accent, for **em-i-vāmsam*; cp. LANMAN 512³.

¹⁷ From *uc*- 'find pleasure'.

¹⁸ Unreduplicated form.

¹⁹ From *sad*- 'sit down'.

²⁰ This may be A. pl. m.

G. m. *ā-dāśuṣas* 'not worshipping', *ā-raruṣas*, *iyḥṣas*, *cikithṣas*, *jagmḥṣas*, *jaghnḥṣas*, *jānḥṣas*¹ 'knowing', *jigyḥṣas*, *tatarḥṣas* 'having crossed', *tasthḥṣas*, *dadḥṣas*, *dāśḥṣas*², *didīyḥṣas*, *papḥṣas*, *bibhyḥṣas*, *manrḥṣas* (AV.), *mīḥḥṣas*³, *vividḥṣas* 'having found', *sedḥṣas*, *suṣuḥṣas*. — n. *vavavṛḥṣas*² 'enveloping'.

V. m. *cikītvas* 'seeing', *titirvas* 'having crossed', *didīcas* 'shining', *mīdhvas*³. — With *-van*: *cikītran*² (AV.).

Du. N. A. m. *okīdvāmsā*⁴ 'accustomed to', *jagantvāmsā*, *jāgrvāmsā*, *tasthivāmsā*, *didivāmsā*, *papivāmsā*, *vavantvāmsā*, *vidvāmsā*⁵, *śūśuvāmsā*, *śūśruvāmsā*. — With *au*: *vidvāmsau*⁵.

Pl. N. m. *ā-vidvāmsas*, *cakrvāmsas*, *cikītvāmsas*, *jagjītvāmsas* (TS. I. 4. 44²) 'having eaten', *jagantvāmsas*, *jāgrvāmsas*, *jīgrvāmsas*, *tasthivāmsas*, *titirvāmsas*, *tuṣṭuvāmsas* 'having praised', *dadvāmsas* 'having burst', *dāśvāmsas*⁵, *papivāmsas* (TS. I. 4. 44²), *papīdvāmsas*, *mīdhvāmsas*⁵, *rirīkvāmsas*⁵ 'having abandoned', *vidvāmsas*⁵, *śūśukvāmsas*, *śūśuvāmsas*, *sasavāmsas*, *sasrvāmsas*, *sāśhvāmsas*, *sāhvāmsas*⁵, *śū-vidvāmsas* (TS. IV. 6. 5²), *suṣupvāmsas*. — Weak form for strong: *ā-bibhyṣas*⁷ (I. 11⁶). The AV. has the hybrid form *bhaktivāmsas*⁸.

A. m. *cikithṣas*, *jagmḥṣas*, *jigyḥṣas*, *tasthḥṣas*, *dāśḥṣas*⁵, *mīḥḥṣas*⁵, *vidḥṣas*⁵, *sedḥṣas*.

I. m. *jāgrvādbhis*. — G. m. *ā-dāśuṣām*⁵, *jigyḥṣām*, *dadīṣām*, *mīḥḥṣām*⁵, *vidḥṣām*⁵.

2. Radical Stems in *-ś*.

349. This declension comprises only radical stems, both monosyllabic and compound, formed from some dozen roots, numbering altogether about sixty. Some forty of these occur in the m., nearly thirty in the f., and half a dozen in the n. Nine monosyllabic stems are f., viz. *dāś-* 'worship', *dīś-* 'direction', *dṛś-* 'look', *nāś-* 'night', *pāś-* 'sight', *pīś-* 'ornament', *prāś-*⁹ 'dispute', *viś-* 'settlement', *vriś-* 'finger'; but only two m., viz. *īś-* 'lord' and *spāś-* 'spy'; all the rest are compounds, about 20 of which are formed from *dṛś-*. The inflexion is the same in all genders: the only n. forms which would differ from the m. and f. (N. A. du. and pl.) do not occur.

a. The only trace of the distinction of strong and weak forms appears in the nasalization of the stem in the N. sing. m. of some half dozen compounds of *-dṛś-* 'look'¹⁰.

b. As the *ś* represents an old palatal (40), it normally becomes the cerebral *ḍ* before terminations beginning with *bh*, as *vid-bhis*; but in *dīś-* and *-dṛś-* it becomes a guttural, owing doubtless to the influence of the *k* in the N. sing. and L. pl. It regularly becomes *k* before the *-su* of the L. pl., where it is phonetic (43 b 2); it usually also becomes *k* in the N. sing. (which originally ended in *-ś*). But in four stems it is represented by the cerebral *ḍ*, e. g. *viḍ*, owing to the influence of forms in which the cerebral is phonetic. In *puro-ḍāś* 'sacrificial cake', the palatal is displaced by the *-ś* of the N.¹¹.

¹ Unreduplicated form from *jñā-* 'know'.

² With anomalous additional reduplicative syllable.

³ AV. VII. 97¹ for *cikītvas* of the corresponding verse of the RV. (III. 29¹⁶), as if from a *-vant* stem.

⁴ From *uc-* 'be wont'.

⁵ Without reduplication.

⁶ From *vic-* 'leave'.

⁷ See LANMAN 513³.

⁸ In AV. VI. 79³ for the reading of the edition *bhaktivāmsah syāma* the Paipp. has *bhaktīmahī*.

⁹ From *praś-* 'question'. LANMAN would correct the reading of AV. II. 27⁷ to *prāśi*, explaining the word as a compound (*pra-as-*), where the accent *prāśi* would be regular.

¹⁰ That is, *-dṛñ*, which in its three occurrences in the RV. appears before vowels and doubles the *ñ*: *-dṛññ*.

¹¹ It cannot, however, have been directly ousted by the N. *-ś* (the former existence of which in consonant stems must have been long forgotten), but was doubtless due to the influence of *ā-* stems, such as *draviṇo-dāś*.

c. There are two transition forms to the *a*-declension from *puro-dās*: *puro-dāśena* (VS. XIX. 85) and *puro-dāśi-vaśā* (AV. XII. 4³⁵) 'having a sacrificial cake as a calf'. The D. infinitive *apśāye* is a transition to the *i*-declension, for *apś-i*.

Inflection.

350. The normal forms actually occurring, if made from *viś*-f. 'settlement', would be as follows:

Sing. N. V. *viś*. A. *viśam*. I. *viśā*. D. *viśē*. Ab. *viśās*. G. *viśās*. L. *viśi*. — Du. N. A. *viśā* and *viśau*. — Pl. N. *viśas*. A. *viśas*. I. *viśbhīs*. D. Ab. *viśbhīds*. G. *viśām*. L. *vikṣū*.

Forms which actually occur are the following:

Sing. N. m. 1. with nasalized stem: *ki-dīñ*² 'of what kind?', *sa-dīñ*³ 'resembling'; in VS. XVII. 81: *anyā-dīñ* 'of another kind', *i-dīñ* 'such', *prāti-sadīñ* 'similar'. — 2. ending in *-k*: *i-dīk* (AV.), *etā-dīk* 'such', *tā-dīk* 'such', *divi-spīk* 'touching heaven', *ni-spīk*⁵ 'caressing', *yā-dīk* 'of what kind', *raṇvā-saṇḍīk* 'appearing beautiful', *sva-dīk* 'seeing light', *hiraṇya-saṇḍīk* 'resembling gold', *hrī-dīk* 'touching the heart'. — 3. ending in *-t*: *spāt*; *vi-spāt* 'spy'. — 4. ending in *-s*: *puro-dās* 'sacrificial cake' (occurs twice).

f. 2. ending in *-k*: *dīk* (VS. AV.), *nāk*; *an-apa-spīk* (AV.) 'not refusing', *upa-dīk* 'aspect', *raṇvā-saṇḍīk*, *saṇ-dīk* 'appearance', *su-dīśika-saṇḍīk* 'having a beautiful appearance'. — 3. ending in *-t*: *viś*; *vi-pāt* ('fetterless') N. of a river.

N. A. n. *etā-dīk*⁶, *su-saṇḍīk* 'handsome'; *tā-dīk* may be a neuter in v. 44⁶.

A. m. *spīśam*; *puro-dāśam*; *upari-spīśam* 'reaching above', *divi-spīśam*, *hrī-spīśam*; *tveṣā-saṇḍīśam* 'of brilliant appearance', *piśāṅga-saṇḍīśam* 'of reddish appearance', *raṇvā-saṇḍīśam*, *su-saṇḍīśam*; *dūre-dīśam* 'visible far and wide', *su-dīśam* 'well-looking', *sva-dīśam*; *dūrā-ādīśam*⁷ 'announcing far and wide'. — f. *dīśam*, *prāśam* (AV.), *viśam*; *ā-dīśam* 'intention', *ṛta-spīśam* 'connected with pious works', *piśāṅga-saṇḍīśam* (AV.), *pra-dīśam* 'direction', *vi-pāśam*, *śukra-pīśam* 'radiantly adorned', *saṇ-dīśam*.

I. m. *viśva-pīśā* 'all-adorned', *su-saṇḍīśā*⁸. — f. *dāśā*⁹, *dīśā*, *piśā*, *viśā*; *pra-dīśā*. — n. *divi-spīśā*, *dūre-dīśā*.

D. m. *anar-vīśe* 'seated on the car', *i-dīśe*, *divi-spīśe*, *dū-dāśe* (AV.) 'irreligious', *dūre-dīśe*. — f. *dīśē* (AV. VS.), *viśē*; *saṇ-dīśe*¹⁰.

Ab. m. *sva-dīśas*. — f. *dīśās* (AV.), *viśās*; *saṇ-dīśas*, *saṇ-spīśas* (VS. XXXVIII. 11).

G. m. *upa-spīśas* (AV.) 'touching', *divi-spīśas*, *prāti-prāśas*¹¹ (AV.) 'counter-disputant', *su-dīśas*, *sva-dīśas*, *hiraṇya-saṇḍīśas*, *hrī-dīśas*. — f. *dīśās* (AV.), *viśās*. — n. *sādāna-spīśas* 'coming into one's house'.

L. m. *divi-spīśi*. — f. *dīśi* (AV.), *dīśi*, *prāśi* (AV.), *viśi*; *pra-dīśi*, *vi-pāśi*, *saṇ-dīśi*. — V. m. *tveṣa-saṇḍīk*.

Du. N. A. V. m. *ṛta-spīśā*, *divi-spīśā* and *divi-spīśā*, *mithū-dīśā* 'appearing alternately', *sva-dīśā*. — f. *mithū-dīśā*. — With *-au*: *viśau*.

Pl. N. m. *spīśas*; *upari-spīśas* (AV.), *ṛta-spīśas*, *divi-spīśas*, *mandi-ni-spīśas* 'fond of Soma', *ratha-spīśas* 'touching the chariot', *hrī-dīśas*; *dūre-*

¹ Cp. LANMAN 490¹.

² *kīdīñ i* (X. 108³).

³ *sadīñ* always before *a*- in RV. In TS. II. 2. 8⁵ (B) the final *k* is preserved before *s*: *sadīñk samāndis*.

⁴ Also *sadīñ*: all four before *ca*. Cp. LANMAN 456¹ and 463¹.

⁵ From *ni-spīś*, BR., GRASSMANN, LANMAN; from *ni-spīś* 'desirous of' (loc.), BÖHTLINGK (pw.).

⁶ The form *manīnāk* (X. 61⁶), perhaps the same as *manūk* 'a little', is explained by GRASSMANN as *manū-nās* 'dispelling wrath'.

⁷ For *dūrā-ādīśam*.

⁸ In the *Īśa Upaniṣad* (VS. XL. 1) also occurs *īśā*.

⁹ Cp. LANMAN 490 (bottom).

¹⁰ There is also the transition form *apśāye*.

¹¹ Cp. WHITELEY's note on AV. II. 27¹. The accent should be *prāti-prāśas*.

dīśas, *yakṣa-dīśas* 'having the appearance of a Yakṣa', *su-dīśas*, *sva-dīśas*; *tveṣṣa-saṃdīśas*, *su-saṃdīśas*; *viśva-pīśas*, *su-pīśas* 'well adorned'; *śh-saḍīśas* 'handsome'. — f. *dīśas*, *vīśas*; *ā-dīśas*, *ud-dīśas* (VS. VI. 19) 'upper quarters', *upa-sṗīśas*, *pra-dīśas*, *vi-dīśas* (VS. VI. 19) 'intermediate quarters', *saṃ-dīśas*.

A. m. *sṗīśas*; *aha-dīśas* 'beholding the day', *bhīmā-saṃdīśas* 'of terrible appearance', *sva-dīśas*, *hiraṇya-saṃdīśas*. — f. *dīśas*, *vīśas*, *vīśas*; *ā-dīśas*, *pra-dīśas*, *saṃ-dīśas*.

I. m. *su-saṃdīgḥhis*. — f. *paḍbhis*¹ (IV. 2¹²) 'with looks', *viḍbhis*. — D. f. *digbhyās* (VS. VI. 19). — Ab. f. *digbhyās*, *viḍbhyās*. — G. f. *dīśam*, *vīśam*; *ā-dīśam*. — L. f. *dīkṣ* (AV. VS.), *vīkṣ*.

6. Radical stems in -h.

351. This declension comprises some 80 stems formed from about a dozen roots. All three genders appear in its inflexion; but the neuter is rare, being found in only two stems and never in the plural. Of monosyllabic stems six or seven are f., one m., and one n. All the remaining stems are compounds, about three-fourths of which are formed from the three roots *druh-*, *vah-* and *sah-* (over 30 from the last). The origin of the two stems *uṣṇih-* (AV.) a metre, and *sarāh-*² 'bee' is obscure.

a. The distinction of strong and weak appears in compounds of *vah-* and *sah-*³, the vowel being lengthened in the N. A. sing. and N. pl. m.; also in the N. A. du. m. forms *indra-vāhā*, *indra-vāhan*, *anaḍ-vāhan*; and in the f. sing. N. *dakṣiṇā-vāḍ* and A. *havya-vāham*. The strong stem *-vāh-* twice appears in weak cases, while it is metrically shortened 18 times in strong cases⁴. The word *anaḍ-vāh-* 'ox' (lit. 'cart-drawer') distinguishes three stems, the strong one being *anaḍ-vāh-*, and the weak *anaḍ-ūh-* before vowels and *anaḍ-ūt-*⁵ before consonants.

b. As *h* represents both the old guttural aspirate *gh* and the old palatal *jh*, it should phonetically become *g* and *d* respectively before *bh*. But the cerebral appears for both in the only two case-forms that occur with a *-bh* ending: *sarāḍbhyas* from *sarāh-*, and *anaḍ-ūḍbhyas* (AV.) from *anaḍ-vāh-*, where the dental *d* takes the place of the cerebral by dissimilation. Before the *-su* of the L. pl., *h* would be phonetic; but here again, in the only form occurring, the cerebral appears: *anaḍḥsu*⁶. On the other hand the phonetic *h* appears in the N. sing. in the six forms *-ahak*, *-āhuk*, *-āhrik*⁷, *-rūk*, *-sṗhik*, *uṣṇik* (AV.)⁸; while the unphonetic *t* appears in the two forms *-vāḍ* and *-sāḍ*⁹. The word *anaḍ-vāh-* forms, instead of **anaḍ-vāḍ*, the anomalous *anaḍvān* as if from a stem in *-vanz*.

c. The stem *mahā-* is perhaps a transfer to the *a*-declension from the far more frequent but defective *māh-* 'great'. Several cases are formed from it: sing. N. *mahā-s*, G. *mahāśya*, L. *mahé*; pl. N. *mahā* and *mahāni*, n., G. *mahānām*. The D. sing. *mahāye*, used as an infinitive, is a transfer to the *i*-declension from *māh-*.

Inflection.

352. The forms actually occurring, if made from *sāh-* 'victorious', would be as follows:

¹ BLOOMFIELD is of opinion that here, as well as in the 5 other passages in which this form occurs in the RV., it means 'with feet'; Johns Hopkins University Circular, 1906, p. 15—19.

² That the *h* here represents an original guttural is shown by the N. pl. *sarāghas* (SB.) and the derivatives *sarāghā-* and *sāragha-* (TB.).

³ The Pada text has always *vāh-* on the one hand, but *sāh-* on the other.

⁴ Cp. LANMAN 498 (middle).

⁵ For *anaḍ-ūt-* by dissimilation.

⁶ The dental again by dissimilation for the cerebral *t*.

⁷ Occurring respectively in *uśā-dhak* 'burning with eagerness', in three compounds of *dūh-* 'milk', and in five compounds of *druh-* 'injure'. These three forms, together with *uṣar-bhūt*, are the only examples of the restoration of initial aspiration in the declension of the RV.

⁸ The derivation of this word (AV. VS.), is uncertain; it occurs in the RV. only in the extended form of *uṣṇihā-*.

⁹ When the final *h* becomes *t*, the initial *s* is cerebralized.

Sing. N. *śāt*. V. m. f. *śāt*. A. m. f. *sāham*. I. *sahā*. D. *sahā*. Ab. *sahās*. G. *sahās*. L. *sahā*. — Du. N. A. V. m. f. *sāhā* and *sāhau*. N. A. n. *sahā*. — Pl. N. V. m. f. *sāhas*. A. m. *sāhas* and *sahās*, f. *sāhas*. D. m. f. *śaḍ-bhyās*¹. G. m. *sahām*. L. m. *śatsū*¹.

The forms actually occurring are the following:

Sing. N. m. i. with -k: *uśā-dhāk* 'burning with eagerness'; *go-dhūk* 'milkman', *prati-dhūk*² (AV. TS.) 'fresh milk'; *akṣṇayā-dhūk* 'injuring wrongly', *a-dhūk* 'free from malice', *antaka-dhūk* 'demon of death', *abhi-dhūk* 'inimical', *asma-dhūk* 'inimical to us'.

2. with -t: *śāt*; *abhi-śāt* 'overpowering', *ṛṣi-śāt* 'overcoming the seer', *janā-śāt* 'overcoming men', *turā-śāt* 'overpowering quickly', *niś-śāt* 'overpowering', *nī-śāt*³ (AV.) 'overcoming', *purā-śāt* 'victorious from of old', *prtanā-śāt* 'conquering hostile armies', *prāsu-śāt* 'finishing swiftly', *bhuri-śāt*⁴ 'bearing much', *rayi-śāt* 'ruling over wealth', *vane-śāt* 'prevailing in woods', *virā-śāt*⁵ 'ruling men', *viśvā-śāt*⁶ (AV.) 'all-conquering', *vṛthā-śāt* 'conquering easily', *śatrū-śāt*⁷ (AV.) 'overcoming foes', *śatrā-śāt* 'always conquering'; *turya-vāt* (TS. IV. 3. 3²) 'four-year-old ox', *ditya-vāt*⁸ (VS. XIV. 10; TS. IV. 7. 10¹) 'two-year-old ox', *paśtha-vāt* (VS. XIV. 9) 'four-year-old ox'⁹, *madhyama-vāt* 'driving at middling speed', *haviṛ-vāt* 'conveying the oblation', *havya-vāt* 'conveying the offering'. — Irregular form: *anaḍ-vān* (AV. TS. VS.) 'ox'¹⁰.

f. i. *uśnik* (VS. AV.) a metre, *gartī-rūk*¹¹ 'ascending the car-seat', *sabar-dhūk* 'yielding nectar'. — 2. *dakṣiṇā-vāt* 'borne to the right'¹². — n. i. *puru-spīk* 'much desired'.

A. m. i. Strong forms with -vāham and -sāham (after ā) or -śāham (after ī or ṛ): *anaḍ-vāham*, *turya-vāham* (VS. XXVIII. 28), *ditya-vāham* (VS. XXVIII. 25), *paśtha-vāham* (VS. XXVIII. 29), *vīra-vāham* 'conveying men', *svasti-vāham* 'bringing welfare', *havya-vāham* (also f.); *pra-sāham* 'victorious', *yajñā-sāham*¹³ 'mighty in sacrifice', *viśvā-sāham*, *śatrā-sāham*; *abhimāti-sāham* 'conquering adversaries', *ṛtī-sāham* 'subduing assailants', *nṛ-sāham* 'overcoming men', *prtanā-sāham*¹⁴. — With metrical shortening of -sāh- or -śāh-: *ṛtī-sāham*, *prtanā-sāham*¹⁴; *carṣaṇī-sāham*¹⁵ 'ruling over men', *prā-sāham*, *vibhva-sāham* 'overcoming the rich', *śaḍ-sāham* 'always holding out'. — 2. *a-drīham*, *puru-spīham*. — f. *gīham* 'hiding-place', *drīham* 'fiend', *mīham* 'mist'; *uśīham* (VS. XXVIII. 25); *parī-pāham* 'enclosure'.

I. m. *dhanvā-sāhā* 'skilled in archery', *puru-spīhā*, *viṣu-drūhā* 'injuring in various parts'. — f. *guhā*¹⁶, *druhā*, *mahā* 'great'; *uśīhā* (VS. XXI. 13); *prā-sāhā*¹⁷ 'might', *vi-srūhā* 'plant'. — n. *mahā*.

D. m. *druhē*¹⁸, *mahē*; *a-drūhe*, *abhi-drūhe*, *abhimāti-śāhe*¹⁹ (TS. v. 2. 7³), *carṣaṇī-sāhe*¹⁵, *śatrā-sāhe*²⁰. — f. *mahē*; *uśīhe* (VS. XXIV. 12); *go-dūhe*²¹. — n. *mahē*.

¹ To be inferred from *anaḍūdbhyas* and *anaḍtūsu*.

² There is no evidence to show the gender of this word.

³ For *nī-śāt*.

⁴ For *bhuri-śāt*.

⁵ For *vīra-śāt*.

⁶ For *viśvā-śāt*.

⁷ For *śatrū-śāt*.

⁸ Here *ditya* seems to be = *dvītiya*.

⁹ Probably from *paśtha* = *prśtha* 'back'. The TS. (IV. 3. 3² etc.) has *paśtha-vāt* with dental t for cerebral ṣ.

¹⁰ There is also the transfer form *mahā-s*, supplying the place of a N. of *māh*.

¹¹ For *gartā-rūk*.

¹² The N. of *sarāh* 'bee', occurs as *sarāḍ* in TS. v. 3. 12² (B) and in SB. XIII. 3. 1⁴.

¹³ For *yajña-sāham*.

¹⁴ With unphonetic cerebral after ā owing to the influence of the N. *prtanā-śāt*.

¹⁵ The s is here not cerebralized after ī.

¹⁶ *guhā* which occurs 53 times (beside *guhā*, once) is used adverbially, 'in secret', with retracted accent.

¹⁷ From *prā-sāh*, beside *pra-sāh*.

¹⁸ This form is perhaps f.

¹⁹ Strong form for weak.

²⁰ Strong form for weak (II. 21²), but the Pada text has *śatrā-sāhe*.

²¹ There is also a transfer to the i-declension: *mahāye* (as an infinitive).

Ab. m. *druhás*, *mahás*; *ṛtī-sáhas*. — f. *druhás*¹. — n. *mahás*.

G. m. *druhás*, *mahás*²; *a-drúhas*, *anaḍúhas* (AV.), *ṛtanā-sáhas*; with strong form: *abhimāti-sáhas*³. — f. *druhás*, *mihás*; *prā-sáhas*. — n. *mahás*; *puru-sṛ́has*.

L. m. *anaḍúhi* (AV.)⁴. — f. *upā-núhi* (AV.) 'shoe', *part-núhi* (AV.).

V. 1. m. *turā-sāt* (VS. x. 22), *ṛtanā-sāt* (AV.), *havya-vāḥ*. — 2. m. *godhuk* (AV.). — f. *a-dhruk*⁵.

Du. N. A. V. 1. m. *anaḍ-vāhau*, *indra-vāhā* and *indra-vāhau* 'conveying Indra', *dhūr-sāhau* (VS. iv. 33) 'bearing the yoke'; shortened: *carṣaṇt-sahā*, *rathā-sāhā* 'drawing the chariot'. — 2. m. *a-drúhā*, *án-abhidruhā* 'not inimical', *puru-sṛ́hā*. — f. *a-drúhā*, *a-drúhā*. — n. *mahí*.

Pl. N. V. 1. m. *anaḍ-vāhas* (AV.), *indra-vāhas*, *turya-vāhas* (VS. xxiv. 12), *ditya-vāhas* (VS.), *paṣṭha-vāhas* (VS.), *ṛṣṭi-vāhas* (AV.) 'carrying on the sides', *vajra-vāhas* 'wielding a thunderbolt', *vīra-vāhas*, *saha-vāhas* 'drawing together', *suṣṭhu-vāhas* 'carrying well', *havya-vāhas*; *abhimāti-sáhas*, *ṣatrū-sáhas*; shortened: V. *carṣaṇt-sahas*. — 2. m. *drúhas*, *mahás*⁶; *a-drúhas*, V. *a-drúhas*, *go-díhas*, *puru-sṛ́has*, V. *puru-sṛ́has*.

f.⁷ *míhas*, *rúhas* 'sprouts'; *a-drúhas*, *ā-rúhas* (AV.) 'shoots', *ghṛta-díhas* 'giving ghee', *puru-drúhas* 'injuring greatly', *puru-sṛ́has*, *prā-rúhas* (AV.) 'shoots', *mano-míhas* (AV.) 'bewildering the mind', *vī-srúhas*.

A. m. *druhás*⁸, *mahás*⁸, *a-drúhas*, *anaḍúhas* (AV.), *puru-sṛ́has*. — f. *drúhas*, *níhas*⁹ (AV. VS.) 'destroyers', *míhas*, *rúhas* (AV.); *akṣā-náhas* 'tied to the axle', *a-drúhas*, *upā-rúhas* 'shoots', *prā-rúhas* (AV.), *saṃ-díhas* 'mounds'.

D. m. *anaḍúdbhyas* (AV.) — f. *sarāḍbhyas* 'bees'. — G. m. *mahám*¹⁰, *carṣaṇt-sáhām* (VS. xxviii. 1). — L. m. *anaḍútsu*.

7. Stems in semivowels: *r*, *y*, *v*.

353. This group forms a transition from the consonant to the vowel declension inasmuch as the stem often assumes a vocalic form before endings with initial consonant, and in some cases takes endings which otherwise appear in the vowel declension only. The *-r* stems are nearest the consonant declension as their radical division conforms almost without exception to that type; their derivative division, however, has several points in common with the inflexion of vowel stems.

1. Stems ending in *-r*.

354. A. Radical stems. Here the stems ending in radical *r* must be distinguished from those in which the *r* belongs to a suffix. The radical stems numbering over 50 are formed from some sixteen roots, the vowel of which is nearly always *i* or *u*. Only three of these stems contain *a* and only two *ā*. Nearly a dozen are monosyllabic, but the rest (numbering over 40) are compounds, almost a dozen of which are formed with *-tur*.

¹ *ámhas* (vi. 3¹) is probably not an Ab. of *ámh-* 'distress' (which does not occur elsewhere), but by haplology for *ámhas-as*, which is very frequent.

² There is also the transition form *mahásya*.

³ The Pada text has *-sáhas*.

⁴ There is also the transition form *mahé* (m. n.).

⁵ See WHITNEY's note on AV. vii. 73⁶.

⁶ With irregular accent.

⁷ There are no neuters except the transition forms *mahā* and *mahāni*.

⁸ With irregular accent as if weak forms. Cp. above 94, note ⁶ and LANMAN 501 (middle).

⁹ The derivation of this word is uncertain: it is explained by Mahidhara as = *nihantṛ-*. WHITNEY (AV. ii. 6⁵) would emend to *nidas*.

¹⁰ There is also the transition form *mahānām*.

The inflexion is the same in all genders except the N. A. neuter. A peculiarity is the lengthening of the radical *i* and *u* when a consonant ending follows or originally followed¹.

a. The distinction of strong and weak appears in *dvār*-f. 'door', which is reduced to *dūr*- in weak cases; in *tār*- and *stār*- 'star', from which are made *tāras* and *stībhis*; and in the n. *svār* 'light' two weak cases, the D. and G. sing., are formed from the contracted stem *sūr*-.

b. There are here a few transitions to the *a*-declension: *śatā-dvāśya* and *śatā-dvāśu* 'having a hundred doors', which started from weak cases like *dīras*; *su-dhīra-s*, N. sing. m. 'well-yoked', due to the A. *su-dhīr-am*; perhaps also the A. sing. f. *ān-apa-sphūrā-m* 'not pushing away', which occurs beside the N. pl. *ān-apa-sphūr-as*². On the other hand the N. pl. m. *vandhīra-as* 'car-seats' seems to be a transition from the *a*-declension, as *vandhīra-* is probably the older stem.

c. The form *yan-tūr-am* 'guide', which occurs twice for *yan-tār-am* has been formed as if from *-tūr* owing to the parallelism with *ap-tīram* which once appears beside it³.

Inflection.

355. The forms actually occurring, if made from *pūr*- f. 'stronghold', would be as follows:

Sing. N. *pūr*. A. *pūram*. I. *purā*. D. *purā*. Ab. *purās*. G. *purās*. L. *purā*. — Du. N. A. *pūrā* and *pūrau*. — Pl. N. V. *pūras*. A. *pūras*. I. *pūrbhis*. D. *pūrbhyās* (VS.). G. *pūrām*. L. *pūrṣh*.

The forms actually occurring are as follows:

Sing. N. m. *gīr* 'praising', *vār*⁴ 'protector'; *muhur-gīr* 'swallowing suddenly'; *dūr-āśr* 'badly mixed'; *rajas-tūr* 'traversing the air', *ratha-tūr* 'drawing a chariot', *viśva-tūr* 'all-surpassing', *su-pra-tūr* 'very victorious'⁵. — f. *gīr* 'praise', *dvār* (AV.) 'door', *dhūr* 'burden', *pūr*; *amā-jūr* 'aging at home', *ā-śīr*⁶ (AV. TS.) 'mixture'.

N. A. n. *vār* 'water', *śūr*⁷ 'light'⁸, *śūvar* (TS. II. 2. 12¹).

A. m. *tīram* 'promoter'; *ap-tīram*⁹ 'active', *ājī-tīram* 'victorious in battles', *rajas-tīram*, *ratha-tīram*, *vytra-tīram* 'conquering enemies'; *a-jīram* 'unaging', *apa-sphīram* 'bounding forth', *ṛta-jīram* 'grown old in (observing) the law', *gāvāśīram* 'mixed with milk', *yāvāśīram* 'mixed with corn', *śahāsra-dvāram* 'having a thousand doors', *su-dhīram* 'well yoked'¹⁰. — f. *gīram*, *dvāram* (AV.), *dhīram*, *pūram*; *ā-śīram*, *upa-stīram* 'cover', *saṃ-gīram* 'assent'.

I. m. *bāndhurā*¹¹ (AV.) 'binder'(?). — f. *gīrā*, *dhūrā*, *purā*; *abhi-pra-mūrā* 'crushing', *abhi-svārā* 'invocation', *ā-śīrā*. — n. *viśva-tīrā*.

D. m. *gīrē*; *niṣ-tīre* 'overthrowing'. — f. *upa-stīre*. — n. *sūrē*.

Ab. f. *dhūrās*; *ni-jūras* 'consuming by fire'.

G. m. *gāvāśīras*, *yāvāśīras*, *radhra-tīras* 'encouraging the obedient'. — f. *amā-jūras*. — n. *śīras*¹²; *rāsāśīras* 'mixed with juice'.

¹ That is, the *-s* of the N. sing. m. and f. This rule also applies in *vār* (I. 132³) if GRASSMANN is right in explaining this form as a N. sing. m. meaning 'protector', from *vār*- (*vy-* 'cover'); but BR., s. v. *vār*-, regard this form as a corruption.

² In the later language *dvār*-f. and *pūr*-f. went over to the *a*-declension as *dvāra*-n. and *pūra*-n., while *vār*-n. went over to the *i*-declension as *vāri*-.

³ See LANMAN 486 (bottom).

⁴ If this form is not a corruption.

⁵ There is also the transition form *su-dhīra-s*.

⁶ From *ṣy-* 'mix'.

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⁷ This is the only declensional form of this word occurring in the AV.

⁸ Neuter compounds ending in *-r* are avoided; thus the AV. has the transition form *nāva-dvāra-m*, N. n.

⁹ For *ap(a)-s-tīram* 'getting over work'.

¹⁰ There is also the anomalous form *yan-tīram* for *yan-tāram*.

¹¹ Probably a transfer from the *a*-declension.

¹² With the accentuation of a dissyllabic stem (*śūr*). In VIII. 61¹⁷ for *śūra ā* the Pada text has *śūre ā*, but it is probably the G. *śīras*. In I. 66¹⁰, 69¹⁰ the uninflected form *śūr* seems to be used in a G. sense.

L. f. *dhurī*, *purī*. — n. *śhar*¹.

Du. N. A. m. *vr̥tra-tīrā*, *sanā-jīrā* 'long grown old', *su-dhīrā*. — f. *dvārā*; *mīthas-tīrā* 'alternating'; with *au*: *dvārau*, *dhūrau*.

Pl. N. V. m. *gīras*, *gīras*, *mīras* 'destroyers'; *ap-tīras*, *ā-mīras* 'destroyers'; *gāvāsīras*, *try-āsīras* 'mixed with three (products of milk)', *dādhy-āsīras* 'mixed with curds'; *dur-dhīras* 'badly yoked', *dhiyā-jīras* 'grown old in devotion', *niṣ-tīras*, *bandhīras* (AV.), *vandhīras* 'seat of the chariot', *vr̥tra-tīras* (VS. VI. 34). — f. *gīras*, *gīras* (AV.), *tāras* 'stars'², *dvāras*³, *dvāras*, *pīras*; *an-apasphuras* 'not struggling', *amā-jīras*, *mīthas-tīras*.

A. m. *gīras*; *ā-mīras*, *gāvāsīras*, *mīthas-tīras*, *ydvāsīras*, *saṃ-gīras*, *su-dhīras*. — f. *gīras*, *dīras*⁴, *dhūras*, *pīras*, *psīras*⁵ 'victuals'; *ni-pīras*⁶ (VS. AV.), *parā-pīras*⁶ (VS. AV.), *vī-śīras* 'expansion', *saṃ-stīras* 'contraction'.

I. m. *ratha-tīrbhis*. — f. *gīrbhis*, *pārbbhis*⁷, *stībbhis*⁸ 'stars'. — D. n. *vārbhyās* (VS.). — G. m. *sām-āsīrām* 'mixed'. — f. *gīrām*, *purām*. — L. m. *tūrṣh*. — f. *gūrṣh*, *dhūrṣh*, *pūrṣh*. — n. *pr̥tsu-tūrṣu*⁹ 'victorious in battle'.

356. B. Derivative stems. — Derivative stems ending in *r* consist of two groups, the one formed with the suffix *-ar*, the other with *-tar*. The former is a small group containing only eight stems, the latter is a very large one with more than 150 stems. Both groups agree in regularly distinguishing strong and weak cases. The strong stem ends in *-ar* or *-ār*, which in the weak forms is reduced to *r* before vowels and *r̥* before consonants. Both groups further agree in dropping the final of the stem in the N. sing. m. f., which case always ends in *-ā*¹⁰. They resemble the vowel declension in adding the ending *-n* in the A. pl. m., and *-s* in the A. pl. f. and in inserting *n* before the *-ām* of the G. pl. They have the peculiar, ending *-ur* in the G. sing.¹¹.

a. Stems in *-ar*.

357. There are only five simple m. and f. stems in *-ar*, viz. *uṣ-ār* f. 'dawn', *dev-ār* m. 'husband's brother', *nānānd-ār* f. 'husband's sister', *nār*¹² m. 'man', *svāsar*¹³ f. 'sister'; and the two compounds *svār-ṇar* m. 'lord of heaven' and *saptā-svasar* 'having seven sisters'. Of these, *uṣār* shows only case-forms according to the consonant declension, while *nār* and *svāsar* have some according to the vowel declension also. Of *nānāndar* only the G. and L. sing. and of *devār* only the A. sing. and the N. and L. pl. occur. Nearly all case-forms are represented by these five stems taken together. There are also the three neuters *āh-ar* 'day', *ūdh-ar* 'udder', and *vādḥ-ar* 'weapon', which occur in the N. A. sing. only. The first two supplement the *-an* stems *āh-an* and *ūdh-an* in those cases.

¹ This form is used 5 times as a L. sing. dropping the *-i* like the *-an* stems, as *āhan* beside *dhani*.

² Strong form of *tār* = *stār* 'star'. The gender is uncertain.

³ Once the weak form *dvāras*.

⁴ The strong form *dvāras* is once used. The accentuation of a weak case, *dūrās*, occurs once.

⁵ Occurring only in x. 26³; it is a n. sing. according to BR.

⁶ The meaning and derivation of these two words is uncertain; see WHITNEY's note on AV. XVIII. 2³⁸.

⁷ From *pūr* 'stronghold' and *pūr* 'abundance'.

⁸ Weak form, accented like a dissyllabic stem. In Kh. I. 11⁶ normally accented, but spelt with *ri* as *sribhis*.

⁹ With L. pl. ending kept in the first member.

¹⁰ In this they resemble the N. m. of nouns of the *-an* declension.

¹¹ Except *nār-as* and *uṣr-ās*.

¹² This word is probably derived with the suffix *-ar*; cp. BRUGMANN, Grundriss 2, p. 359.

¹³ Here *-sar* is probably a root; cp. BRUGMANN, op. cit., 2, p. 8, footnote.

Inflexion.

358. Sing. N. m. *hatā-svasā* (AV.) 'whose sisters have been slain'. — f. *svāsā*; *saptā-svasā* 'having seven sisters'. — n. *āhar*, *ūdhar*, *vādhar*.

A. m. *devāram*, *nāram*. — f. *svāsāram*. — I. f. *svāsārā*. — D. m. *nāre*; *svār-ṇare*. — f. *svāsre*. — Ab. f. *svāsūr*¹. — G. m. *nāras*. — f. *usrās*, *nānāndur* (AV.), *svāsūr*. — L. m. *nāri*. — f. *usrī*² and *usrām*³, *nānāndari*⁴. — V. f. *usar*.

Du. N. A. m. *nārā*, V. *narā* and *narau*. — f. *svāsārā* and *svāsārau*. — L. f. *svāsros*.

Pl. N. m. *devāras*, *nāras*, V. *naras*, *suar-ṇaras*. — f. *svāsāras*. — A. m. *nīn*⁵. — f. *usrās*, *svāsīs*. — I. m. *nībhīs*. — f. *svāsībhīs*. — D. m. *nībhyas*. — Ab. m. *nībhyas*. — G. m. *narām*⁶ and *nīṇām*⁷. — f. *svāsām*⁶ and *svāsīṇām*. — L. *devīṣu*, *nīṣu*.

b. Stems in -tar.

359. This group includes two subdivisions, the one forming its strong stem in -tar, the other in -tār. The former consists of a small class of five names of relationship: three masculines, *pi-tār* 'father', *bhrā-tar* 'brother', *nāp-tar*⁸ 'grandson', and two feminines, *duhi-tār* 'daughter', and *mā-tār* 'mother'; and the m. and f. compounds formed from them. The second class consists of more than 150 stems (including compounds), which are either agent nouns accented chiefly on the suffix, or participles accented chiefly on the root. These are never used in the f, which is formed with -ī from the weak stem of the m., e. g. *jānitṛ-ī* 'mother' (377).

a. This declension is almost restricted to the m. and f. gender. The only n. stems are *dhār-tār* 'prop', *dhmā-tār* 'smithy', *sthā-tār* 'stationary', *vi-dhār-tār* 'meting out'; and from these only about half a dozen forms occur. The only oblique cases met with are the G. *sthātūr* and the L. *dhmātārī* (Pada-tārī). The N. A. sing. which might be expected to appear as -tār, seems to have attained to no fixity of form, as it was of extremely rare occurrence. It seems to be represented by the following variations: *sthātār* (VI. 49^b), *sthātṛn* (I. 72^b), *sthātūr* (I. 58⁵, 68¹, 70⁷), *dhātārī* (IX. 86⁴²; II. 23¹⁷), *vi-dhātārī* (VIII. 59²; IX. 47⁴)⁹.

Inflexion.

360. The inflexion is exactly the same in the m. and f. except that the A. pl. m. ends in -tīn, but the f. in -tīs.

The forms actually occurring, if made from *mātār* f. 'mother', as representing a name of relationship, and from *janitār* m. 'begetter', as representing an agent noun, would be as follows:

Sing. N. *mātā*; *janitā*. A. *mātāram*; *janitāram*. I. *mātrā*; *janitrā*. D. *mātrē*; *janitrē*. Ab. *mātilr*; *janitilr*. G. *mātilr*; *janitilr*. L. *mātāri*; *janitāri*. V. *mātar*; *jānitar*.

Du. N. A. *mātārā* and *mātārau*; *janitārā* and *janitārau*. I. *janitībhyām* (VS.). D. *janitībhyām*. G. *mātrōs*; *janitrōs*. L. *mātrōs*; *janitrōs*.

¹ The ending -ur in this declension appears to represent original -r̥z through -rr; cp. LANMAN 426. BRUGMANN, KG. p. 381 (middle).

² The metre requires *usāri*. As to the *sr* cp. 57, I a.

³ The ending -ām is a transfer from the ī declension. The metre requires *usārām* in which -ām is added direct to the stem.

⁴ The metre requires *nānāndri* (X. 85⁴⁶).

⁵ On *nīn* as a metrically shortened form for other cases see PISCHEL, VS. I, p. 42f.

⁶ The only two forms in the derivative -(i)ar declension in which -ām is added direct to the stem.

⁷ Often to be read as *nīṇām*; see LANMAN 43.

⁸ In the RV. this stem occurs in weak forms only, being supplemented in the strong by *nāpāt*. The TS. (I 3. 4¹) however has the strong form *nāptāram* with long vowel, like *svāsāram*.

⁹ See LANMAN 422 f.

Pl. N. *mātāras*; *janitāras*. A. *mātṛs*; *janitṛṇ*. I. *mātṛbhis*; *janitṛbhis*. D. *mātṛbhyas*; *janitṛbhyas*. Ab. *mātṛbhyas*; *janitṛbhyas*. G. *mātṛṇām*; *janitṛṇām*. L. *mātṛsu*; *janitṛsu*. V. *mātaras*; *janitāras*.

Forms actually occurring are the following:

Sing. N. 1. m. *pitā*, *bhrātā*; *dākṣa-pitā* (TS. IV. 3. 4¹; VS. XIV. 3) 'having Dakṣa as father', *tri-mātā* 'having three mothers', *devi-mātā* 'having two mothers', *hatā-bhrātā* (AV.) 'whose brothers have been slain', *hatā-mātā* (AV.) 'whose mother has been slain'. — f. *duhitā*, *mātā*; *a-bhrātā* 'brotherless', *sindhu-mātā* 'having a stream as mother'.

2². m. *anv-ā-gantī* (VS. XVIII. 59)³, *avitā* 'protector', *upa-sattī* (TS. VS. AV.) 'attendant', *kroṣṭā* 'jackal' ('yeller'), *janitā*, *jaritā* 'praiser', *trātā* 'protector', *tvāṣṭā* 'fashioner', *dātā* 'giver', *dhartā* 'supporter', *netā* 'leader', *prati-grahitā* (VS. VII. 48) 'receiver', *prati-dhartā* (VS. XV. 10) 'one who keeps back', *pravaktā* (Kh. IV. 8⁴) 'speaker', *voḍhā* and *vādhā* 'driving'; etc.

A. 1. m. *pitāram*, *bhrātāram*; *dātri-mātāram* 'having a rock for a mother', *jā-mātāram* 'son-in-law', *sindhu-mātāram*. — f. *duhitāram*, *mātāram*, *saptā-mātāram* 'having seven mothers'.

2. m. *adhi-vaktāram* 'advocate', *anu-kṣattāram* (VS. XXX. 11) 'doorkeeper's mate', *abhi-sektāram* (VS. XXX. 12) 'consecrator', *abhi-sartāram* (VS.) 'assistant', *ava-sātāram* 'liberator', *avitāram*, *āstāram* 'shooter', *ā-yantāram* 'restrainer', *iṣ-kartāram* 'arranging', *upa-manihitāram* (VS. XXX. 12) 'churner', *upa-sektāram* (VS. XXX. 12) 'pouurer-out', *kūrtāram* 'agent', *kṣattāram* (VS. XXX. 13) 'door-keeper', *gāntāram* 'going', *goptāram* (Kh. V. 3³) 'protector', *elttāram* 'attentive', *janitāram* (VS. XIII. 51), *jaritāram*, *jētāram* 'victorious', *jōṣṭāram* (VS. XXVIII. 10) 'cherishing', *tarutāram* 'victor', *trātāram*, *tvāṣṭāram*, *dātāram* 'giver', *dātāram* 'giving', *dhartāram*, *ni-dātāram* 'one who ties up', *niṣ-kartāram* (TS. IV. 2. 7³)⁴, *netāram* 'leader', *panitāram* 'praising', *pari-veṣṭāram* (VS. XXX. 12) 'waiter', *pavitāram* 'purifier', *pura-etāram* (VS. XXXIII. 60) 'leader', *peṣitāram* (VS. XXX. 12) 'carver', *pra-karitāram* (VS. XXX. 12) 'sprinkler', *pra-ṇetāram* 'leader', *pra-dātāram* (VS. VII. 46; TS.) 'giver', *pra-hetāram* 'impeller', *bodhayitāram* 'awakener', *bhettāram* (TS. I. 5. 6⁴) 'breaker', *mandhātāram* 'pious man', *marūtāram* 'comforter', *yantāram* 'ruler', *yāntāram* 'restraining', *yātāram* 'pursuer', *yoktāram* (VS. XXX. 14) 'exciter', *rakṣitāram* 'protector', *vanditāram* 'praiser', *vi-bhaktāram* 'distributor', *vi-moktāram* (VS. XXX. 14) 'unyoker', *samitāram* (VS. XXVIII. 10) 'slaughterer', *śṛtaṇ-kartāram* (TS. III. 1. 4⁴) 'cooking thoroughly', *śrotāram* 'hearer', *sanitāram* 'bestower', *sam-eddhāram*⁵ 'kindler', *savitāram* 'stimulator', *stotāram* 'praiser', *hanitāram* 'slayer', *has-kartāram* 'inciter', *hētāram* 'driver', *hōtāram* 'invoker'.

I. 1. m. *nāptṛā*, *pitṛā*, *bhrātṛā* (AV.). — f. *duhitṛā*, *mātrā* (VS. AV.). — 2. m. *āstrā*, *tvāṣṭṛā* (AV.), *dhātṛā* 'establisher', *pra-savitṛā* (VS. X. 30) 'impeller', *savitṛā*.

D. 1. m. *nāptṛe*, *pitṛe*. — f. *duhitṛe*, *mātrē*. — 2. m. *āstre* (AV.), *kartrē* (AV.), *kroṣṭṛe* (AV.), *jaritṛe*, *jōṣṭṛe* (VS. XVII. 56), *tvāṣṭṛe* (VS. XXII. 20), *dātṛe*, *dhartṛe* (VS. XVII. 56; TS. IV. 6. 3²), *dhātṛe* (AV.), *prati-grahitṛe* (VS. VII. 47), *rakṣitṛe* (AV.), *vi-dhātṛe* (AV.) 'disposer', *samitṛe* (TS. IV. 6. 3³), *savitṛe*, *stotṛe*, *hanṛe* (VS. XVI. 40), *hōṭṛe*.

Ab. 1. m. *pitṛ*, *bhrātṛ*, *vi-jāmātṛ* 'son-in-law'. — f. *duhitṛ*, *mātr*. — 2. m. *āstur*, *tvāṣṭṛ* (AV.), *dhātṛ*, *savitṛ*, *hōṭṛ*.

¹ On the Sandhi of these nominatives in -ā see LANMAN 423-5.

² The nominatives of the m. agent nouns are so numerous (140 in the RV. alone) that examples only can be given here.

³ Used with the A., an example of in-

cipient use as a periphrastic future: = 'will follow'.

⁴ RV. X. 140⁵ and VS. XII. 110 have *iṣ-kartāram* in the same passage.

⁵ For **edh-tāram*, from *idh-* 'kindle'.

G. 1. m. *nāptur*, *pitūr*, *bhrātūr*. — f. *duhitūr*, *nānāndur* (AV.), *mātūr*. — 2. m. *abhi-kṣattūr* 'carver', *avitūr*, *āstur*, *utthātūr* (AV.) 'resolving', *karthūr* (Kh. IV. 5^{6, 10}), *cettūr* (AV.), *janitūr*, *jaritūr*, *trātūr*, *tvāstur*, *dātūr*, *dhātūr* (VS. TS. AV.), *ni-dhātūr* 'one who lays down', *netūr*, *neṣtur* 'leader', *mandhātūr*, *yantūr* (VS. IX. 30), *vanditūr*, *vāvātūr* 'adherent', *vādhūr*¹ 'draught-horse', *śamitūr*, *sanitūr*, *savitūr*, *sotūr* 'presser of Soma', *stotūr*, *hītūr*.

L. 1. m. *pitāri*. — f. *duhitāri*, *mātāri*. — 2. m. *netāri*, *vaktāri* (AV.) 'speaker', *sotāri*. — With metrically protracted -ī: *etārī*², *kartārī*, *vaktārī*³.

V. 1. m. *jāmātar*, *pitār*, *bhrātar*. — f. *duhitar*, *mātar*. — 2. m. *ava-spartar* 'preserver', *avitār*, *janitār*, *jaritār*, *trātār*, *tvāstār*, *dartār* 'breaker', *doṣā-vastār* 'illuminer of the dark', *dhartār*, *dhātār*, *netār*, *neṣtār*, *pra-netār*, *pra-yantār* 'bringer', *yajña-hotār* 'offerer at a sacrifice', *vi-dhartār* 'ruler', *vi-dhātār*, *vi-sastār* (AV.) 'slaughterer', *sanitār*, *savitār*, *su-sanitār* 'liberal giver', *sotar*, *stotar* (VS. XXIII. 7; TS. VII. 4. 20), *sthātār* 'guider', *hotār*.

Du. N. A. V.⁴ 1. m. *pitārā*, *bhrātārā*; *iḥhā-mātārā* 'whose mother is here and there', *dākṣa-pitārā*, *mātārā-pitārā*⁵ 'father and mother', *śindhu-mātārā*. — f. *duhitārā*, *mātārā*, *sam-mātārā* 'twins'. — With -au: m. *pitārau*, *sam-mātārau* (AV.). — f. *duhitārau* (AV. Kh. III. 15¹³), *mātārau*. — 2. m. *avitārā*, *a-snātārā* 'not (fond of) bathing', *uṣṭārā* 'ploughing bulls', *gāntārā*, *coditārā* 'instigators', *janitārā*, *dhartārā*, *ni-cetārā* 'observers', *pretārā* 'lovers', *yantārā* 'guides', *rakṣitārā*, *śamitārā*, *sthātārā*, *hītārā*. — With shortened vowel: *manotārā* 'disposers'. — With -au: *anu-ṣṭhātārau* (AV.) 'undertakers', *kṣattārau* (AV.) 'carvers', *gotārau* (AV.), *dātārau*, *rakṣitārau*, *hītārau* (VS. XX. 42), *hotārau* (TS. IV. 1. 8²). — With shortened vowel: *dhānutarau*⁶ 'running swiftly', *savātārau* (VS. XXVIII. 6) 'having the same calf'⁷.

I. 2. m. *hītybhyām* (VS. XXI. 53). — D. 1. m. *pitṛbhyām*⁸. — G. 1. m. *pitṛs*. — f. *mātṛs*. — 2. m. *pra-śāstrs* (VS.) 'directors'. — L. 1. m. *pitṛs*. — f. *mātṛs*⁹.

Pl. N. 1. m. *pitāras*, V. *pitāras*, *bhrātāras*; *dākṣa-pitāras*, *dākṣa-pitāras*¹⁰ (TS. I. 2. 3¹), *gō-mātāras* 'having a cow for mother', *pṛśni-mātāras* 'having Prśni for a mother', *śindhu-mātāras*, *su-mātāras* 'having a beautiful mother'. — f. *duhitāras*, *mātāras*, V. *mātāras*; *a-bhrātāras* and *a-bhrātāras* (AV.). — 2. m. *agni-hotāras* 'having Agni for a priest', *abhi-kṣattāras*, *abhi-svartāras* 'invokers', *āstāras*, *upa-kṣetāras* 'dwelling near', *gāntāras*, *cetāras* 'avengers', *jaritāras*, *joṣṭāras*, *trātāras*, *daditāras* (VS. VII. 14) 'keepers', *dātāras*, *dhartāras*, *dhātāras*, *ni-cetāras* 'observing' and 'observers', *ninditāras* 'scorners', *nr-pātāras* 'protectors of men', *netāras* and *netāras*, *panitāras*, *pari-veṣṭāras* (VS. VI. 13), *pavitāras* 'purifiers', *pura-dāras* (VS. XVII. 14; TS. IV. 6. 1⁴), *pra-jñātāras* 'conductors', *pra-netāras*, *prāvītāras* 'promoters', *pretāras*, *yantāras*, *rakṣitāras*, *vantāras* 'enjoyers', *vi-dhātāras*, *vi-yotāras* 'separators', *śamilāras*, *śrūtāras*, *sanitāras*, *sotāras*, *stotāras*, *sthātāras*, *svāritāras* 'roaring', *hītāras*, *hītāras*¹¹.

¹ For **vāh-tur*, from *vah-* 'draw'.

² GRASSMANN takes this form (V. 41¹⁰; VI. 12⁴) as a N. f. of *etār-* 'one who approaches or asks'.

³ The Pada text has *i* in all these forms. Cp. NEISSER BB. 20, 44.

⁴ In the RV. the ending -ā occurs 176 times, -au only 10 times: LANMAN 427 (mid.).

⁵ A Dvandva compound in which both members are inflected.

⁶ The shortening is probably metrical.

⁷ This is the interpretation of the commentator; but the derivation of the word is obscure.

⁸ No form in -bhyām with the Ab. sense occurs.

⁹ These G. L. forms as well as *svāstras* must be pronounced trisyllabically in the RV. except *mātṛs* in VII. 3⁹. See LANMAN 428.

¹⁰ With long grade vowel.

¹¹ The form *vasu-dhātāras* (AV. V. 27⁶) may be N. pl. with shortened vowel, but WHITNEY regards it as a comparative N. sing. 'greater bestower of wealth'. See his note on AV. V. 27⁶.

A. 1. m. *pitṛñ*¹; *ddkṣa-pitṛñ*, *pīśni-mātṛñ*. — f. *mātṛs*². — 2. m. *āstṛñ*, *a-suātṛñ*, *kartṛñ* (AV.; Kh. iv. 5³⁰), *goptṛñ* (AV.), *jaritṛñ*, *trātṛñ*, *dātṛñ*, *pātṛñ* (AV.) 'drinkers', *pra-voḍhṛñ* 'carrying off', *stotṛñ*, *sthatṛñ*, *hōtṛñ*.

I. 1. m. *nīptṛbhis*, *pitṛbhis*, *bhrātṛbhis*; *saptā-mātṛbhis*. — f. *mātṛbhis*. — 2. m. *āstṛbhis*, *kartṛbhis*, *dātṛbhis*, *partṛbhis* 'with aids', *setṛbhis* 'bindings', *soṭṛbhis* and *sōṭṛbhis*, *hetṛbhis*, *hōtṛbhis*.

D. 1. m. *pitṛbhyas*. — f. *mātṛbhyas*. — 2. m. *ksattṛbhyas* (VS. xvi. 26) 'charioteers', *rakṣitṛbhyas* (AV.), *stotṛbhyas*, *saṃ-grahitṛbhyas* (VS. xvi. 26) 'drivers'.

Ab. 1. m. *pitṛbhyas*. — f. *mātṛbhyas*.

G. m. 1. *pitṛñām*³. — 2. *unnatṛñām* (VS. vi. 2) kind of Soma priests, *jaritṛñām*, *dātṛñām*⁴ (AV.), *dhatṛñām*, *stotṛñām*, *hōtṛñām*. — With ṛ: 1. *pitṛñām* (TS. i. 3. 6¹ etc.); 2. *dhatṛñām* (TS. iv. 7. 14³), *netṛñām* (TS. i. 3. 6¹)⁵.

L. 1. m. *pitṛṣu* (AV.). — f. *mātṛṣu*. — 2. m. *hōtṛṣu*.

2. Stems in *y* and *v*.

361. These stems, of which there are only five, form a transition to the vowel declension because, while taking the normal endings like the ordinary consonant declension, they add -s in the N. sing. m. f. and show a vowel before the endings with initial consonant. There are no neuter forms⁶.

a. Stem in -āy (-ai).

362. This type is represented by only one word, usually stated in the form of *rāi*, which never appears in any case. This word, which is both m. and (rarely) f., means 'wealth', being in origin doubtless connected with the root *rā*- 'give'. The stem appears as *rāy*- before vowels and *rā*- before consonants. The forms occurring are: Sing. A. *rām*. I. *rāyā*. D. *rāyé*. Ab. *rāyās*. G. *rāyās*⁷. — Pl. N. *rāyas*. A. *rāyās*⁸. G. *rāyām*.

a. The inflexion of *rāy*- is supplemented by *rayi*-, m. f., from which occur the additional cases sing. N. *rayis*, A. *rayim*, I. *rayyā* and *rayinā*; pl. I. *rayibhis*. G. *rayñām*.

b. There are three forms which seem to be irregular compounds of *rāy*:- sing. G. *rdhād-rayas* ('increasing wealth') N. of a man, D. *brhād-raye* 'having much wealth', and du. N. *śatā-rā* 'having a hundred goods'. In the first two forms the vowel of the stem has probably been shortened metrically⁹; in the third form, the stem as it appears before consonants has been used.

b. Stems in -av (-o) and -āv (-au).

363. There are two stems in -av, viz. *gāv*- m. 'bull', f. 'cow', and *dyāv*- m. f. 'heaven', 'day'. Both distinguish strong forms, in which the vowel is lengthened; both take -s in the N. sing. before which the end of the stem assumes the form of -au. Both show various irregularities in their inflexion.

¹ On the Sandhi of these accusatives see LANMAN 429.

² Once with m. ending *mātṛñ* (x. 35²).

³ With *n* before the ending -ām as in the vowel declension, and accent shifted to the ending as in the *i*- and *u*- declension when those vowels are accented.

⁴ See WHITNEY's note on AV. v. 24³.

⁵ Also *udgātṛñām* (TS. III. 2. 9⁵) and *bhrātṛñām* (TS. II. 6. 6²). See BENFEY, *Vedica*, p. 1—38; IS. 13, 101; LANMAN 430.

⁶ Except the isolated *dyāvāi* occurring once as V. du. of *dyāv*- 'heaven'.

⁷ The G. a few times has the irregular accent *rāyas*.

⁸ Accented thus 22 times as a weak case in the RV., and four times *rāyas* as a strong case (also VS. II. 24). The SV. I. 4. 1. 4¹ has the A. pl. *rās* in the variant *adhād rāḥ* for *adhātta* of RV. VIII. 96¹³.

⁹ According to BR. and GRASSMANN, they are formed from the stems *brhād-rī*- and *rdhād-rī*-. Cp. LANMAN 431.

The inflexion of *gáv-*, which is almost complete (the only forms not represented being the weak cases of the dual) is as follows:

Sing. N. *gáus*. A. *gám*. I. *gávā*. D. *gáve*. Ab. *gás*. G. *gós*. L. *gávi*. — **Du.** N. A. *gāvā* and *gāvau*. — **Pl.** N. *gāvas*. A. *gás*. I. *góbhis*. D. *góbhyas*. G. *gāvam* and *gāmām*. L. *gásu*. V. *gāvas*.

a. Three of these forms, *gám*, *gás*, *gós* must, in the RV., be read as dissyllables in a few instances, though this is doubtful in the case of *gás*¹.

b. The normal G. pl. *gāvam*, which is by far the commoner, occurring 55 times in the RV., is found only 3 times at the end of a Pāda (which in two of these instances ends iambically); the irregular G. *gāmām*², occurring 20 times in the RV., is found at the end of a Pāda only. The use of the latter form thus seems to have arisen from metrical exigencies.

c. It is to be noted that from the point of view of accentuation the stem is not treated as a monosyllable, since the Udātta never shifts to the ending in weak cases.

d. There are three compounds formed from this stem: *á-gos*³ G. sing. m. 'having no cows'; *pf̥śni-gāvas*⁴ N. pl. m. 'having dappled cows'; *rūsād-gavi* L. sing. f. 'having bright cows'.

364. The strong form of *dyáv-* (in which the *y* has often to be read as *i*) is *dyáv-*, which appears as *dyáu-* before the *-s* of the N., and with loss of the final *u*, in the A. sing. *dyām*⁵. The normal stem *dyáv-* appears in weak cases only, in the contracted Ab. G. *dyós*⁶ and the L. *dyávi*; it is otherwise entirely displaced by the Samprasāraṇa form *div-* (from which the accent shifts to the ending in weak cases) before vowels and *dyi-* before consonants.

The weak grade stem *div-* has not only entirely ousted *dyáv-* from the I. D. sing., and largely from the Ab. G. L. sing., but has even encroached on the strong forms: *divam* occurring (21 times) beside *dyām* (79 times), and *divas* (once) beside *dyāvas* (22 times) in the N. pl. Similarly *dyi-*⁷ has displaced *dyáv-* in the weak plural forms: A. *dyān* (for **dyāvas*) and I. *dyībhis* (for **dyóbhis*).

The inflexion of *dyáv-* is less complete than that of *gáv-*, the D. Ab. G. L. pl. being wanting as well as all the weak cases of the dual. The forms occurring are the following:

Sing. N. *dyáus*. A. *dyām*; *divam*. I. *divā*. D. *divé*. Ab. *dyós*; *divás*⁸. G. *dyós*; *divás*⁹. L. *dyávi*; *divi*¹⁰. V. *dyáus* and *dyāus*¹¹. — **Du.** N. A. V. *dyāvā*¹²; *dyavi*¹³. — **Pl.** N. V. *dyāvas*; *divas*¹⁴ (once). A. m. *dyān*; f. *divas*¹⁵ (twice). I. m. *dyībhis*¹⁶.

a. The A. *dyām* seems to require dissyllabic pronunciation in a few instances. The form *dyáus* occurs once (I. 71⁸) as an Ab. instead of *dyós*. The form *divam* doubtless made its way into the A. sing. owing to the influence of the very frequent weak cases *divás* etc., which taken together occur more than 350 times in the RV.

¹ See LANMAN 431 (bottom). The form *gāvas* is actually used for the A. in Kh. II. 6¹⁵.

² Formed on the analogy of the vowel declension.

³ This might be formed from the reduced stem *á-gu-*.

⁴ There is also from the reduced stem *-gu-* the A. sing. m. *pf̥śni-gum*, as the N. of a man.

⁵ For **dyā[u]m* like *gām* for **gā[u]m*.

⁶ Like *gós* for **gāvas*.

⁷ Based on *dyi-*.

⁸ In the RV. *dyós* occurs only twice as Ab., *divás* 50 times.

⁹ In the RV. *dyós* occurs 4 times as G., *divás* 180 times.

¹⁰ *dyávi* occurs 12 times, *divi* 118 times in the RV.

¹¹ *dyāus*, that is, *diāus* occurs only once and is to be read as a dissyllable.

¹² In the G. du. of the Dvandva *divás-pf̥śniyós*, the G. sing. takes the place of the G. du., which would be *divás*.

¹³ The neuter form used once for the m.

¹⁴ Also twice in AV.

¹⁵ Also 3 or 4 times in AV.

¹⁶ *dyān* and *dyībhis* occur only in the RV. or in verses borrowed from the RV.

b. Starting from *div-ās* etc. a transition stem *divā-* according to the *ā*-declension came into being. From this occur the forms *divā-m* 'heaven' and *divt-dive* 'every day', and in compounds *tri-divā-m* (AV.) 'third heaven', *tri-divt, su-divā-m* (AV.) 'bright day'.

c. It is to be noted that the accentuation of forms from *div-* follows the rule of monosyllables, while that of forms from *dyāv-* and *dyā-*, as may be inferred from *dyāvi* and *dyābhis*, does not, being the same as that of *gāv-*.

d. The following case-forms of compounds of *dyāv-* occur: sing. N. *pra-dyāv* (AV.) 'highest heaven', I. *pra-divā*, Ab. *pra-divas*, L. *pra-dīvi*; *āhar-dīvi* 'day by day'; du. N. A. *pr̥thivī-dyāvā* 'earth and heaven', *dyāvā-kṣāmā*, *dyāvā-pr̥thivī*, *dyāvā-bhūmī* 'heaven and earth', *vr̥ṣṭi-dyāvā* 'having a raining sky'; pl. N. *vr̥ṣṭi-dyāvas*, *su-divas*.

365. There are two stems in *-āvi*, viz. *nāv-* (*nāu-*) f. 'ship', and *glāv-* (*glāu-*) m. or f. 'lump'. The inflexion is very incomplete, as no dual and only two plural forms are found; but as far as can be judged from the forms occurring it is quite regular, the accentuation being that of monosyllabic stems. The forms of *nāv-* are:

Sing. N. *nāus*. A. *nāvam*, *su-nāvam* 'good ship' (VS. XXI. 7). I. *nāvā*¹. G. *nāvās*. L. *nāvi*. — Pl. N. *nāvas*. I. *naubhis*.

From *glāv-* occur only the two forms N. sing. *glāus* (AV.) and I. pl. *glaubhis* (VS. XXV. 8)².

B. Vowel stems.

366. The vowel declension comprises stems ending in *ā*, *i*, *u*, both long and short. These differ considerably in their inflexion according as they are radical or derivative. The radical stems, which virtually all end in the long vowels *ā*, *ī*, *ū*³, are allied to the consonant declension in taking the normal endings; but they add *-s* in the N. sing. m. f. The derivative stems, which end in both long and short vowels, modify the normal endings considerably; though they for the most part add *-s* in the N. sing. m. f., those in *-ā* and *-ī* regularly drop it.

i. a. Stems in radical *-ā*.

367. Radical *ā*-stems are frequent in the RV., but become less common in the later Samhitās where they often shorten the final vowel to *ā* and are then inflected like derivative *a*-stems. The great majority of the forms occurring are nominatives or accusatives, other cases being rare and some not occurring at all. In the RV. the N. sing. forms with *ā* occur ten times oftener than those with the shortened vowel *ā*, and five times oftener than the forms with *ā* in the AV. On the other hand, the AV. has only slightly more forms with *ā* than with *ā*, and no m. forms at all from *ā*-stems in the oblique cases⁴. This tendency to give up the *ā* forms in the later Samhitās may be illustrated by the fact that the forms of the RV. N. sing. *carṣaṇi-prā-s* 'blessing men', *nāma-dhū-s* 'name-giver', *prathama-jā-s* 'first-born', V. *soma-pā-s* 'soma-drinker', are replaced in the AV. by *carṣaṇi-prā-s*, *nāma-dhū-s*, *prathama-jā-s*⁵, V. *soma-pa* respectively.

This declension includes stems formed from about thirty roots. Of these, four appear as monosyllables in the m.: *jā-* 'child', *trā-* 'protector', *dā-* 'giver', *sthā-* 'standing'; and seven in the f.: *kṣā-*⁶ 'abode', *-khā-* 'well', *gnā-*⁷ 'divine

¹ There is also the transition form according to the *ā*-declension I. sing. *nāvīyā*, the accentuation of which indicates that it started from *nāvā*.

² The N. pl. *glāvas* also occurs in the AB.

³ These, however, by being shortened often appear secondarily as *ā*, *ī*, *ū*, when they are inflected like derivative stems. Radical *i* *ū* and *r* stems have joined the

consonant declension by almost always adding the root determinative *-i*.

⁴ See LANMAN 435¹.

⁵ The form *prathama-jā-s*, however, also occurs in the AV.

⁶ From *kṣā-* = *kṣi-* 'dwell', 'rule'.

⁷ Perhaps formed with suffixal *ā* from a root **gan-* and sometimes to be pronounced as a dissyllable (*ganā-*), but inflected as if a radical stem.

woman', *jā*- 'child', *jyā*- 'bowstring', *mā*- 'measure', *vrā*-¹ 'troop'; the rest appear only at the end of compounds: *-krā*-² 'doing', *-krā*-³ 'scattering', *-kṣā*- 'ruling', *-khā*- 'digging', *-khyā*- 'seeing', *-gā*- 'going', *-gā*- 'singing', *-jā*- 'born', *-jñā*- 'knowing', *-jyā*- 'power', *-tā*- 'stretching', *-dā*- 'giving', *-drā*- 'sleeping', *-dhā*- 'putting', *-dhā*- 'sucking', *-pā*- 'guarding', *-pā*- 'drinking', *-prā*- 'filling'⁴, *-bhā*- 'appearing', *-mā*- 'measuring', *-yā*- 'going', *-vā*- 'blowing', *-sā*- 'winning'⁵, *-sthā*- 'standing', *-snā*- 'bathing', *-hā*- 'starting'.

These stems are inflected in the m. and f. only. There are no distinctively n. forms⁶, as the stem shortens the radical vowel to *ā* in that gender and is consequently inflected according to the derivative *a*-declension.

a. Three anomalously formed m. derivative stems in *-ā* follow the analogy of the radical *ā*-stems. 1. From the adverb *tā-thā* 'thus' is formed the N. sing. *ā-tathā-s* 'not saying "yes"'. 2. *usānā*, N. of a seer, forms its A. *usānām* and D. *usāne*?; the N. sing. being irregularly formed without *-s*, has the appearance of a N. sing. f. from a derivative *ā* stem⁸. 3. The strong stem of *pathi*- 'path' is in the RV. *pānthā*- only: N. sing. *pānthā-s* (+ AV.), A. *pānthā-m* (+ AV.), N. pl. *pānthās*. The AV. also uses the stem *pānthān*-, from which it forms N. sing. *pānthā* (once), A. *pānthānam* (once), and N. pl. *pānthānas*. Though the stem *pānthān*- never occurs in the RV., the evidence of the Avesta points to its having been in use beside *pānthā*- in the Indo-Iranian period⁹. The A. *pānthām*¹⁰, as a contraction of *pānthānam*, may have been the starting point of the N. sing. *pānthā-s*.

Inflection.

368. The forms occurring in the oblique cases are so rare that some endings, such as those of the L. sing., G. L. du. and G. pl. are not represented at all. The m. always takes *-s* in the N. sing., but the f. often drops it, doubtless owing to the influence of the f. of derivative *ā*-stems. Excepting the few forms occurring in the D. and G. sing.¹¹, the N. sing. with *-s* is the only case in which the inflexion of the radical stems can be distinguished in the f.¹² from that of the derivative *ā*-stems in form¹³. The forms actually occurring would, if made from *jā*- 'offspring', be the following:

Sing. N. m. f. *jā-s*, f. also *jā*. A. m. f. *jā-m*. I. f. *j-ā*. D. m. f. *j-e*. G. m. *j-ās*. V. m. *jā-s*.

Du. N. A. V. m. *jā*, *jāu*. I. *jā-bhyām*¹⁴.

Pl. N. m. f. *jās*. A. f. *jās*. I. m. f. *jā-bhis*. D. f. *jā-bhyas*. Ab. m. *jā-bhyas*. L. f. *jā-su*.

The forms actually occurring are the following:

Sing. N. m. *jā-s*¹⁵ 'child', *dāt-s*¹⁶ 'giver', *sthā-s* 'standing'. — *dadhi-krā-s*¹⁷,

¹ From an extended form of the root *vr-* 'surround'.

² An extension with *-ā* of *kṛ-* 'do'.

³ An extension with *-ā* of *kṣ-* 'scatter'.

⁴ The root *mā-* 'soften' occurs in the modified form of *-mā-* in *carma-mnā* 'tanner'.

⁵ Four of these roots, *khā*-, *gā*-, *jā*-, *sā*-, are collateral forms of others ending in a nasal, *khan*-, *gam*-, *jan*-, *san*-; cp. DELBRÜCK, *Verbum*, p. 92 f., LANMAN 442.

⁶ Five N. sing. m. forms with *-s* are found in agreement with n. substantives.

⁷ There is also a L. sing. *usāne*, which is formed as if from an *a*-stem.

⁸ The starting-point of this may have been *usānām* as a contracted A. for *usānasam*.

⁹ See LANMAN 441.

¹⁰ The analogy of *pathi*- is followed by *mathi*- 'churning-stick', which once has the A. form *mānthā-m*.

¹¹ There are otherwise only the f. trans-

ition forms L. sing. *āpayāyām*, N. of a river, and *puro-dhāyām* (AV.).

¹² The N. sing. with *-s* is about as common as that without it in the RV., the latter occurring in late hymns; in the AV. the former are less common.

¹³ But on etymological grounds other cases may commonly be distinguished as belonging to either one group or the other; thus A. f. *ā-gopām* 'having no herdsman' must be regarded as a radical *ā*-form, because the m. is almost without exception *go-pā-m*, and not as a derivative f. from *go-pā*.

¹⁴ Contrary to the rule generally applicable to monosyllable stems, the accent remains on the radical syllable throughout.

¹⁵ LANMAN 443 thinks *gā-s* in X. 127⁸ is a N. sing. 'singer' (*gā*- 'sing'), but it is probably the A. pl. of *gā*- 'cow'.

¹⁶ Also *dhā-s* in TS. II. 6. 41.

¹⁷ These compounds are arranged according to the alphabetical order of the roots.

N. of a divine horse. — *ṛbhu-kṣā-s* 'lord of the Rbhus'. — *biśa-khā-s* 'digging up lotus fibres'. — *agre-gā-s* (VS. XXVII. 31; Kh. v. 6¹) 'going before', *an-ā-gā-s* 'not coming', *puro-gā-s* 'leader', *samana-gā-s* 'going to the assembly'. — *sāma-gā-s* 'singing chants'. — *adri-jā-s* 'produced from stones', *apsu-jā-s* 'born in the waters', *ab-jā-s* 'born in water', *abhra-jā-s* (AV.) 'born from clouds', *ṛtu-jā-s* 'truly born', *ṛte-jā-s* 'produced at the rite', *go-jā-s* 'born from the cow', *tapo-jā-s* (VS. XXXVII. 16) 'born from heat', *divi-jā-s* 'born in the sky', *deva-jā-s* 'god-born', *dvi-jā-s* 'twice-born', *nakṣatra-jā-s* (AV.) 'star-born', *nabho-jā-s* 'produced from vapour', *nava-jā-s* 'newly born', *purā-jā-s* 'primeval', *pūrva-jā-s* 'born before', *prathama-jā-s* 'first-born', *bahu-pra-jā-s* 'having numerous progeny', *manusya-jā-s* 'born of men', *vane-jā-s* 'born in woods', *vāta-jā-s* (AV.) 'arisen from wind', *sana-jā-s* 'born long ago', *saha-jā-s* 'born together', *saho-jā-s* 'produced by strength', *su-pra-jā-s* 'having good offspring', *hiranya-jā-s* (AV.) 'sprung from gold'. — *ṛta-jñā-s* 'knowing the sacred law'. — *parama-jyā-s* 'holding supreme power'. — *apāna-dā-s* (TS. VS.) 'giving the downward air', *ātma-dā-s* 'granting breath', *āyur-dā-s* (TS. VS.) 'granting long life', *āśtr-dā-s* (VS. XVIII. 56) 'fulfilling a wish', *ojo-dā-s* 'granting power', *go-dā-s* 'giving kine', *cakṣur-dā-s* (TS. IV. 6. 15) 'giving sight', *draviṇo-dā-s* 'giving wealth', *dhana-dā-s* 'giving booty', *prāṇa-dā-s* (VS. TS.) 'life-giving', *bala-dā-s* 'giving power', *bhūri-dā-s* 'giving much', *rāstra-dā-s* (VS. X. 2) 'giving dominion', *varico-dā-s* (VS. TS.) 'giving space', *varco-dā-s* (VS. TS.) 'giving vigour', *vasu-dā-s* (AV.) 'giving wealth', *vyāna-dā-s* (VS. TS.) 'giving breath', *sahasra-dā-s* 'giving a thousand', *saho-dā-s* 'giving strength', *svasti-dā-s* 'giving happiness', *havir-dā-s* (AV.) 'giving oblations', *hiranya-dā-s* 'yielding gold'. — *abhi-dhā-s* (VS. XXII. 3) 'surrounding', *kiye-dhā-s* 'containing much', *cano-dhā-s* (VS. VIII. 7) 'gracious', *dhāma-dhā-s* 'founder of dwellings', *dhiyam-dhā-s* 'devout', *nāma-dhā-s* 'name-giving', *bhāga-dhā-s* (TS. IV. 6. 3¹) 'paying what is due', *ratna-dhā-s* 'procuring wealth', *reto-dhā-s* 'impregnating', *vayo-dhā-s* 'bestowing strength', *varco-dhā-s* (AV.) 'granting vigour', *viśvā-dhā-s* (VS. I. 2) 'all-preserving', *sarva-dhā-s* 'all-refreshing'. — *adhi-pā-s* 'ruler', *apāna-pā-s* (VS. XX. 34) 'protecting the downward breath', *abhiṣṭi-pā-s* 'defending from imprecations', *abhiṣṭi-pā-s*¹ 'protecting with assistance', *āprīta-pā-s* (VS. VIII. 57) 'guarding when gladdened', *āyus-pā-s* (VS. XXII. 1) 'life-protector', *ṛta-pā-s* 'guarding divine order', *go-pā-s* 'herdsman', *ā-gopā-s* 'lacking a cowherd', *devā-gopā-s* 'having the gods for guardians', *su-gopā-s* 'good protector', *sōma-gopā-s* 'keeper of Soma', *cakṣus-pā-s*² (VS. II. 6) 'protecting the eyesight', *tanū-pā-s* 'protecting the person', *nidhi-pā-s* (AV. VS.) 'guardian of treasure', *paras-pā-s*² 'protecting afar', *paśu-pā-s* 'keeper of herds', *prāṇa-pā-s* (VS. XX. 34) 'guardian of breath', *vṛata-pā-s* 'observing ordinances', *śevadhi-pā-s* 'guarding treasure', *stī-pā-s* 'protecting dependents', *sva-pā-s*³ (AV.) 'protector of his own'. — *an-ṛtu-pā-s* 'not drinking in time', *ṛtu-pā-s* 'drinking at the right season', *pūrva-pā-s* 'drinking first', *suta-pā-s* 'drinking the Soma-juice', *soma-pā-s* 'drinking Soma', *hari-pā-s* 'drinking the yellow (Soma)'. — *antarikṣa-prā-s* 'traversing the air', *kratu-prā-s* 'granting power', *carsani-prā-s* 'satisfying men', *rodasi-prā-s*⁴ 'filling heaven and earth'. — *ṛṇa-yā-s* 'exacting obligations', *eva-yā-s* 'going quickly', *tura-yā-s* 'going swiftly', *deva-yā-s* 'going to the gods'. — *ap-sā-s* 'giving water', *āśva-sā-s* 'giving horses', *dhana-sā-s* 'winning wealth', *vāja-sā-s* 'winning booty', *śata-sā-s* 'gaining a hundred', *sahasra-sā-s* 'gaining a thousand', *go-sā-s* 'acquiring cattle', *nṛ-sā-s* 'procuring men', *su-sā-s* 'gaining

¹ In *abhiṣṭipāsi* (II. 20²), where the Pada text reads *abhiṣṭi-pā asi*. See LANMAN 443 (bottom).

² On the Sandhi in this compound cp. 78 c.

³ The Pada text of AV. III. 3¹ divides *sva-pāh*; but the correct division may be *su-apāh*; see WHITNEY's note.

⁴ For *rodasi-prā-s*.

easily', *sva-rā-s* 'winning light'. — *ādhara-sthā-s*¹ (Kh. II. 8²) 'subordinate', *rta-sthā-s* (AV.) 'standing right', *rocana-sthā-s* 'abiding in light', *sāpa-sthā-s*² (VS. XXI. 60; TS. I. 2. 2³) 'forming a good lap'; *aṅge-sthā-s* (AV.) 'situated in a member of the body', *adhvare-sthā-s* 'standing at the sacrifice', *giri-sthā-s* 'mountain-dwelling', *nī-sthā-s* 'excelling', *puru-nī-sthā-s* 'excelling among many', *bhuvane-sthā-s*³ (AV.) 'being in the world', *manthane-sthā-s* 'liberal', *madhyame-sthā-s* (AV. VS. TS.) 'standing in the middle', *rathe-sthā-s* 'standing on a car', *vandane-sthā-s* 'mindful of praises', *vandhure-sthā-s* 'standing on the car-seat', *savya-sthā-s*⁴ (AV.), *hari-sthā-s* 'borne by bay horses'. — *ghṛta-snā-s* 'sprinkling ghee'. — Also the abnormal forms *ā-tathā-s* 'not saying "yes"', *pānthā-s* 'path'.

f. *kṣā-s* 'abode', *gnā-s* 'divine woman', *vṛā-s*⁵ (I. 124⁸) 'troop'. — *rta-pā-s*, *rte-jā-s*, *kula-pā-s* (AV.) 'chief of a family', *go-dhā-s*⁶ 'sinew', *go-pā-s* (AV.) 'female guardian', *go-sā-s*, *divi-jā-s*, *divo-jā-s* 'born from heaven', *vane-jā-s*, *vayo-dhā-s* (AV.), *vasu-dā-s* (AV.), *śata-sā-s*, *samana-gā-s*, *sahasra-sā-s*⁷. — Without -s in the Pada but with hiatus in the Samhitā⁸: *jyā* 'bowstring'; *nī-drā* 'sleep', *pra-pā* 'place for watering', *śrad-dhā* 'faith', *sva-dhā*⁹ 'self-power'; *un-mā* (TS.) 'measure of height', *prati-mā* (TS.) 'counter-measure', *pra-mā* (TS.) 'fore-measure', *vi-mā* (TS.) 'through-measure'¹⁰. — Without -s as in the derivative ā-declension: *jā* (AV.), *mā* (TS. IV. 3. 7¹) 'measure'. — *āpa-gā*¹¹ (AV.) 'going away', *abhi-bhā* 'apparition', *ā-sanyjā* (AV.) 'discord', *upa-jā* (AV.) 'distant posterity', *go-dhā*¹², *dur-gā* (AV.) 'hard to go upon', *devā-gopā*, *dyu-kṣā* 'heavenly', *pra-jā* 'offspring', *prati-mā* 'image', *pra-pā* (AV. III. 30⁶), *pra-mā* 'measure', *madhu-dhā*¹³ 'dispensing sweetness', *śrad-dhā* (AV.), *sana-jā*, *sva-gopā* 'guarding oneself', *sva-dhā*.

n. With -s and agreeing with n. substantives: *sthā-s* 'stationary'; *indra-jā-s* (AV.) 'descended from Indra', *śata-sā-s*, *su-pra-yā-s* 'pleasant to tread on', *soma-jā-s*¹⁴ (AV.) 'Soma-born'.

A. m. *jām*, *trām* 'protector', *sthām*. — *dadhi-krām*, *rudhi-krām* N. of a demon. — *tamo-gām* 'roaming in the darkness', *tavā-gām* 'moving mightily', *svasti-gām* 'leading to prosperity'. — *sāma-gām*. — *agra-jām* 'first-born', *ab-jām*, *nabho-jām*, *purā-jām*, *prathama-jām*, *bhavesu-jām* 'existing in battles'. — *ān-āśva-dām* 'not giving horses', *ān-āśir-dām* 'not giving a blessing', *a-bhikṣa-dām*¹⁵ 'giving without being asked', *upa-dām* (VS. xxx. 9) 'giving a present', *jani-dām* 'giving a wife', *draviṇo-dām*, *dhana-dām*, *rabho-dām* 'bestowing strength', *vasu-dām*, *saho-dām*, *havi-dām* (AV.). — *ratna-dhām* (AV., VS. IV. 25), *reto-dhām* (VS. VIII. 10), *vayo-dhām*, *varivo-dhām* 'granting space', *varco-dhām* (VS. IV. 11), *vipo-dhām* 'inspiring'. — *abhiśasti-pām*, *go-pām*, *tanū-pām*, *nī-śikta-pām* 'protecting the infused (semen)', *vṛata-pām*. — *añjas-pām* 'drinking instantly', *śṛta-pām* 'drinking boiled milk', *soma-pām*. — *antarikṣa-prām*, *kakṣya-prām* 'filling out the girth',

¹ The Ms. reads *ādhira-sthā nīnaśat*.

² That is, *su-ūpa-sthā-s*.

³ While Kh. III. 22² has in the same verse *bhūmane-sthāh* (sic).

⁴ The Pada reads *savya-sthāh*; see APr. II. 95, and cp. WHITNEY's note on AV. VIII. 8²³.

⁵ N. sing. GRASSMANN and LANMAN, N. pl. ROTH and SAYANA.

⁶ The derivation is uncertain.

⁷ The above are the only N. sing. f. forms written with -s in the Pada text.

⁸ It may therefore be assumed that the N. was formed with -s.

⁹ Cp. RPr. II. 29. With regard to *sva-dhā*, the Samhitā text is inconsistent, writing it contracted with a following vowel in *svadhāsi*

(1. 165⁶) and *svadhāmīlā* (v. 34¹), where it must be pronounced with hiatus.

¹⁰ All these four compounds of *mā* 'measure' occur in TS. IV. 4. 11³; see TPr. x. 13, IS. 13, 104, note 2.

¹¹ BR. would accentuate *apa-gā*; cp. WHITNEY's note on AV. I. 34⁵.

¹² Probably *go-dhās* in X. 28¹¹; cp. LANMAN 445.

¹³ Also *maryādā* 'limit' if *maryā-dā*, but the derivation is doubtful.

¹⁴ These forms must be regarded as m. used as n. Cp. the -ā forms of -as stems used as n. (344).

¹⁵ According to the Pada text *abhi-kṣa-dām* ('destroying').

carṣaṇi-prām, *ratha-prām* 'filling a car', *rodasi-prām*¹. — *ap-sām*, *urvarā-sām* 'granting fertile land', *kṣetra-sām* 'procuring land', *dhana-sām*, *sadā-sām* 'always gaining', *sahasra-sām*; *go-sām*, *sva-sām*. — *rocana-sthām*, *sv-āsa-sthām* (VS. II. 2) 'offering a good seat'; *giri-śthām*, *nare-śthām* 'serving for a man' to stand on', *ni-śthām*, *karma-niśthām* 'diligent in religious acts', *pathi-śthām* (AV.) 'being on the way', *pathe-śthām*³ 'standing in the way', *pari-śthām* 'surrounding', *parvate-śthām* 'dwelling on the heights', *barhi-śthām*⁴ 'standing on the sacrificial grass', *rathe-śthām*, *rayi-śthām* (AV.) 'possessed of wealth', *hari-śthām*. — Also the abnormal derivative forms *pānthām*, *mānthām* 'churning-stick'.

f. *kṣām*, *khām* 'well', *gnām*, *jām*, *jyām*, *vām*. — *ā-gopām*, *antariṣa-prām*, *ava-sām* 'liberation', *āśva-sām*, *upa-vām* (AV.) 'act of blowing upon', *uru-śām* 'granting much', *ṛta-jñām*, *tiro-dhām* (AV.) 'concealment', *dur-dhām* 'disarrangement', *dhana-sām*, *pra-jām*, *prati-dhām* (AV.) 'draught', *prati-śthām* 'standpoint', *pra-vām* (AV.) 'blowing forth', *pra-hām* 'advantage', *yakṣmo-dhām*⁵ (AV.) 'maker of disease', *vāja-sām*, *śrad-dhām*, *sabhām*⁶ 'assembly', *su-prajām*, *sva-jām* 'self-born', *sva-dhām*, *sva-sām*.

I. f. *apa-dhā* 'concealment', *abhi-khyā* 'splendour', *a-sthā* 'without standing'⁷, *āśr-dā* (VS.) 'fulfilment of a wish', *prati-dhā*, *prati-śthā*⁸, *sva-dhā*.

D. m. *dē*; *kīlāla-pē* 'drinking (the beverage called) *kīlāla*', *dhiyaṇi-dhē* 'devout', *paśu-sē* 'bestowing cattle', *rāyas-poṣa-dē* (VS. V. 1) 'granting increase of wealth', *śuci-pē* 'drinking the clear (Soma)', *śubhaṇ-yē* 'flying swiftly along', *haviṛ-dē*.

f. *kṣē*; *śrad-dhē*⁹. — Also the infinitives *pra-khyāi* 'to see', *vi-khyāi* 'to look about', *parā-dāi* 'to give up', *vayo-dhāi* 'to strengthen', *prati-māi*¹⁰ 'to imitate', *ava-yāi* 'to go away', *ā-yāi* 'to approach', *upa-yāi* 'to come near', *pra-yāi* 'to go forward', *ava-sāi*¹¹ 'to rest'¹².

G. m. *kṛṣṭi-prās* 'pervading the human race', *paśu-sās*¹³.

V. m. *ṛta-pā-s* (TS. III. 2.8¹), *ṛtu-pā-s*, *puro-gā-s* (TS. V. 1.11⁴), *bhūri-dā-s*, *śukra-pūta-pā-s* 'drinking bright and purified (Soma)', *śuci-pā-s*, *śrotra-pā-s* (VS. XX. 34) 'protecting the ear', *suta-pā-s*, *soma-pā-s*¹⁴.

Du. N. A. V. m. *kaksya-prā*, *go-pā*, *gharmye-śhā* 'being in a house', *chardīṣ-pā* 'protecting a house', *jagat-pā* 'protecting the living', *tanū-pā*, *tāpū-pā* 'drinking warm beverage', *draviṇo-dā*¹⁵, *paras-pā*, *purā-jā*, *pūru-trā* 'protecting much', *vāja-dā* 'bestowing vigour', *śuci-pā*, *su-gopā*, *soma-pā*, *stī-pā*. — With -au: *ā-krau*¹⁶ 'inactive', *a-doma-dhāu* (AV.) 'not causing inconvenience', *adhva-gāu* 'travelling', *go-pāu*, *go-pau*, *madhu-pau* 'drinking Soma', *rayi-dāu* 'bestowing wealth', *suta-pau*¹⁷.

¹ For *rodasi-prām*.

² The D. case-form of *nṛ-* 'man' being retained in the compound.

³ The L. of the stem *patha-* = *pathi-* being retained in the compound.

⁴ *barhi-* for *barhiṣ-*: see 62.

⁵ With the N. case-form retained in the compound; see WHITNEY's note on AV. IX. 8⁹.

⁶ The derivation of this word is uncertain.

⁷ Used adverbially = 'at once'.

⁸ Cp. LANMAN 447¹. There are also the transition forms *jyāyā*, *prajāyā*.

⁹ Also the transition form *prajāyāi*.

¹⁰ The infinitive *prati-mē* is probably a locative.

¹¹ These dative infinitives are formed by combining the full root with the ending -e, while in the ordinary datives the radical ā is dropped before the ending.

¹² See below, the Dative Infinitive, 584.

¹³ The form *jās-* in *jās-pati-* (I. 185⁸) 'lord of the family' is probably a f. G. of *jā-*; and *gnās* probably G. of *gnā-* in *gnās-pati-* 'husband of a divine woman'. There are also the transition forms *jyāyās* and *prajāyās*.

¹⁴ There are also in the f. the transition forms *gaṇge*, *śrad-dhe*, *tiro-dhe* (AV.) 'concealment'.

¹⁵ The Pada text reads *draviṇo-dāu*.

¹⁶ Some of these duals in -au may be formed from radical stems with shortened -ā; cp. LANMAN 450¹.

¹⁷ There are also the f. transition forms *ṛdū-pē* 'drinking what is sweet', *pūruva-jē* 'born before', *sv-āsa-sthē* 'sitting on a good seat'.

I. Only four compounds of *-pā* in TS. III. 2. 10¹: *kratu-pābhyām* 'watching one's intentions', *cakṣus-pābhyām*, *vāk-pābhyām* 'protecting speech', *śrotra-pābhyām*¹.

PI. N. V. m. *r̥bhu-ṣās*. — *agni-jās* (AV.) 'fire-born', *ā-pra-jās* 'childless', *apsu-jās* (AV.), *oṣadhi-jās* (AV.) 'born among herbs', *khala-jās* (AV.) 'produced on a threshing-floor', *deva-jās*, *purā-jās*, *prathama-jās*, *pravāte-jās* 'grown in an airy place', *raghu-jās* 'produced from a racer', *śaka-dhūma-jās* (AV.) 'produced from cow-dung', *su-pra-jās*, *sva-jās*. — *rta-jñās*, *rta-jñās*, *pada-jñās* 'knowing the track'. — *aśva-dās* 'giving horses', *āśūr-dās* (VS. VIII. 5), *go-dās*, *dravino-dās*, *dhana-dās*, *vara-dās* (AV.) 'granting boons', *vastra-dās* and *vāso-dās* 'giving garments', *hiranya-dās*. — *jani-dhās*² (x. 29⁵), *dhiyaṃ-dhās*, *ratna-dhās*, *reto-dhās*, *vayo-dhās*. — *payo-dhās* 'sucking milk'. — *kula-pās* 'heads of the family'; *go-pās*, *indra-gopās* 'protected by Indra', *devā-gopās*, *vāyū-gopās* 'protected by Wind', *su-gopās*; *tanu-pās*, *paśu-pās*, *vrata-pās*. — *agre-pās* 'drinking first', *añjas-pās*, *payas-pās* 'drinking milk', *manthi-pās*³ (VS. VII. 17) 'drinking the stirred Soma', *soma-pās*, *śma-pās* (AV.), *haviṣ-pās* 'drinking offerings'. — *carma-mnās*⁴ 'tanners'. — *jma-yās* 'going on the earth'. — *dhana-sās*, *sadā-sās*, *sahasra-sās*. — *pṛthivi-śthās*⁵ 'standing on the earth', *rathe-śthās*⁶, *harmye-śthās*⁶ 'dwelling in the house'. — *ghṛta-snās* 'sprinkling ghee'. — Also the abnormal derivative *pānthās*⁷.

f. *gnās*, *vrās*. — *ā-gopās*, *ava-śthās* 'female organs', *āhi-gopās* 'guarded by the dragon', *ā-tās* 'frames', *rta-jñās* (AV.), *giri-jās* 'mountain-born', *jaraṇi-prās*², *devā-gopās*, *deva-yās*, *pada-jñās* (AV.), *pra-jās*, *prathama-jās*, *pra-yās* 'advance', *manuṣya-jās* (AV.), *vakṣane-śthās* 'being in Agni' (?), *vāja-dās*, *śuśma-dās* 'bestowing strength', *su-gopās*, *soma-pās*, *svayaṃ-jās*⁸ 'self-born'.

A. m. There is no certain example: *vane-jās* (x. 79⁷) is possibly one⁹.

f. *ṣās*, *gnās*, *jās*. — *ān-agni-trās* 'not maintaining the sacred fire', *anu-śthās* 'following in succession', *aśva-dās*, *deva-yās*, *pari-jās* (AV.) 'places of origin', *pari-śthās* 'impediments', *pra-jās*, *manuṣya-jās*, *vi-śthās* 'positions', *sahā-gopās* 'accompanied by herdsmen', *su-gās* 'easy to traverse', *sva-dhās*.

I. m. *agre-pābhis*. — f. *gnābhis*; *rtu-pābhis*, *ratna-dhābhis*, *prajābhis*, *śrad-dhābhis*, *sva-dhābhis*.

D. f. *pra-jābhyas*. — Ab. m. *bhūri-dābhyas*¹⁰.

L. f. *ṣāsu*, *gnāsu*, *jāsu*; *ā-tāsu*¹¹, *pra-jāsu*, *sabhāsu*.

r b. Stems in Radical -a.

369. These consist almost entirely of stems in radical *ā* which has been shortened to *ā*. With the exception of *khā*¹² 'aperture' they occur at the end of compounds only. They are: *-ṣād* 'dwelling', *khā*-, *-gā* 'going', *-gā* 'singing', *-jā* 'born', *-jya* 'bowstring', *-ta* 'stretching', *-tra*¹³ 'protecting', *-dā* 'giving'¹⁴, *-dā* 'binding', *-dhā* 'putting', *-pā* 'guarding', *-pā* 'drinking', *-prā* 'filling', *-mnā*-

¹ In the L. du. there also occur the f. transition forms *jaṅghāyos* (AV.) and *sva-dhāyos*.

² Of doubtful meaning.

³ The stem is *manthi-pā* according to BR.

⁴ From *√mlā*-: 'softening hides'.

⁵ *Pṛthivi* = *pṛthivī*.

⁶ With the L. ending retained in the first member of the compound.

⁷ The form *pānthās* also occurs once. It is doubtful whether the plurals *ānu-ṣāsas* and *prīya-sāsas* are to be regarded as formed from *ā*-stems. Such plurals are probably made from *a*-stems.

⁸ There is also the f. transition form *nāva-gvās*.

⁹ Cp. LANMAN 451⁴.

¹⁰ In the G. occur the f. transition forms *prajñānām* (AV.) 'fore-knowing', *vi-bhānām* 'radiant'.

¹¹ Probably from *tā* = *tan*- 'stretch'.

¹² The nominatives *drā-s* and *vrā-s* in AV. XI. 73 (also *nyā-s*, 74) are of unknown meaning (see WHITNEY's note).

¹³ Cp. GARBE in KZ. 23, 476, 480.

¹⁴ Perhaps also *-dra*- 'running' in *kyṣṇa-drā-m* (AV.).

'thinking', *-mla*¹ 'softening', *-śā* 'winning', *-sthā* 'standing'; also *-grā*² 'swallowing', *-gva*³ 'going', *-hā*⁴ 'slaying'.

These stems are inflected in the m. and n. only. This is the form assumed in the n. by all radical *ā*-stems (367).

Inflexion.

370. The inflexion of the radical *a*-stems is identical with that of the derivative *a*-stems (371). The forms which occur are the following:

Sing. N. m. *dyu-kṣā-s* 'dwelling in heaven'. — *su-khā-s* 'having a good (axle) hole'. — *agre-gā-s* 'going in front', *āsun-gā-s* (AV.) 'swift-going', *ṛju-gā-s* (AV.) 'going straight on', *patan-gā-s*⁵ 'going by flight', *vala-gā-s* (AV.) 'hidden in a cave', *ṣitiṇ-gā-s* (AV. XI. 5¹²) 'white-goer', *su-gā-s* 'easy to traverse'. — *dāsa-gva-s*⁷ 'going in tens', *nāva-gva-s*⁷ 'going in nines'⁸. — *a-jā-s* 'unborn', *adhri-jā-s* 'irresistible', *eka-jā-s* (AV.) 'produced alone', *jarāyu-jā-s* (AV.) 'viviparous', *ni-jā-s* (AV.) 'familiar'⁹, *prathama-jā-s* (AV.) 'first-born', *samudra-jā-s* (AV.) 'sea-born', *stamba-jā-s* (AV.) 'shaggy'(?). — *an-ānu-dā-s* 'not giving way', *dānu-dā-s* 'dripping', *dāya-dā-s* (AV.) 'receiving (*ā-da-*) inheritance (*dāya-*)', *prāna-dā-s* 'life-giving'. — *nāma-dhā-s* (AV.) 'name-giver'. — *ākūti-prā-s* (AV.) 'fulfilling wishes', *kāma-prā-s* (AV.) 'fulfilling desire', *carṣaṇi-prā-s* (AV.) 'satisfying men', *ṛthiv-prā-s* (AV.) 'earth-filling'¹⁰. — *apnāḥ-sthā-s* 'possessor', *go-sthā-s* (AV.) 'cow-pen', *puru-niṣṭhā-s* 'excelling among many'. — *śatru-hā-s* (AV.) 'slaying enemies', *sahasra-hā-s* (AV.) 'slaying a thousand'.

N. A. n. *khām* 'aperture'. — *a-doma-dām* (AV.) 'not causing inconvenience', *antāri-kṣām* 'air', *kṛṣṇa-drām* (AV.) 'black runner'(?)¹¹, *tuvi-kṣām* 'destroying many', *dur-gām* 'impassable', *dyu-kṣām*, *prathama-jām* (AV. VS.), *vāta-gopām* (AV.) 'guarded by the wind', *vṛtra-hām* 'slaying foes', *satrā-hām* 'always destroying', *sadhā-stham* 'abode', *su-gām*, *su-mnām* 'benevolent'.

A. m. *atithi-gvām* ('to whom guests go') N. of a man, *an-ānu-dām*, *arāti-hām* (AV.) 'destroying adversity', *aśva-pām* (VS. xxx. 11) 'groom', *ā-sva-gam* (AV.) 'homeless', *eka-jām*, *garbha-dhām* (VS. TS.) 'impregnator', *grha-pām* (VS. xxx. 11) 'guardian of a house', *go-pām* 'herdsman', *carma-mnām* (VS.) 'tanner', *tri-ṣṭhām* 'having three seats', *dāsa-gvam*, *dāva-pām* (VS. xxx. 19) 'forest-fire guard', *dyu-kṣām*, *patan-gām*, *prathama-jām* (VS. xxxiv. 51), *madhu-pām* 'honey-drinker', *vana-pām* (VS. xxx. 19) 'wood-ranger', *vala-gām* (AV.), *viṭa-dhām* (VS. xxx. 11) 'possessing wealth', *su-khām*, *su-gām* (AV.), *hasti-pām* (VS. xxx. 11) 'elephant-keeper'.

I. m. *rathe-ṣṭhena* 'standing on a car'. — **n.** *antāri-kṣeṇa*, *ṛtā-jyena* 'whose bowstring is truth', *kāma-prēna*, *su-gēna* (AV.), *su-mnēna*.

D. m. *atithi-gāya*, *dyu-kṣāya*, *patan-gāya*, *rathe-ṣṭhāya*¹². — **n.** *parāś-pāya* (VS.) 'protecting from afar', *su-mnāya*. — **Ab. m.** *ṛśya-dāt* (x. 39⁸) 'pit for antelopes'. — **n.** *antāri-kṣāt*¹³, *dur-gāt*, *sadhā-sthāt*.

¹ In the form of *-mna* in *carma-mnā* 'tanner'.

² An extension of *-gr-* 'swallow'; cp. *-krā-* and *-vā-* among the radical *ā*-stems.

³ In its original form perhaps *-gva-*; a reduced form *-gu-* appears in *vanar-gū* 'forest-roaming'.

⁴ A reduced form of *han-* 'slay'.

⁵ See BARTHOLOMAE, BB. 15, 34 and cp. BB. 18, 12.

⁶ The etymology and meaning are somewhat doubtful; cp. IS. 4, 304.

⁷ These two compounds as well as *atithi-gvā-* and *ēta-gva-*, are with more probability derived from a reduced form of *go-* 'cow' by

BLOOMFIELD, AJPh. 17, 422—27; cp. above p. 153 (mid.).

⁸ The compound *puro-gavā-s* 'leader' possibly = **puro-gvā-s*; but it is probably a governing compound; cp. above, p. 176.

⁹ See WHITNEY's note on AV. III. 5².

¹⁰ Also *paṣu-gā-s* (v. 41¹) if it is N. sing. and not a G. of *paṣu-gā*.

¹¹ Cp. WHITNEY's note on AV. IX. 7⁴.

¹² *svajāya* (AV.) is analyzed by the Commentator as *sva-jāya* 'self-born', but is explained by WHITNEY (AV. VI. 56²) as 'constrictor' (from *svaj-* 'embrace').

¹³ See LANMAN 337.

G. m. a-jāsyā, atithi-gvāsya¹. — **n. antāri-kṣasya, asthi-jāsyā** (AV.) 'produced in the bones', **tanū-jāsyā** (AV.) 'produced from the body', **su-mnāsya**.

L. m. dāsa-gve, nāva-gve, ratha-saṃgē 'encounter of war-cars', **saṃ-sthé** 'presence', **saṃ-gē** 'conflict', **su-khē, svar-gē** 'going to heaven'. — **n. antāri-kṣe, khē.** — **karañja-hē** 'pernicious to the Karañja tree', **dur-gē, bhayā-she** 'perilous situation', **sadhā-she, su-mnē**. — **V. m. eka-ja, dyu-kṣa, patan-ga** (AV.), **soma-pa** (AV.) 'drinking Soma'.

Du. N. A. m.² āta-gvā 'going swiftly'. — **A. n. sadhā-she.**

Pl. N. V. m. ājya-pās (VS. XXI. 40) 'drinking clarified butter', **āta-gvās, tanū-jās** (AV.), **tapo-jās** (AV.) 'produced by austerity', **dāsa-gvās, nāva-gvās, patan-gās, vala-gās** (AV.), **su-gās**. — Also four forms with **āsas**: **dāsa-gvāsas, dyu-kṣāsas, nāva-gvāsas, priya-sāsas**³ 'granting desired objects'.

N. A. n. i. āmsa-trā 'armour protecting the shoulder', **antāriksā, dur-gā, prathamajā**⁴ (AV.), **sadhā-sthā, su-gā, su-mnā**. — **2. khāni.** — **antāri-kṣāni, ararin-dāni**⁵, **dur-gāni, sadhā-sthāni, su-gāni, su-mnāni**.

A. m. go-pān, tapo-jān, dur-gān (AV.), **patan-gān, pūrva-jān** (TS.) 'born before', **śrīta-pān** 'drinking boiled milk', **saka-jān** (TS.) 'born at the same time', **su-gān, soma-pān** (AV.).

I. m. i. tuvi-grēbhis 'swallowing much', **mithū-avadya-pēbhis** 'mutually averting calamities', **ratna-dhēbhis** 'preserving wealth', **sāma-gēbhis** (AV.) 'reciting chants', **su-gēbhis**. — **2. ā-tais**⁶ 'frames', **dāsa-gvais, nāva-gvais, dhana-sāis** 'winning wealth', **nāva-gvais, patan-gāis, su-khāis**. — **n. i. madhu-pēbhis, su-gēbhis, su-mnēbhis**. — **2. su-mnāis**.

D. m. pūrva-jēbhyas. — **G. m. dvi-jānām** (AV.) 'twice-born', **sākaṇ-jānām** 'being born together'. — **L. m. draviṇo-dēsu** 'giving wealth', **su-khēsu**. — **n. dur-gēsu, sadhā-sheṣu, su-gēsu, su-mnēsu**.

2 a. Derivative stems in -a.

BENFEY, Vollständige Grammatik p. 293—317. — WHITNEY, Grammar 326—334 (p. 112—116). — LANMAN, Noun-Inflection 329—354.

371. This is the most important of the declensions as it embraces more than one-half of all nominal stems. It is also the most irregular inasmuch as its ending diverge from the normal ones more than is elsewhere the case. This is the only declension in which the N. A. n. has an ending in the singular. Here the I. D. Ab. G. sing. are peculiar; and in the plural, the A., the G., one of the forms of the I. and of the N. A. n. do not take the normal endings. The final vowel of the stem is also modified before the endings with initial consonant in the du. and pl. Three of the peculiar case-endings of the sing. (I. Ab. G.) are borrowed from the pronominal declension, while in the pl. two of the case-endings (G. and N. A. n.) are due to the influence of the stems in -n. This is the only declension in which the Ab. sing., as a result of taking the pronominal ending, is distinguished from the G. As elsewhere in the vowel declension, the N. sing. m. here adds the ending -s throughout; but the V. sing. shows the bare stem unmodified. This declension includes

¹ *svajāsyā* in AV. x. 4¹⁰. 15 is according to WHITNEY 'constrictor', not *sva-jāsyā* 'self-born'; cp. p. 254, note 12.

² Some of the m. duals given under the radical ā-declension ought possibly to be placed here.

³ There is no reason to suppose that any of these are plurals of ā- stems, since the first three appear as ā- stems only and *priya-sā-* does not otherwise occur. The pl.

pānthāsas, occurring once beside the ordinary *pānthās* formed from the anomalous derivative ā- stem *pānthā-*, proves nothing regarding radical ā- stems.

⁴ This is the reading of the Pada text, the Samhitā having -jā ṛ- (70 a).

⁵ A word of uncertain meaning.

⁶ Two other forms, *ātās* and *ātāsu* are formed from the f. stem of this word, *ātā-*, which is probably a radical ā- stem.

m. and n. stems only, as the corresponding f. follows the derivative *ā*-declension. There is here no irregularity in the accent, which remains on the same syllable in every case except the V., where it of course shifts to the first.

Inflexion.

372. The inflexion of the n. differs from that of the m. in the N. sing. and the N. A. du. and pl. only. In the G. L. du. *y* is inserted between the final -a of the stem and the ending -os. The forms actually occurring, if made from *prīyā-* 'dear', would be the following:

Sing. N. m. *prīyā-s*, n. *prīyā-m*. A. *prīyā-m*. I. *prīyēṇa* and *prīyā*. D. *prīyāya*. Ab. *prīyāt*. G. *prīyāsyā*. L. *prīyē*. V. *prīya*.

Du. N. A. m. *prīyā* and *prīyāu*, n. *prīyē*. V. m. *prīyā* and *prīyau*. I. D. Ab. *prīyābhyām*. G. L. *prīyāyos*.

Pl. N. m. *prīyās* and *prīyāsas*, n. *prīyā* and *prīyāni*. A. m. *prīyān*, n. *prīyā* and *prīyāni*. I. *prīyāis* and *prīyēbhis*. D. Ab. *prīyēbhyas*. G. *prīyānām*. L. *prīyēsu*. V. *prīyās* and *prīyāsas*.

Owing to the enormous number of words belonging to this declension, only forms of commonest occurrence will be given below as examples under each case.

Sing. N. m. This case is formed in the RV. by 1845 *a*-stems and occurs more than 10000 times. The most frequent substantive is *īndras* N. of a god, found more than 500 times; next in order come *somas* (220) N. of a plant, *devās* (203) 'god', *mitrās* (132) N. of a god, *vāruṇas* (94) N. of a god.

A. m. After the N. sing. m., the A. sing. m. is the commonest declensional form in the RV., being made from 1357 stems¹ and occurring nearly 7000 times. The nouns most frequently found in this case are *īndram* (335), *sūmam*, (212), *yajñām* (183) 'sacrifice', *vājam* (123) 'vigour', *sūryam* (90) 'sun', *hāvam* (88) 'invocation', *vṛtrām* (82) N. of a demon, *stōmam* (77) 'praise'².

N. A. n. This is the only declension in which these cases take an ending. They here add -m, being thus identical in form with the A. sing. m.³ They are very frequently used, being formed from about 950 stems and occurring, taken together, more than 4000 times. Examples are: *ṛtīm* (70) 'sacred order', *ghṛtīm* (47) 'clarified butter', *padām* (46) 'step', *rātnam* (44) 'wealth', *sakhyām* (43) 'friendship', *drāvīṇam* (41) 'wealth', *satyām* (40) 'truth'⁴.

I. m. n. i. The usual form of this case ending in -ena is very frequent, being formed from more than 300 stems nearly equally divided between m. and n. The commonest forms are: m. *sūryeṇa* (37), *īndreṇa* (34), *vājreṇa* (33) 'thunderbolt', *yajñēna* (13). — n. *ghṛtēna* (31)⁵.

a. The final vowel appears lengthened in about twenty-five forms: *amṛtenā* (AV.) 'ambrosia', *ā-śivenā* 'malevolent', *ājyenā* 'melted butter', *ṛtēnā*, *kāryenā* 'wisdom', *kūlīśenā* 'axe', *pētvenā* 'ram', *taviṣhēnā* 'strong', *dāksīṇenā* 'right', *dāivyenā* 'divine', *bākureṇā* 'bagpipe', *bhadrēnā* (AV.) 'excellent', *mārtīyenā* 'mortal', *mārutēnā* 'consisting of storm-gods', *ravāthēnā* 'roar', *vārunenā*, *viithurēnā* 'staggering', *vi-ravēnā* 'roar', *vīryēnā* 'heroic power', *vṛjānenā* 'might', *vṛṣabhēnā* 'bull', *sahasyēnā* 'mighty', *sāyakenā* 'missile', *sūryenā*, *skāmbhanenā*

¹ The pronominal forms *tām* and *yām* occur 509 and 259 times respectively in the RV.

² On the occasional elision of the -m before *iva* and subsequent contraction, see LANMAN 331.

³ For this reason there is in some instances not sufficient evidence for deter-

mining whether a word is m. or n.; cp. LANMAN 331 (middle).

⁴ On occasional elision of the final -m and subsequent contraction, see LANMAN 331.

⁵ The final vowel is twice nasalized: *śhanēnaṁ* *ēkas* (i. 334) and *tējanenaṁ* *ēkam* (i. 110⁵).

'support'¹. These forms regularly occur where the metre at the end of a Pāda favours a long vowel; e. g. *skāmbhanenā jānitrī* (III. 31¹²), but *kāmbhanena skābhyām* (X. 1115); on the other hand, the long vowel appears to be used arbitrarily at the beginning of a Pāda, though the short vowel here is much more frequent. Hence the *ā* seems to be a survival and not to be due to metrical exigencies.

2. There are also more than a dozen forms made with the nominal ending *-ā*. In the m. there are no quite certain examples beyond *yajñā*; possibly also *krāñā* 'acting', *ghanā* 'club', *dānā* 'gift'², *camasā*³ 'cup'. The n. forms are *kavitvā* and *kavitvanā* 'by wisdom', *tarantvā* 'by energy', *mahitvā* and *mahitvanā* 'by greatness', *ratna-dhāyā* 'by distribution of wealth', *rāthiyā* 'belonging to a car', *vīryā* 'with heroism', *sakhyā* 'with friendship', *sarva-rathā* 'with the whole line of chariots', *su-hīvā* 'with good invocation'⁴. — This ending is also preserved in a few instrumental adverbs: *anā* 'hereby', *uccā* 'above', *paścā* 'behind', *sānī* 'from of old'⁵.

D. m. n. This case, which has the abnormal ending *-āya*, is of very frequent occurrence, being formed in the RV. from over 300 stems in the m. and from nearly 150 in the n. The commonest forms are: m. *īndrāya* (188), *mādīya* (76) 'exhilaration', *devāya* (26), *mārtīyāya* (25), *mitrīya* (23), *vāruṇīya* (23), *yajāmānīya* 'sacrificing', *śīryāya* (11); n. *suviṭīya* (34) 'welfare', *sakhyāya* (29), *tokāya* (21) 'offspring', *tānāya* (18) 'line of descendants'⁶.

a. The normal form would have been for example **yajñāi* = *yajñā-e*⁷. This would in Sandhi have become **yajñāp*, which was ultimately extended with *-a*, owing to the frequent combination with a following *a* in Sandhi (e. g. *yajñāya-pi* for *yajñāy api*), or with the shortened form of the preposition *ā*⁸.

Ab. m. n. These are the only nominal stems in which the Ab. is formally distinguished from the G. Instead of the normal ending *-as*, they take the *-d* which appears in the pronominal declension (e. g. *mā-d* 'from me'), lengthening the *-a* of the stem before it⁹. This Ab. in *-ād* is formed in the RV. from over 200 stems, nearly equally divided between m. and n. Some of the n. forms are used as adverbs. Forms of common occurrence are: m. *samudrāt* (15) 'sea', *upāsthāt* (9) 'lap', *īndrāt* (8); n. *antāri-kṣāt*¹⁰ (15) 'air'; *dūrāt* (19) 'from a distance', *paścāt* (26).

G. m. n. These are the only nominal stems in which the G. sing. does not end in *-s*¹¹. Instead of the normal ending *-as*, they add *-ya*¹² which is

¹ In all these forms the Pāda text has the short final vowel *ā*; see RPr. VIII. 21 and cp. APr. III. 16. The pronominal forms *tēnā*, *yēnā*, *svēnā* also appear, and always with the short vowel in the Pāda text; on the other hand, *enā* is always *enā* in the Pāda, while the unaccented *enā*, beside *ena*, has the short vowel in the Pāda. See LANMAN 332 (bottom).

² See LANMAN 334 (middle).

³ Nasalized in *camasānī* *iva* (X. 254), Pāda *camasānī*. On these forms see LANMAN 335.

⁴ This form of the instrumental also appears a few times in the pronoun *tvā* beside the usual *tvāyā*; it also occurs in a few compounds, as *tvā-datta-* and *tvā-dāta-* 'given by thee'; cp. LANMAN 334 (middle).

⁵ Perhaps also *nīcā* 'below', cp. *nīcās*; but it may be the I. of *nyāñc-*.

⁶ Such D. forms are twice nasalized before Indo-arysche Philologie. I. 4.

fore vowels: *tad-vaśāyañ* *esā* (II. 14²) and *saśāyañ* *evā* (I. 113¹).

⁷ The normal ending *-e* is actually used in the pronominal declension, e. g. *tāsmāi* = *tāsmā-e*.

⁸ See JOHANSSON, BB. 20, 96 ff. and BARTHOLOMAE, *Arische Forschungen* 2, 69; 3, 63.

⁹ Cp. JOHANSSON, BB. 16, 136 and BRUGMANN, *Grundriss* 2, 588.

¹⁰ This is really a radical *a-* stem; see above, 370.

¹¹ In the G. sing. of stems in *-ar* and *-iar*, the final *r* seems to represent original *-s*; see above 358, note on *svāsur*.

¹² The *y* is never to be read as *i*; possibly however about five times in the pronominal *asyā*. The final *-a* in two or three instances undergoes protraction of a purely metrical character: see LANMAN 338³.

otherwise found in the pronominal declension only. This case is very common, being formed in the RV. from over 500 stems in the m. and 175 in the n., occurring altogether over 3300 times¹. Among the frequent forms² are: m. *indrasya* (123), *sūryasya* (93), *somasya* (88), *devāsya* (60), *yajñāsya* (55), *sutīsya* (53) 'pressed'; n. *rtāsya* (187), *bhūvanasya* (39) 'world', *amītasya* (35)³.

L. m. n. This case is formed with the normal ending *-i*, which combines with the final *-a* of the stem to *-e*. It is formed in the RV. from 373 stems in the m., and over 300 in the n., occurring altogether about 2500 times. Among the frequent forms are: m. *adhvarē* (68) 'sacrifice', *sutē* (53), *upāsthe* (49), *māde* (48), *dīme* (40) 'house', *indre* (33), *yajñē* (28), *jāne* (26) 'man', *grhē* (23) 'house'; n. *vidāthe* (49) 'assembly', *āgre* (43) 'front', *sādane* (35) 'seat', *padē* (33), *duroṇē* (31) 'abode', *mādhye* 'middle' (29).

V. m. n. In this case the bare stem (always accented on the first syllable) is employed. It is formed in the RV. from about 260 stems, occurring about 2500 times in the m.; but in the n. there is no undoubted example⁴. The AV. however has four or five n. vocatives. Among the commonest forms are: m. *sōma* and *soma* (240), *deva* (132), *śūra* (94) 'hero', *pavamāna* (63) 'bright Soma', *puru-kūta* (49) 'much invoked', *varuṇa* (45), *mitra* (35), *yaviṣṭha* (29) 'youngest', *vṛṣabha* (27) 'bull', *ugra* (23) 'mighty', *amṛta* (12)⁵; n. *antarikṣa*⁶ (AV. VI. 130⁴), *trāṅkakuda* 'coming from the three-peaked (mountain)' and *dēvāñjana* (AV. XIX. 44⁶) 'divine ointment', *talpa* (AV. XII. 24⁹) 'couch', *vīṣa* (AV. IV. 63) 'poison'⁷.

Du. N. A. V. m. The ending of these cases in the RV. is ordinarily *-ā*, much less frequently *-au*⁸. The former is taken by over 360 stems occurring about 1150 times, the latter by fewer than 90 stems occurring about 170 times. The ending *-ā* is therefore more than seven times as common as *-au*. The rule is that *-ā* appears before consonants⁹, in pausa at the end of a Pāda¹⁰, or within a Pāda in coalescence with a following vowel; while *-au*¹¹ occurs in the older parts of the RV. only before vowels in the Sandhi form of *-āv*, within a Pāda. Examples of this rule are *tā vām* (I. 184¹); *rt̐v̐rdhā* | (I. 47^{3b}); *dasrāt*¹² (I. 116^{10c}) for *dasrā āt*; *mitrāgnīm* (I. 143⁵) for *mitrā āgnīm*; but *tāv*¹³ *aparām* (I. 184¹). Hiatus, when the metre requires two

¹ The pronominal genitives *asya* and *asyā*, *tāsya*, *yāsya*, *vīśvasya* occur over 900 times in the RV.; cp. LANMAN 338.

² The commonest G. in *-sya* is the pronominal *asyā* which (accented or unaccented) occurs nearly 600 times in the RV.

³ The final vowel is once nasalized at the end of a Pāda in *rtāsyañ ēkam* (VIII. 89⁵); cp. RPr. II. 31.

⁴ Cp. LANMAN 339.

⁵ There are two instances of the final *-a* being nasalized: *ugrāñ ēkas* (VII. 254) and *puru-śrutāñ ēko* (VIII. 153¹¹); cp. RPr. XIV. 20. There is a purely metrical lengthening of the final vowel in *vṛṣabhā* (VIII. 45²² 38), *simā* (VIII. 47), and *hāriyojanā* (I. 61¹⁶); perhaps also *maryā* (I. 63); cp. LANMAN 339.

⁶ Properly a radical *a*-stem.

⁷ By a syntactical peculiarity the N. *indrās ca* is some ten times coupled with a vocative *vāyo*, *āgne* etc. See LANMAN 340 (top).

⁸ In the AV. *-au* is more than twice as common as in the RV.; it is there some-

times a various reading for *-ā* of the RV. In the independent Mantra portions of the TS. there are at least seven forms in *-ā* and fourteen in *-au*. In the Khilas *-ā* is nearly three times (32) as common as *-au* (12).

⁹ *-au* occurs 23 times before a consonant within a Pāda; mostly in passages showing signs of lateness. Cp. LANMAN 576.

¹⁰ *-au* occurs 5 times at the end of an odd Pāda before a consonant; and 4 times as *-āv* at the end of an odd Pāda before a vowel. At the end of an even Pāda *-au* occurs 4 times.

¹¹ LANMAN 343 enumerates the forms in *-au* which occur in the RV.

¹² At the end of an odd Pāda *-ā* is always written in the Samhitā contracted with a following vowel, but must always be read with hiatus.

¹³ This is the normal use of *-au*, which in 70 per cent of its occurrences is found as *-āv* before a vowel within a Pāda; in the AV. the percentage is only 26.

syllables, is thus removed¹ by the use of *-āu*, except when *u* or *ū* follows². In the latter case the Samhitā text writes *-ā u*³, e. g. *ubhā upāṇśū* (x. 83⁷), though the Pada always has *-au u*.

There are seven or eight passages of the RV. in which *-ā* is written with hiatus before other vowels (*a-ī-o*)⁴, but those passages are all obscure or corrupt⁵.

a. About a dozen forms, occurring altogether some 20 times, shorten the dual *-ā* to *a*, mostly owing to the metre, but in a few instances against the metre. In the forms *asura*, *āditya*, *deva*, *dhyā-vrata*, *mitra*, *varuṇa*, *indrā-varuṇa*, *mitrā-varuṇa*⁶ the Pada text has *-ā*; but in *pāura* (v. 74⁴) and *vīra* (vi. 63¹⁰) the short vowel appears in the Pada also⁷. A similar shortening occurs in the first member of the dual compounds *indrā-vīryū* (i. 2⁴) and *mitrā-rājānū* (v. 62³).

N. A. n. This form takes the normal ending *-ī*, which combines with the final *-a* of the stem to *-e*. It is made in the RV. from about 30 nominal stems. The vocative does not occur. Only seven of these n. forms are found more than once, *śṛṅge* 'two horns' being the commonest (5)⁸.

a. The n. *nāktā* 'night' is irregular in forming its du. N. as a m. in the compound *nāśās-nāktā* 'dawn and night', in agreement with which a f. adjective is used, owing doubtless to the predominance of 'Dawn', in the combination. In ii. 39⁴, *yugēva nābhyeva* 'like two yokes, like two naves', though analyzed by the Pada as *yugā iva* and *nābhya iva*, must be explained as regular n. forms *yugé* and *nābhye+va*.

I. D. Ab. Before the normal ending *-bhyām*⁹ which forms these cases, the final *-a* of the stems is lengthened, e. g. *nāsatyābhyām*. In the RV. this form is made from only about a dozen nominal stems in the m. and three in the n. The cases can of course only be distinguished exegetically.

I. m. *kārṇābhyām* (AV.) 'ears', *dāṇṣṭrābhyām* (TS. AV.) 'teeth', *dakṣiṇa-sarvābhyām* (AV.) 'right and left', *dāśa-sākhābhyām* 'having ten fingers', *mitrā-dārunābhyām*¹⁰, *yuktābhyām* 'yoked', *vrihi-yavābhyām* (AV.) 'rice and barley', *śubhrābhyām* 'shining', *sūrya-candramāśābhyām* (AV.)¹⁰ 'sun and moon', *hastābhyām* 'hands', *haryatābhyām* 'desirable'. — n. *ṛk-sāmābhyām* 'hymn and chant', *śṛṅgābhyām* (AV.).

D. m. *tveṣābhyām* 'violent', *nāsatyābhyām* 'truthful', *nicirābhyām* 'attentive'.

Ab. m. *āṁśābhyām* 'shoulders', *kārṇābhyām*. — n. *pārśvābhyām* (AV.) 'sides', *prā-padābhyām* 'tips of the feet', *māta-snābhyām* certain internal organs.

G. L. These cases take the normal ending *-os*, between which and the stem *y* is inserted. In the RV. only eight nominal¹¹ forms occur with the genitive sense, and twelve with the locative sense. One form, *dhvasrāyos* (ix. 58³), seems to be used as an Ab. There are one or two others which anomalously drop the final *-a* of the stem, instead of inserting *y*, before the ending *-os*¹².

¹ In two instances hiatus is removed by nasalization: *upāsthāmī*¹ *ekā* (i. 35⁶) and *jānāmi āsamā* (vi. 67¹).

² There are 40 instances of this in the RV.; see LANMAN 575.

³ This is also the practice of the Brāhmaṇas; see AUFRECHT, AB. 427; cp. Sarvā-nukramāṇi, ed. MACDONELL, p. x. In the AV. (as in the later language) *-āu u* is regularly written (except *muṣkā upāvadhūt*, xx. 136²).

⁴ See LANMAN 341⁴.

⁵ Except VII. 70⁴ where *devā* *ōśadhīṣu* (Pada *devau*) is written, *o* being treated like *u*, perhaps owing to its labial character.

⁶ See RPr. iv. 39, 40.

⁷ The shortening of the du. *-ā* at the end of odd Padas before *r*, occurring in four passages (ii. 37; vi. 68²; viii. 66¹¹; x. 66¹³) is due to Sandhi; see 70.

⁸ These neuter duals are enumerated by LANMAN 343.

⁹ To be read *-bhiām* in two or three forms.

¹⁰ In this compound only the second dual takes the proper case-ending.

¹¹ There are also the pronominal forms G. L. m. *ayós*, *ubhāyos*, *tāyos*, *yāyos*; *tāyos* also as G. n.

¹² Also the pronominal forms *av-ós*, *en-ós*, *y-ós*. Cp. LANMAN 344.

The forms occurring are:

G. m. *īndrā-varuṇayos*, *īśāṇayos* 'ruling', *devāyos*, *mitrāyos*, *mitrā-vārunayos*, *yamāyos* 'twins', *vāruṇayos*, *vaikarṇāyos* 'descendants of Vikarṇa'. — n. *pṛṣy-ās* (for **pṛṣyā-y-os*) 'pressing stones', *purāṇ-y-ās*¹ (for **purāṇ-y-os*) 'ancient'.

L. m. *āmsayos*, *śvayos*, *upikāyos* 'closely connected', *kārṇayos* (AV.), *jāmbhayos* (TS. IV. 1. 103) 'jaws', *tuvi-jātāyos* 'of powerful nature', *dāṁṣṭrayos* (AV.), *nadāyos* 'roarers', *mitrāyos*, *muśkāyos* 'testicles', *vāruṇayos*, *vāhiṣṭhayos* 'drawing best', *vī-vratāyos* 'refractory', *sthūrāyos* 'strong', *hastāyos*.

Pl. N. V. m. Here there are two forms. In the more common form the normal ending *-as* coalesces with the final of the stem to *-ās*, e. g. *devās*. The less common form appears to be made by adding the normal ending *-as* over again², e. g. *devās-as*. The form in *-ās* is about twice as frequent in the RV. as that in *-āsas*³, the former being made from 808 stems, the latter from 403. In the original parts of the AV. *-ās* is 24 times as frequent as *-āsas*, the former occurring 1366 times, the latter only 57 times⁴. Both forms frequently occur side by side, the choice of the one or the other being often no doubt determined simply by the metre; e. g. *bṛhā vadema vidāthe suvitrāḥ* (II. 1¹⁰) 'abounding in heroes we would speak aloud in the assembly', but *suvitrāso vidātham ā vadema* (II. 12¹⁵) 'abounding in heroes we would speak to the assembly'.

Examples of the most frequent forms made with the two endings are: 1. *devāsas* (86), *jñāsas* (41), *somāsas* (41), *sutāsas* (29), *ādityāsas* (24) 'Ādityas', *yajñīyāsas* (21) 'holy', *amṛtāsas* (11). — 2. *dāvās* and *devās* (311), *somās* (42), *ādityās* (39), *sutās* (27), *jñāas* (24), *amṛtās* (22), *yajñīyās* (10).

N. A. n. ⁵ Here, as in the N. m. there are two forms, a shorter and a longer, the former being the older and original, as well as the more frequent one. The older form is made not by adding the normal ending *-i*, but by lengthening the final *-a* of the stem, e. g. *havyā* 'oblations'⁶. The later form ends in *-āni* and is doubtless due to transitions from the stems in *-an*⁷ which form the n. pl. N. A. with both *-ā* and *-āni*, e. g. *nāmā* and *nāmāni*. The form in *-ā* is in the RV. made from 394 stems, that in *-āni* from 280, the proportion of the occurrences of the former being roughly three to every two of the latter. The proportion in the AV. is almost exactly reversed, the form in *-ā* being there made from 102 stems, that in *-āni* from 158⁸. The two forms are so common side by side that when two n. plurals occur in the same Pāda, the one generally ends in *-āni* and the other in *-ā*⁹; e. g. *yā te bhīmāni āyudhā* (IX. 61³⁰) 'thy terrible weapons'. This phenomenon

¹ With *y* inserted though *-a* is dropped.

² See BRUGMANN, Grundriss 2, p. 661, where several examples are given of endings being repeated in other languages.

³ The form in *-āsas* seems to be an Indo-Iranian innovation, as there are no certain traces of it in other Indo-European languages; cp. BRUGMANN l. c.

⁴ In the original Mantra portions of the TS. the pl. in *-ās* is very numerous, but I have noted only 11 forms in *-āsas*. In the Khilas, forms in *-ās* are three times (30) as numerous as in *-āsas* (10).

⁵ There is no example of a V. in the RV., and only one, *cittāni* (II. 2⁴), in the AV. where the Mss. have *cittāni*.

⁶ This form in *-ā* is commonly supposed to have started from a N. sing. f. in *-ā* as

a collective; this would account for the agreement of the singular verb with this pl. in Greek; cp. also *sāvā tā . . . astu* (RV. I. 162⁸); see BRUGMANN, Grundriss 2, p. 682.

⁷ The G. *āhānām* is an example of the transference of another case from an *-an* stem.

⁸ In the independent Mantra portions of the TS. the forms in *-ā* seem to outnumber those in *-āni* in about the same proportion as in the RV.: there are at least 20 forms of the former and 14 of the latter. In the Khilas the two forms are almost equally divided, as 10 examples of *-ā* and 12 of *-āni* occur.

⁹ Similarly, the form in *-ā* appears beside n. pl. forms in *-āni*, *-āni* or even *-āmsi*, *-āmsi*, *-āmsi*; e. g. *bhūrāni bhadrā* (I. 166¹⁰);

is clearly due to the influence of metre. The *-ā* here seems never to be shortened to *-ṛ*, as is so frequently the case in the N. A. n. pl. of *-an* stems¹. Nor does it avoid hiatus (like the *-ā* of the N. A. du. m.), though coalescence with a following vowel sometimes takes place².

Examples of the commonest forms are: 1. *havyā* (44), *bhūvanā* (36), *duritī* (31) 'distresses', *sāvanā* (30), *ukthā* (25) 'praises'. — 2. *bhūvanāni* (57), *vṛtrāṇi* (36) 'foes', *vratāni* (34) 'laws', *havyāni* (25), *kṛtāni* (20) 'done'.

A. m. The ending of this case is not the normal *-as*, but *-n*, before which the final vowel of the stem is lengthened³, e. g. *dāvā-n*. The form is frequent, being made from more than 250 stems in the RV. That the ending was originally *-ns* is shown by the treatment of *-ān* in Sandhi, where it becomes *-ām* before vowels and the sibilant itself occasionally survives before *c*- and *t*-⁴.

I. m. n. In this case there are two forms, the one adding the normal ending *-bhis* (before which the final vowel of the stem becomes *-e*), while the other ends in *-ais* (which does not appear in any other declension). The form in *-ais* is only slightly commoner in the RV., being made from 221 stems, while that in *-bhis* is made from 211. In the AV., however, the former is 5 times as frequent as the latter⁵. The two forms⁶ often appear in the same Pāda; e. g. *upamēbhir arkāis* (I. 33²) 'with highest songs'. The choice is often due to the metre; e. g. *yātām āśvebhir āśvinā* (VIII. 57) 'come with your steeds, O Āśvins', and *ādityāir yātām āśvinā* (VIII. 35¹³) 'with the Ādityas come, O Āśvins'.

In the RV. the m. forms are roughly twice as numerous as the n. Examples of the most frequent forms are: 1. *arkāis* (43), *ukthāis* (35), *yajñāis* (34), *devāis* (31), *dāvāis* (30), *stīmāis* (25). — 2. *devēbhis* (52), *stīmebhis* (26), *vājebhis* (21).

D. m. n. This case is formed with the normal ending *-bhyas*, before which the final *-a* of the stem appears as *-e*. In the RV. it is made from over 40 stems in the m., but from only one in the n. In about half the forms occurring the ending has to be read as a dissyllable *-bhias*. The forms occurring are: *ajārebhyas* 'unaging', *amavattarebhyas* 'mightier', *āranēbhyas* (Kh. v. 1²) 'foreign', *arbhakēbhyas* 'small', *ādityēbhyas*, *āśindbhyas* 'aged', *āśv-āpas-tarebhyas* 'working more quickly', *āmebhyas* 'helpers', *gārbhebhias* 'infants', *grhēbhyas*, *jānebhias*, *jīvēbhyas* 'living', *jñātēbhyas* (Kh. III. 16¹) 'known', *tāvakebhias* 'thy', *dāśa-kakṣyebhyas* 'having ten girths', *dāśa-yoktrebhyas* 'having ten traces', *dāśa-yojanebhias* 'having ten teams', *devēbhyas*, *pajrēbhyas* 'strong', *pārvatebhias* 'mountains', *pasprdhānebhias* 'striving', *pitu-kṛttarebhyas* 'procuring more nourishment', *pīśunebhias* 'treacherous', *putrēbhyas*, *pūrusebhias* 'men', *pūrvebhias* 'former', *bādhitebhias* 'oppressed', *bharatēbhyas* 'descendants of Bharata', *mārtiye-*

sāvanā puruṣi (III. 36⁸); *nrhvā śocīṃṣi prāsthītā rājāṃsi* (III. 44); *rabhasā vāpūṃṣi* (III. 18).

¹ There seems no sufficient reason to assume that in *visvād dha* (I. 92³) as compared with *dhā visvā* (I. 130²), *dha* is formed from the transition stem *dha-* rather than from *āhan-*; cp. LANMAN p. 348.

² On some probable mistakes made by the Pada in contracted forms see LANMAN 348.

³ This lengthening is at least Indo-Iranian: BRUGMANN, Grundriss 2, p. 672².

⁴ See above 77; and cp. LANMAN 346 on the Sandhi of *-ān* in general.

⁵ In the independent Mantra portions of the TS. the proportion is about the same as in the AV. The following four forms with *-bhis* occur: *ētaśebhis* (I. 2. 4¹), *devēbhis* (III. 1. 4³), *rudrēbhis* (II. 1. 11²), *su-yāmēbhis* (IV. 7. 15³). In the Khilas 5 forms in *-ais* to 7 in *-ebhis* occur. The latter are: *anīva-cātanebhis* (I. 11⁷), *ārtavēbhis* (III. 16⁶), *ukthēbhis* (V. 6³), *rṣvēbhis* (III. 1⁷), *kārvarebhis* (I. 51¹), *vātēbhis* (I. 11⁷), *sāragthēbhis* (I. 11⁷). In the later language the form in *-bhis* survives in the pronominal *ebhis* alone.

⁶ On the origin of the two forms cp. BRUGMANN, Grundriss 2, p. 717.

bhyas, *mānavēbhyas* 'men', *mānuṣēbhyas* 'men', *mānebhyas* 'descendants of Māna', *yajatebhyas* 'adorable', *yajñīyēbhyas*, *rāthebhyas* 'chariots', *vidīṣṭarebhyas* 'very wise', *vīprebhyas* 'seers', *vy-īśvēbhyas* 'horseless', *śaśamānebhyas* 'toiling', *suvidat-riyēbhyas* 'bountiful', *śoma-rabhastarebhyas* 'intoxicated with Soma', *somyēbhyas* 'preparers of Soma', *stenēbhyas* 'thieves'. — n. *bhūvanēbhyas* 'beings'.

Ab. m. n. This case is formed like the D. with the normal ending *-bhyas* from nearly two dozen stems in the RV. about equally divided between the m. and n. In more than half of these forms the ending must be pronounced as a dissyllable. The forms occurring are: m. *āntēbhyas* 'ends', *āsuraēbhyas* 'divine spirits', *ugrēbhyas*, *grhēbhyas*, *jānēbhyas*, *jīvēbhyas* 'living beings', *devēbhyas*, *pārvaṭēbhyas*, *makkhēbhyas* 'vigorous', *vīprebhyas*, *śāreḥbhyas*, *śyenēbhyas* 'eagles'. — n. *anyt-kṛtēbhyas* 'done by others', *āntreḥbhyas* 'entrails', *duritēbhyas*, *nakhēbhyas* 'nails', *padēbhyas*, *pārthivēbhyas* 'terrestrial spaces', *bhūvanēbhyas*, *mṛdhrēbhyas* 'contempt', *vānēbhyas* 'forest trees', *harmyēbhyas* 'houses'.

G. m. n. Instead of the normal ending *-ām* these stems almost invariably add the ending *-nām*, before which the final vowel is lengthened as in the *-i*, *-u* and *-r* stems. This ending (like *-āni* in the n. pl.) must have been due to the influence of the *-n* stems¹. The case is thus formed in the RV. from over 100 stems in the m. and over 20 in the n. In nearly half these forms the final syllable may be metrically read as *aam*². Two-thirds of these resolutions are, however, not necessary as they occur at the end of octosyllabic Pādas which may be catalectic; but many undoubted resolutions are required within the Pāda³. Among the forms of most frequent occurrence are m. *devānām* (148), *jānānām* (34), *yajñīyānām* (12), *ādityānām* (11), *adhvarānām* (10). — n. *dhanānām* (13).

a. The organic form e. g. from *devā-* would have been *devām* (= *devā-ām*). Not more than three or four examples of this survive in the RV., and only two of these seem undoubted: *yūthyām āśvānām* (VIII. 56⁴) 'of horses belonging to the herd' and *carāthām* in *gārbhaś ca śthātām gārbhaś carāthām* (I. 70³) 'offspring of things that are stationary, offspring of things that move'⁴. There are further some half dozen forms written with final *-ān* or *-āñ* which seem to stand for the G. pl. in *-ām*: *devāñ jānma* (I. 71³; VI. 11³) 'the race of the gods' (Pāda *devāñ*); *devāñ jānmanā* (X. 64¹⁴) 'with the race of the gods' (Pāda *devāñ*); *viśā ā ca mātān* (IV. 2³) 'and hither to the dwellings of mortals' (= *mātām*); *coṣkūyāte viśā indro manuṣyān* (VI. 47¹⁶) 'Indra protects the tribes of men'.

L. m. n. This case adds the normal ending *-su* before which (as before *-bhis* and *-bhyas*) *-e* takes the place of the final vowel of the stem and cerebralizes the following sibilant. It is formed from some 123 stems in the m. and some 92 in the n.⁵ It is almost invariably⁶ to be read with hiatus, even before *u-7*.

Among the most frequently occurring forms are: m. *devēsu* (99), *vāḥṣu* (41), *yajñēsu* (35), *adhvarēsu* (27), *mārtēsu* (25), *sutēsu* (16). — n. *vidātēsu* (33), *vānēsu* (20), *sāvanēsu* (14), *bhūvanēsu* (12), *ukthēsu* (10).

¹ See LANMAN 352 c; BRUGMANN, Grundriss 2, p. 691.

² LANMAN (352, bottom) enumerates the forms in which resolution takes place.

³ LANMAN 352⁴, gives a list of the forms in which resolution is required; cp. ARNOLD, Vedic Metre 143 (p. 92).

⁴ Perhaps also *himsānām* (X. 142¹) if G. pl. of a participle *himsāna-*, and *śāsām* if G. of *śāsā-* 'ruler' (II. 23¹²). *vanām* (X. 46⁵) is G. pl. of *vān-* rather than *vāna-*. Cp. LANMAN 353.

⁵ The gender is doubtful in some instances.

⁶ The only undoubted exception to this rule in the RV. occurs in a late hymn (X. 121⁸), where *devēso ādhi* must be read. Cp. LANMAN 354.

⁷ On the probable origin of the ending *-su* cp. BRUGMANN, Grundriss 2, p. 700.

2 b. Derivative Stems in *-ā*.

LANMAN, Noun-Inflection 335–365. — WHITNEY, Sanskrit Grammar p. 131–137. — Cp. COLLITZ, die herkunft der *ā*-deklinaton, BB. 29, p. 81–114.

373. The derivative *ā*-declension corresponds to the derivative *a*-declension, for the m. adjectives of which it furnishes the f. stems. It includes more feminines than any other declension. Like the *a*-declension it has many irregularities of inflexion, every case in the singular, except the A., and two cases in the plural showing some abnormal feature. The N. sing. shares with the derivative *i*-declension the peculiarity of not adding the ending *-s*; the I. sing. has an alternative form borrowed from the pronominal declension; the D. Ab. G. L. sing. are formed under the influence of the derivative *i*-stems; and the V. sing. ends in *-e* instead of appearing in the form of the bare stem. In the plural the N. has to a limited extent the same alternative form in *-āsas* as the m. of the *a*-declension, and the G. is similarly formed with *-nām*.

As in the *a*-declension, the accent remains in the same position throughout except the V., where it of course shifts to the first syllable.

Inflexion.

374. The forms actually occurring, if made from *priyā* 'dear', would be as follows:

Sing. N. *priyā*. A. *priyām*. I. *priyā* and *priyayā*. D. *priyāyai*. Ab. G. *priyāyās*. L. *priyāyām*. V. *priye*.

Du. N. A. *priyē*. I. Ab. *priyābhyām*. G. L. *priyāyos*.

Pl. N. *priyās* and *priyāsas*. V. *priyās*. A. *priyās*. I. *priyābhis*. D. Ab. *priyābhyas*. G. *priyānām*. L. *priyāsu*.

Sing. N. This case never adds the normal ending *-s*¹. It is formed in the RV. from 424 stems and occurs more than 1000 times. Examples of the most frequent forms are: *yūṣā* (24) 'maiden', *dāksinā* (24) 'good milch cow', *līa* (17) 'refreshment', *jāyā* (17) 'wife', *su-bhāgā* (13) 'beautiful', *sānftā* (10) 'joyful', *citrā* (9) 'brilliant'.

a. At the end of odd Pādas the final *-ā* of this N. is regularly written with Sandhi, but must always be read with hiatus; coalescence with *e* and *r*- is, however, twice avoided by nasalization², while twice³ the *-ā* is shortened before *r*.

b. Within a Pāda the *-ā* is written with Sandhi in 160 instances in the RV., but is pronounced (unlike the *-ā* of the N. A. du. m.) with hiatus in 23 of these instances; while the nominatives *iṣā* 'car-pole' and *manīṣā* 'devotion' are written as well as pronounced with hiatus⁴, the former once, the latter four times.

A. This case, which is formed with the normal ending *-m*, is in the RV. made from over 200 nominal stems occurring more than 400 times. Examples of the most frequent forms are: *manīṣām* (21), *jāyām* (11), *āmīwām* (9) 'distress', *yūṣām* (7), *yūṣaṇām* (6) 'maiden'.

a. This case is often identical in form with the L. sing. f. of stems in *-ī*; thus *pūrevām* may be the A. of *pūrevā* 'previous' or L. of *pūrevā* 'much'. In one instance at least elision of the *-m*, followed by contraction, takes place⁵: *śatataṁdāvevīṣh* (VII. 19⁵) for

¹ The stem *gnā* 'woman', though originally dissyllabic, came to be regarded as a radical *ā*-stem and accordingly forms its N. sing. *gnā-s* (IV. 9⁴).

² *śāśadānām*¹ *ēṣi* (I. 123¹⁰) and *yān*¹ *ṛṇamcayē* (V. 30¹⁴).

³ *priyā* *r*- (I. 151⁴), *rju-hāsta* *r*- (V. 41¹⁵).

⁴ *iṣā* *ā* (VIII. 52⁹); *manīṣā* *ā* (I. 101⁷);

manīṣā *īyām* (V. 11⁵; VII. 70⁷); *manīṣā* *asmāt* (VII. 34¹); cp. RPr. II. 29. LANMAN 356 suggests that the comparative frequency of this hiatus justifies the restoration of the augment in Pādas short of a syllable; e.g. *prā* *sā* [a] *vāci* (VII. 58⁹).

⁵ On some contractions in which *-m* has probably been elided but explained wrongly by the Pāda as containing nominatives in *-ā*, see LANMAN 356.

śatataṁm avivēṣṭh. In two or three instances the metre seems to require -ām to be read as -aam¹.

I. There are two forms of this case. In the one, the normal ending -ā is added directly to the stem and, by contracting with its final -ā, produces a form identical in appearance with the N., e. g. *jihvā* (= *jihvā-ā*) 'tongue'. In the other, *y* is interposed between the ending -ā and the final -ā of the stem, which is shortened, e. g. *jihvā-y-ā*. The latter form is due to the influence of the regular pronominal I. sing. f., e. g. *tīyā*². This form is already slightly the more common in the RV.³, being made from 113 stems⁴ as compared with 95 which take the older form with -ā. In the later Samhitās the I. in -ā is very rare in original passages, the AV. using only five such forms independently⁵. Both forms are (unlike the N. pl. m. in -āsas and -ās) comparatively seldom made from the same stem, as *jihvā* and *jihvāyā*. Two thirds of the total number of 95 stems which have the older form, end in the suffixes -tā and -yā, as *puruṣā-tā* 'after the manner of men', *hiraṇyayā* 'golden'. The choice of the alternative forms is, as elsewhere, often determined by the metre⁶.

Examples of the commonest forms are: 1. *doṣā* (13) 'evening', *barhānā* (13) 'might', *manīṣā* (13), *manhānā* (11) 'willingness', *śravyā* (7) 'desire to praise'⁷. — Also *āśir-dāyā* (TS. III. 2. 8⁴) 'fulfilment of blessing', *viśvā-psyā* (TS. I. 5. 3³; VS. XII. 10) 'omniform'. — 2. *dhārāyā* (53) 'stream', *jihvāyā* (24), *māyāyā* (20) 'craft'.

a. There are some instrumentals sing. f. formed from derivative *a*-stems, which are used as adverbs with shift of accent to the ending. Such are: *a-datrāyā* 'without a gift' (*a-datra-*), *ubhāyā* 'in both ways' (*ubhāya-*), *ṛtāyā* 'in the right way' (*ṛtā-*), *dakṣiṇā* 'on the right' (*dakṣiṇa-*), *naktāyā* 'by night' (*nākta-*), *madhyā* 'in the middle' (*mādhyā-*), *samanā* 'together' (*sāmāna-*), *svāpnāyā* (AV.) 'in dream' (*svāpnā-*)⁸.

D. This case is anomalously formed by adding -yai to the stem, e. g. *jarā-yai*⁹. It is not of common occurrence, being made from only 14 nominal¹⁰ stems in the RV. The forms occurring are: *a-gātāyai* 'lack of cows', *a-vīratāyai* 'lack of sons', *ukhāyai* (TS. IV. 1. 9³) 'pot', *utānāyai* (TS. IV. 1. 4¹; Kh. V. 16¹) 'supine', *ghṛīṣāyai* N. of a woman, *carāyai* 'for going', *jarāyai* (AV.) 'old age', *tvā-yatāyai* 'presented by thee', *duccchināyai* 'mischievous demon', *putrā-kāmāyai* (Kh. IV. 13¹) 'desiring sons', *pūtā-kratāyai* N. of a woman, *manāyai* 'eagerness', *viśpālāyai* N. of a woman, *śivāyai* 'auspicious', *śvetanāyai* 'dawn', *sūnītāyai* 'joy', *sūryāyai* 'sun-goddess'.

a. Two forms have been preserved in which the D. is made by adding the normal ending -e directly to the stem with the -ā of which it coalesces to -ai: *mahiyāi* (I. 113⁶) 'greatness', *sv-apāyāi*¹¹ (I. 54¹¹) 'accompanied with fair offspring'. These are formed like the D. infinitives from radical *ā*-stems such as *vi-khyāi* (584).

b. In one passage (VII. 119) the form *a-vīratāe*, for *a-vīratāyai* 'lack of sons',

¹ See LANMAN 357 (top).

² Cp. BRUGMANN, Grundriss 2, p. 629, 783.

³ The corresponding later form in the Avesta is much commoner than the older: BRUGMANN 2, p. 629.

⁴ This number given by LANMAN 357 includes some pronominal stems. BRUGMANN's statement (2, p. 629) that the form in -ayā is less common than the form in -ā in Vedic, is not applicable even to the RV.

⁵ The forms are *dakṣiṇā*, *devātā*, *doṣā*, *sumnayā*, *vīlā-kāmāyā*; only the last is peculiar to the AV.

⁶ Euphony also has some influence; thus *hiraṇyayāyā* does not occur.

⁷ LANMAN 358 enumerates the homophonous instrumentals.

⁸ These forms may have been due to the influence of the pronominal adverb *a-yā* 'in this way' (with adverbial shift of accent, cp. *tāyā* etc.); see J. SCHMIDT, Pluralbildung 212 ff., and BRUGMANN, Grundriss 2, p. 629; otherwise BARTHOLOMAE, BB. 15, 20 f.

⁹ Formed in the Indo-Iranian period, probably under the influence of the derivative stems in -ī originally -yā, i. e. -yai for -yā-e.

¹⁰ Also *svāyai* from the possessive pronoun *svā-*.

¹¹ BRUGMANN, Grundriss 2, p. 600, thinks this form may be shortened for *sv-apāyāyai*.

takes the ending *-e* direct, but with elision of the stem vowel, as in the radical *ā*-declension ¹.

Ab. This case is formed anomalously by adding the ending *-yās* to the stem ². It is rare, being made in the RV. from only seven stems, the AV. having three additional examples. The forms occurring are: *urdhvāyās* (AV.) 'upright', *kanīyās* 'maiden', *jihvāyās*, *dāksīṇīyās*, *dur-avāyās* 'ill-disposed', *dur-hṛīyās* 'mischief'. *dāivīyās* 'divine', *dhruvāyās* (AV.) 'firm', *nīdīyās* 'disgrace', *vy-adhvāyās* (AV.) ³ 'lying half-way'.

G. This case is formed in the same way as the Ab., but is much more frequent, being made from 26 stems in the RV. The forms occurring are: *aghnyāyās* and *aghnyāyās* 'cow (not to be killed)', *ḥayās*, *ukhāyās*, *usrīyāyās* 'ruddy cow', *ūrmyāyās* 'night', *kanīyās*, *kāsthāyās* 'course', *jihvāyās*, *dāksīṇīyās*, *darsatīyās* 'conspicuous', *dīrvāyās* 'Dūrvā grass', *dhīṣṇāyās* 'offering', *dhīsamāyāyās* ⁴ 'longing', *pārīyās* 'vigorous', *pārī-takmyāyās* 'wandering', *māhīnāyās* 'mighty', *rasīyās* a mythical river, *vayīyās* 'branch', *viśpālīyās*, *śaśvattamāyās* 'most recent', *śīphīyās* N. of a river, *śucāyās* 'pure', *sabar-dīghīyās* 'yielding nectar', *śāhīyās* ⁵ 'victorious', *śīrīyās* 'intoxicating liquor', *sūryāyās*.

L. This case is formed by adding the anomalous ending *-yām* to the stem, e. g. *bhadrā-yām*. It is not common, being formed from only 16 or 17 stems in the RV. The forms occurring are: *āpayīyām* ⁶ N. of a river, *āmīyām* 'raw', *uttanīyām* 'outstretched', *usrīyīyām*, (*ā*)-*gatīyām* 'come', *gṛvīyām* 'neck', *jūrīyām* 'ancient', *nāvīyām* 'new', *pārī-takmyāyām*, *bhadrāyām* 'beneficent', *yaminīyām* N. of a river, *varatrāyām* 'thong', *vāsīyām* (Kh. II. 105) 'cow', *śimśāpāyām* N. of a tree, *śrīṇīyām* 'night', *sabhīyām* (TS. I. 8. 31) 'assembly', *śīrīyām*, *su-śīmāyām* ⁷ N. of a river, *hariyūpīyām* N. of a locality.

V. This case has the abnormal ending *-e* ⁸ and is in the RV. formed from over 50 stems; e. g. *aśve*. The original form must have been the bare stem with the final vowel shortened; e. g. **aśva*, but of this there is no certain survival. The form *amba* which occurs in the RV. three times (unaccented) may originally have been an exclamation, and it can have this sense alone in one of the three passages of the RV. (x. 97²), where it is used with a plural. In the two other passages it may very well mean 'O mother' (II. 41¹⁶; x. 86⁷). The VS. (XXIII. 18) and the TS. (VII. 4. 19¹) have the V. *āmbe* as from a stem *āmbā* 'mother' ⁹.

The forms occurring are: *aghnyāsyē* ¹⁰ (Kh. IV. 5^{26. 32}) 'cow-faced', *aghnye*, *apve* N. of a disease, *amartye* 'immortal', *āmbike* (TS. VS.) 'mother', *ambitamē* 'most motherly', *aśve* 'mare', *aśva-sūrte* 'rich in horses', *āditya-varṇē* ¹¹ (Kh. II. 6⁶) 'sun-coloured', *ārjikiye* N. of a river, *īle* goddess of devotion, *iṣṭake* (TS. IV. 2. 9²) 'brick', *ugra-putre* 'having mighty sons', *uttare* 'mightier', *uttāna-parṇē* 'having extended leaves', *uru-vraje* 'extending afar', *ūrmye*, *iśve* 'exalted', *kadhā-priye* 'ever pleased', *kāne* 'one-eyed', *kāma-duḥḥē* (TS. IV. 2. 9⁶) 'cow of plenty', *kṛtye* (Kh. IV. 5²⁵) 'magic', *ghōra-rūpe* (Kh. IV. 5²⁶) 'of awful form', *gange* 'Ganges', *ghore* 'awful', *citre*, *citrā-maghe* 'having brilliant gifts', *jāye*, *dūrve* (TS. IV. 2. 9²), *deva-jūte* 'impelled by the gods'

¹ This forms a transition to the consonant declension like *devātāte* beside *devātātaye*; cp. LANMAN 359².

² Like the D. it is due to the influence of the stems in derivative *-ī*, to the fuller form of which, *-yā*, the normal ending *-as* was added.

³ Also the pronominal *svāyās* 'own'.

⁴ Participle, perhaps desiderative, of *dhī-* 'think'.

⁵ Perfect participle middle of *sah-* 'conquer'.

⁶ A transition form from the radical *ā*-declension, see p. 249, note ¹¹.

⁷ Also the pronominal form *svāyām*.

⁸ The origin of this ending is uncertain; cp. BRUGMANN 2, 541.

⁹ This is a common stem in post-Vedic Sanskrit.

¹⁰ The ed. has *aghnyāsyē*.

¹¹ The ed. has *āditya-varṇē*.

*devi-tame*¹ 'most divine', *dhiṣane* 'goddess of devotion', *nadī-tame* 'best of rivers', *pathye* 'path' (as goddess), *pastye* 'goddess of the house', *putra-kāme*, *puru-priye* 'much beloved', *prthu-jāghane* 'broad-hipped', *prthu-śtuke* 'having broad braids of hair', *priye* (TS. VII. 1. 6⁸), *brahma-saṃśite* 'sharpened by prayer', *marud-vṛdhe* N. of a river, *yamune*, *rāke* N. of a goddess, *vapuṣtame* (Kh. IV. 7⁷) 'most beautiful', *vāra-rūpe* (Kh. IV. 5²⁶) 'of excellent form', *vi-kaṣe* 'monstrous', *vivasvad-vāte* (TS. IV. 4. 12⁴) 'desired by Vivasvat', *viśva-rūpe* (TS. IV. 2. 5²) 'omniform', *viśva-vāre* 'possessed of all goods', *śaravye* 'arrow', *śitike* 'cool', *śhṛge* (Kh. V. 15⁸) N. of a goddess, *śubhre* 'shining', *sa-dānve* 'associated with demons', *sarame* N. of a goddess, *site* 'furrow', *su-jāte* 'well-born', *su-putre* 'having good sons', *su-bhage*, *su-lābhike* 'easy to win', *su-snuse* 'having fair daughters-in-law', *sū-nyte*, *sūrya-varṇe* (Kh. IV. 7⁷) 'sun-coloured', *sūrye*, *stoma-trayastrimṣe* (TS. IV. 4. 12⁴), *hāriklike* (Kh. V. 15¹) 'yellowish', *hiranya-parṇe* (Kh. IV. 7⁷) 'gold-winged', *hlāḍike* 'refreshing'.

Du. N. A. V. These cases are identical in form, having final *-e* which doubtless contains the same dual ending *-ī* as N. A. V. du. of the *a*-declension². They are of frequent occurrence, being made from over 130 stems in the RV. The ending *-e* is Praghya, being distinguished by the Pada text with an appended *iti* from the *e* of the V. sing. f.; e. g. V. du. f. *śubhre iti*, but V. sing. f. *śubhre*.

Examples of the most frequent forms are: *ubhē* (66) 'both', *su-mīke*³ (8) 'well-established', *devā-putre* (7) 'having gods as sons', *vī-rūpe* (7) 'of different forms', *śīpre* (5) 'cheeks'. The compound *sītāsīte* 'black and white' occurs in a Khila (p. 171⁵).

I. Ab. These cases, made with the ending *-bhyām*, are identical in form with the I. D. Ab. m. n. of the *a*-declension. They are represented by only two forms in the RV.: *śīprābhyām* (x. 105⁵) which seems to be I.⁴, and *nāsikābhyām* (x. 163¹) 'nostrils', Ab. No form with a D. sense occurs.

G. L. Both these cases add, with interposing *-y-*, the normal ending *-os* to the final *-ā* of the stem, which is shortened. They are thus identical in form with the G. L. du. m. n. of the *a*-declension. There are only four nominal forms in the RV. and AV.: in the G. sense *jāṅghayos* (AV.) 'legs', *yamāyos* 'twins'; and in the L. sense *uttānāyos*, *svadhāyos* 'homestead'⁵.

Pl. N. V. The regular form ends in *-ās* and is very common, being formed from nearly 260 stems in the RV. Examples of the commonest forms are: *bhadrās* (19), *dhārās* (16), *manīsās* (10)⁶.

There is, however, a second form in *-āsas* which occurs nearly 20 times in the RV. Considering the rarity of this form here, while it is the commoner as N. pl. m. in the *a*-declension, the probability is that its introduction was due to those very numerous masculines. The forms occurring are: *ā-tandrāsas* 'indefatigable', *a-mṛtāsas* (AV.) 'immortal', *dur-mitrāsas* 'unfriendly', *paśpṛdhānāsas* 'vying'⁷, *pārthivāsas*⁸ 'terrestrial', *pāvakāsas* 'pure', *bhejānāsas*⁹ 'having obtained', *vanvānāsas*¹⁰ (SV.) 'having obtained', *vaśāsas*,

¹ Superlative of *devī*, the final being shortened as in the simple vocative *devī*.

² Cp. BRUGMANN, Grundriss 2, 286 (p. 643).

³ Cp. WINDISCH in Festgruss an O. v. BÖHTLINGK 114 f.

⁴ The pronominal form *tābhyām* (x. 88¹⁵) has a locative meaning.

⁵ There are also the pronominal forms *ayās* and *yāyos*. In III. 54² the Pada text reads *ayās* probably for *yāyos*.

⁶ In two or three passages the Pada text seems to confuse forms in *-ās* with others in *-ā*; see LANMAN 362.

⁷ Perfect participle middle of *√pspṛdh-*.

⁸ Cp. LANMAN 362.

⁹ Perfect participle middle of *bhaja-* 'share'.

¹⁰ The variant of the SV. for *bhejānāsas* of the RV.

vāsrāsas 'roaring', *vidānāsas* 'being found', *vrāhāsas* 'helping', *ā-susānāsas*² 'stimulating', *sūghanāsas* 'swift', *sāmmītāsas* (AV.) 'corresponding', *smāyamānāsas* 'smiling', *hāvamānāsas* 'calling'⁴.

A. This case is formed with the normal ending *-as* which coalesces with the final of the stem to *-ās*, e. g. *sūnītās*. It is very frequent, being made from more than 160 stems in the RV. Examples of the commonest forms are: *mṛyās* (22), *pītanās* (13) 'battles', *usrās* (12) 'dawns', *dhātās* (11), *usrīyās* (10)⁵. Two instances occur of forms in *-āsas* being wrongly used as A. pl. f.: *samvidānāsas* (x. 30¹⁴) 'united' and *aram-gamāsas* (AV. XIII. 2¹³) 'ready to help'.

I. This case is always formed by adding the ending *-bhis* directly to the stem, e. g. *sūnītā-bhis*. It is made from over 80 stems in the RV. Examples of the most frequent forms are: *māyābhis* (13), *citrābhis* (8), *dhātābhis* (7), *hitrābhis* (7) 'libations', *lābhis* (6). The form *drāghīṣṭhābhis* (III. 62⁷) 'for longer times'⁶ is used adverbially.

D. Ab. These cases are formed with the same ending *-bhyas* (sometimes to be read as two syllables) added directly to the stem. In the RV. only 4 datives and 11 ablatives occur from nominal stems⁷. The forms occurring are: D. *aghnyābhyas*, *usrīyābhyas*, *ducchūnābhyas*, *devātābhyas* (TS. IV. 2. 9⁶) 'deities', *vrābhyas* 'movements'. — Ab. *ādharābhyas* 'lower', *āsābhyas* 'regions', *ūtārābhyas*, *uṣṇhābhyas* 'nape of the neck', *kikasābhyas* 'cartilages of the breast-bone', *gūdābhyas* 'intestines', *grīvābhyas*, *damśānābhyas* 'wondrous powers', *dhīśānābhyas* 'Soma bowls', *vakṣānābhyas* 'bellies', *syāryābhyas* 'darkness'.

G. This case being made with the abnormal ending *-nām* is identical in form with the G. pl. m. of the *a*-declension. It is formed in the RV. from 22 stems. There is no certain example here of forms with the normal ending *-ām* which is found in a few genitives of the *a*-declension (372). There are only a couple of instances in which the resolution of the final syllable as *-aam* seems required by the metre⁸. The G. of *kanyā* 'girl' always appears in the contracted form of *kanūnām*⁹ (occurring five times) in the RV.¹⁰

The forms actually occurring are: *ākṣarānām* 'speech', *āghnyānām*, *a-niveśānām* 'affording no place of rest', *ā-bhayānām* 'free from danger', *āsma-vrajānām* 'whose pen is a rock', *āsānām* (TS. IV. 4. 12¹), *urvārānām* 'arable fields', *usrānām*, *usrīyānām*, *kāṣṭhānām*, *kṛtyānām* (Kh. IV. 5³⁰), *jihmānām* 'transverse', *divyānām* 'heavenly', *dūghānām* 'milch kine', *devātānām* (Kh. II. 4¹), *deva-senānām* 'hosts of the gods', *dhīśānām*, *nāvānām*, *naryānām* 'navigable rivers', *pastyānām* 'abodes', *manṣānām*, *rāmyānām* 'nights', *sāmānām* 'years', *sūnītānām* 'songs of joy', *sthyānām* 'still waters'.

L. This case is formed by adding the ending *-su* directly to the stem. The final *-u* though always combined with a following vowel both at the end of an internal Pāda or within a Pāda, is invariably to be read with hiatus

¹ Participle middle, with passive sense, of *vid* 'find'.

² Participle middle of *√śvas*.

³ This word (AV.) is of uncertain derivation.

⁴ There are besides two or three doubtful instances which may be m.; see LANMAN 362.

⁵ In several instances *-ās* is most probably to be read where the Pāda text has *-ā*, see LANMAN 363. In a few forms the resolution of *-ās* as *-aas* or *-āas* seems necessary; LANMAN l. c.

⁶ Cp. *aparībhyas* 'for future times'.

⁷ There are also the pronominal forms *abhyās* and *ābhyas*, *tābhyas*, *yābhyas*.

⁸ *dhānānām* in VIII. 59¹² and *pītanānām* in VIII. 59¹. In *sūnītānām* (I. 3¹¹) the metre seems to require the shortening of the final of the stem: *sūnītānām*; LANMAN 364.

⁹ This is a form of some importance as showing how the suffix *-r* arose from *-yā*.

¹⁰ It also occurs once in Kh. I. 5⁷.

in the RV.; e. g. *svāsu urvārāsu* (x. 50³) for *svāsurvārāsu*¹. This case is formed from over 50 nominal stems in the RV. The forms occurring are: *aghāsu* 'evil', *amātāsu*, *dvārāsu* 'later', *āmāsu*, *ārtaṇāsu* 'uncultivated', *lāsu*, *ūparāsu* 'neighbouring', *urvārāsu*, *usrīyāsu*, *ūrmyāsu*, *kanyāsu*, *kāsthāsu*, *kṛṣṇāsu* 'black', *grīvāsu* (TS. IV. 2. 5³), *cittī-garbhāsu* 'visibly pregnant', *citrāsu*, *jagmānāsu*² 'having gone', *jātāsu* 'born', *tīgryāsu* 'descended from Tugra', *dūryāsu* 'abodes', *devātāsu* (TS. I. 6. 4³), *dhīṣnyāsu* 'fire-places', *dhruvāsu* 'unchangeable', *nāvāsu*, *pathyāsu*, *pādyaṣu* 'footsteps', *pastyāsu*, *pāñca-janyāsu* 'relating to the five tribes', *puru-pśāsu* 'multiform', *pārvāsu* 'earlier', *pītanāsu*, *pradhanyāsu* 'forming the spoil', *priyāsu*, *madyāsu* 'fond of exhilaration', *madhyamāsu* 'middlemost', *manuṣyāsu* 'human', *mandrāsu* (TS. IV. 1. 8²), *mārtvāsu* 'mortal', *mahnāsu* 'mighty', *yajñīyāsu* 'devout', (*prā*)-*yātāsu* 'presented', *yūṣaṇāsu*, *rāmyāsu*, *ropanākāsu* a kind of bird, *vakṣāṇāsu* 'bellies', *vṛdhāsu* 'great', *vṛdhasānāsu*³ 'growing', *śayāsu* 'resting-places', *śiṣkāsu* 'dry', *śyāvāsu* 'nights', *śrutāsu* 'famous', *sānayaṣu* 'old', *saptā-śivaṣu* 'blessing the seven (worlds)', *sirāsu* 'streams', *su-vrjānāsu* 'dwelling in fair regions', *hāvyaṣu* 'to be invoked'.

3. a. Stems in radical -ī.

LANMAN, Noun-Inflection 365—400. — WHITNEY, Sanskrit Grammar 348—359.

375. This declension consists primarily of fewer than 50 m. and f. nouns derived from 9 roots. Only four of these words appear as monosyllables, the rest being compounds. The analogy of this primary group (A) is closely followed both in inflexion and accentuation by a second group of about 80 polysyllabic stems which, though formed with derivative -ī, are for the sake of clearness best treated as a division (B) of this declension. The normal endings as they appear in the inflexion of consonant stems are taken throughout this declension. The G. pl., however, with the exception of a single form occurring only once (*dhīyām*), takes the ending -*nām*; and the N. sing. always adds -s. Accentuation on the final syllable of the stem is characteristic of this declension; and except in monosyllabic stems the acute remains on that syllable throughout⁴. Before vowel endings the -ī is split to -īy in the monosyllabic nouns; e. g. *dhīy-am*; this is also the case in compounds formed with these nouns, except -*dhī* when it is accented, e. g. *jana-śrīyam*, *nānā-dhīyas*, but *ā-dhīam*; in compounds formed with roots it is split only when two consonants precede; e. g. *yajña-priyam*, but *yajña-nīam*; in the secondary group it is split in *samudrī-* and partly in *cakrī-*, e. g. *samudrīyas* and *cakrīyau*, but *cakrīas*. Otherwise the ī is always written as y, but is in the RV. invariably⁵ to be pronounced as a vowel; e. g. *nadyām* pronounced *nadiām*⁶.

A. The stems belonging to the primary group are: 1. the monosyllabic feminines *dhī-* 'thought', *bhī-* 'fear', *śrī-* 'glory', and the m. *vī-* 'receiver' (which occurs only once in the N. sing.). — 2. Compounds (mostly Bahuvrīhis) formed with the first three: *ā-dhī-* f. 'care', *itthā-dhī-* 'right devout', *dirghādhi-*

¹ Cp. the L. pl. of the a-declension.

² Perfect participle middle of *gam-* 'go'.

³ Participle middle from *vṛdh-* 'grow'.

⁴ There are one or two exceptions to this rule in compound words in the A group, and a few others, in the AV., in the B group.

⁵ There are only two exceptions in the RV.: A. sing. *staryām* (VII. 68⁸) in a late

verse (cp. LANMAN 379¹) and N. pl. *nadyās* (VII. 50⁴). The AV. has six such forms: *aśvataryās*, *nadyās*, *naptyās*, *nādyās*, *pīpalyās*, *vṛkṣa-sarpyās*.

⁶ The resolved forms are therefore always given below, spelt with ī in this declension. This will not lead to any confusion with the written forms of the Sāmhita text in which the ī of the stem always appears as iy or y.

'having a far-reaching mind' (*ā-dhī-*), *dur-ā-dhī-* 'malevolent', *dūrī-ādhī-*¹ 'longing for the distance', *sv-ādhī-* 'attentive', *dū-dhī-*² 'malevolent', *nānā-dhī-* 'of various intent', *viśvāto-dhī-* 'all-attending', *su-dhī-* 'devout'; *avadya-bhī-* f. 'fear of blame'; *agni-śrī-* 'fire-bright', *adhvara-śrī-* 'adorning the sacrifice', *kṣatra-śrī-* 'blessing dominion', *ghṛta-śrī-* 'glittering with ghee', *jana-śrī-* 'blessing men', *darśata-śrī-* 'of beauteous splendour', *mārya-śrī-* 'adorned like a wooer', *yajña-śrī-* 'beautifying the sacrifice', *su-śrī-* 'glorious', *hari-śrī-* 'of golden glory'. — 3. Compounds³ formed with the roots *krī-* 'buy', *nī-* 'lead', *prī-* 'love', *mī-* 'diminish', *vī-* 'move' and 'cover', *śī-* 'lie', *śrī-* 'mix': *pra-krī-* (AV.) 'purchasable', *sadyak-krī-* (AV.) 'bought on the same day'; *agre-nī-* (VS.) 'leading', *ṛta-nī-* 'leading the rite', *grāma-nī-* 'leading the community', *pada-nī-* (AV.) 'following the steps of another', *pra-nī-* f. 'furtherance', *pra-nenī-*⁴ 'powerfully furthering', *mana-nī-* 'spirit-leading', *yajñī-nī-* 'leading the sacrifice', *vaśa-nī-* m. 'commander', *vrata-nī-* 'carrying out the ordinance', *sadha-nī-* 'accompanying', *senī-nī-* m. 'leader of an army', *skambha-nī-* (VS.) 'furnishing a prop'; *abhi-prī-* 'gladdening', *kadha-prī-* 'gladdening whom?', *pari-prī-* 'dear', *brahma-prī-* 'prayer-loving', *yajña-prī-* 'sacrifice-loving'; *manyu-mī-* 'rage-obstructing', *vāta-pra-mī-* 'surpassing the wind'; *takva-vī-* m. 'swiftly darting' bird, *deva-vī-* and *devā-vī-* 'god-refreshing', *pada-vī-* m. 'leader', *parṇa-vī-* 'moving with wings', *prattī-vī-*⁵ 'gladly accepting', *hiranya-vī-* 'gold-bringing'; *pra-vī-* (VS.) 'wound round'; *jihma-śī-* 'lying prostrate', *patsu-tas-śī-*⁶ 'lying at the feet', *madhyama-śī-* 'lying in the midst', *syona-śī-* 'lying on a soft couch'; *abhi-śrī-*⁷ 'admixture', *gaṇa-śrī-*⁷ 'mixing in troops'.

B. This secondary group comprises upwards of 80 polysyllabic stems, accented on the final vowel, which are all substantives except about half a dozen. It includes fewer than a dozen masculines. Of the remainder, which are feminine, more than half are names of female beings; about 30 are the f. form of m. stems that are not accented on the final vowel, as *puruṣ-* 'woman' beside *pīruṣa-* 'man'. There are also some f. adjectives corresponding to m. in *-ya*, as *svarī-* beside *svaryā-* 'resounding'. This derivative group closely follows the analogy of the third division of the radical group (compounds ending in roots with final accented *-ī*); it joined the radical declension doubtless owing to the accentuation of the final vowel.

The m. stems are: *ahī-* 'serpent', *upāvi-* (VS.)⁸ 'encouraging', *dakṣī-*⁹ 'flaming'; *prāvi-*⁸ 'attentive', *dus-prāvi-* 'unfriendly', *su-prāvi-* 'very attentive'; *yayī-*¹⁰ 'going'; *rathī-* 'charioteer', *ā-rathī-* 'not a charioteer'; *sahasra-starī-* 'having a thousand barren cows', *hiranya-vāśī-* 'wielding a golden axe'.

The f. stems are: *atharī-* 'flame', *atharvī-* 'priestess' (m. *dīharvan-*), *ā-durmanḡalī-* 'not unlucky', *aparī-* pl. 'future days' (m. *āpara-*), *apasī-* (VS.) 'industrious' (m. *apāsya-*), *ambī-* 'mother', *arāyī-* 'demoness' (m. *ārāya-*), *arunī-* 'dawn', *aśvatarī-* (AV.) 'she-mule', *aṣṭa-karṇī-* 'cow with notched ear', *ā-pathī-* 'impediment', *enī-* 'doe' (m. *ēta-*), *onī-* 'breast', *kalyānī-* 'fair woman' (m. *kalyāṇa-*), *kavaṣī-* 'creaking' (m. *kavāṣa-*), *kilāśī-* 'spotted deer' (m. *kilāśa-*), *kumārī-* (AV.) 'girl', *kudī-* (AV.) 'fetter', *kṛṣṇī-* 'night', *kṣonī-* 'flood', *khārī-* 'measure', *gandharvī-* 'female Gandharva', *gaurī-* 'buffalo cow', *cakrī-* 'wheel', *tandri-*

¹ For *dūrī-ādhī-*.

² From *dus-dhī-*.

³ Mostly Tatpuruṣas, generally with accusative sense; some Karmadhārayas.

⁴ An intensive formation from *nī-* 'lead'.

⁵ 'Coming towards', *prāti*, with lengthened final vowel.

⁶ From *patsu-tas*, an adverb anomalously

formed by adding the suffix *-tas* to the L. pl. of *pād-* 'foot'.

⁷ Formed directly from the root *śrī-* = 'mix', and not from the substantive *śrī-*.

⁸ From *upa* and *pra+av-* 'favour'.

⁹ To be assumed as the stem of the V. *dakṣī*, Pada text *dhakṣī*.

¹⁰ The final vowel is here perhaps radical in origin.

(AV.) 'weariness' (m. *tūndra-*), *tapanī-* 'heat' (m. *tāpana-*), *tila-piñjī-*¹ (AV.) N. of a plant (m. *tila-piñja-*), *tikṣṇa-sṛṅgī-* (AV.) 'sharp-horned' (m. *tikṣṇa-sṛṅga-*), *dūtī-* 'messenger', *dadī-* 'dam', *nadī-* 'stream', *nap̄tī-* 'daughter' (m. *nāptī-*), *nādī-* 'pipe', *nāndī-* 'joy', *niṣṭigrī-* N. of Indra's mother, *palālī-*¹ (AV.) 'stalk', *pippalī-* (AV.), 'berry' (m. *pippala-*), *puruṣī-* 'woman' (m. *plruṣa-*), *prapharvī-* 'voluptuous girl', *mandūkī-* 'female frog' (m. *mandūka-*), *mayūrī-* 'peahen' (m. *mayūra-*), *mahi-nadī-* 'great stream', *mahiṣī-* (TS.) 'buffalo cow', *mesī-* 'ewe', *yamī-* 'Yami', *yayī-*² 'quick', *yātudhānī-* 'sorceress' (m. *yātudhāna-*), *rathī-* 'female charioteer' (m. *rātha-* 'car'), *lakṣmī-* 'mark', *lalāmī-* 'speckled mare' (m. *lalāma-*), *vakṣī-* 'flame', *vi-keṣī-* (AV.) 'shaggy hog', *vibālī-* N. of a river, *vi-liptī-* (AV.) 'cow', *vi-tidhī-* (AV.) 'female monster', *viśva-rūpī-* 'brindled cow' (m. *viśva-rūpa-*), *vṛkī-* 'she-wolf' (m. *vṛka-*), *vṛkṣa-sarpī-* (AV.) 'tree-serpent', *veṣī-* 'needle', *vyasta-keṣī-* (AV.) 'shaggy hog', *śakaṭī-* 'cart' (*śakata-*), *śabalī-* (TS.) 'cow of plenty' (m. *śabāla-*), *sakthī-* 'thigh' (n. *sákthi-*), *sasarpārī-* 'trumpet', *sahasraparnī-* (AV.) N. of a plant (m. *sahāstra-parṇa-*), *simhī-* 'lioness', *su-maṅgalī-*³ 'lucky woman' (m. *su-maṅgala-*), *sūrmī-* 'pipe', *sṛṇī-* 'sickle', *starī-* 'barren cow', *sphigī-* 'hip', *hastinī-*⁴ (AV.) 'female elephant', *hiranya-keṣī-* 'gold-haired' (AV.) (m. *hiranya-keṣa-*).

a. There are further a few f. adjectives in *-ī* from m. stems in *-ya*: *āpī-* 'watery' (m. *āpya-*), *samudrī-*⁵ 'belonging to the sea' (m. *samudriya-*), *svarī-* 'resounding' (m. *svaryā-*).

a. There are a few transition forms from the *i*-stems: *karkarīyas*⁶ (AV.) from *karkarī-* 'lute' (*karkarī-*); N. sing. *arīṣī* (VS. VI. 36) from *arī-* 'faithful' beside the usual *arī-*; and the stems *yayī-*, *sakthī-*, *sṛṇī-* also occur beside *yayī-*, *sakthi-*, *sṛṇī-* respectively. The only certain transition from the derivative *ī* declension to the radical *ī* declension is represented by *strī-* 'woman', originally a dissyllable⁸, from which occur the forms A. sing. *strīyam*, N. A. pl. *strīyas*, I. *strībhis*. Other transition forms are probably *prśanias* G. sing. N. pl., *yahvias* A. pl., *suparṇias*⁹ N. A. pl.

Inflexion.

376. The forms actually occurring if made from *dhi-* 'thought', *yajña-srī-* m. f. 'adorning the sacrifice', *senā-nī-* m. 'leader of an army', *rathī-* m. f. 'charioteer' respectively, would be the following:

A. 1. sing. N. *dhis*. A. *dhiyam*. I. *dhiyā*. D. *dhiyē*. G. *dhiyās*. — Pl. N. *dhiyas*. A. *dhiyas*. I. *dhibhis*. G. *dhinām*¹⁰. L. *dhiṣu*.

2. sing. N. *yajña-srīs*. A. *yajña-sriyam*. I. *yajña-sriyā*. D. *yajña-sriye*. G. *yajña-sriyas*. — Du. N. A. *yajña-sriyā* and *yajña-sriyau* (AV.). — Pl. N. *yajña-sriyas*. A. *yajña-sriyas*. I. *yajña-sribhis*.

3. sing. N. *senā-nīs*. A. *senā-nīam*. D. *senā-nīe*. G. *senā-nīas*. — Du. N. A. *senā-nīā*. G. *senā-nīos*. — Pl. N. *senā-nīas*. A. *senā-nīas*. D. *senā-nībhyas*. G. *senā-nīnām*.

B. Sing. N. *rathīs*. A. *rathīam*. I. *rathīā*. D. *rathīe*. G. *rathīas*. V. *rathī*. — Du. N. A. *rathīā*. I. f. *rathībhyām*. G. f. *rathīos*. L. *rathīos*. — Pl. N. *rathīas*. A. *rathīas*. I. *rathībhis*. D. f. *rathībhyas*. G. *rathīnām*. L. f. *rathīṣu*.

¹ In these words the accent is shifted to a vowel ending in weak cases.

² The final vowel in this word is perhaps radical in origin (from *yā-* 'go').

³ The V. pl. *su-hastīs* (IX. 46¹), presupposes a stem *su-hastī-*, but as the form is a m., the reading ought perhaps to be emended to *su-hastīās* with BR.

⁴ *hastinī-* (IX. 3¹⁷) means 'having a hand'.

⁵ GRASSMANN regards this as a f. of an adjective *samudrā-*.

⁶ See WHITNEY on AV. IV. 37⁵.

⁷ See LANMAN 371³.

⁸ In I. 122⁷ *starīs* seems to be the equivalent of *strī-*. See pw. s. v.

⁹ Cp. LANMAN 372².

¹⁰ The form *dhinām* occurs 7 times in the RV., *dhiyām* only once.

The forms actually occurring are the following:

Sing. N. A. 1. m. vīs. — f. *dhīs*, *bhīs*, *śrīs*. — **2. m. itthādhīs**, *kṣatra-śrīs*, *ghṛta-śrīs*, *darsata-śrīs*, *dūrādhīs*, *mārya-śrīs*, *viśvato-dhīs*, *sv-ādhīs*. — f. *abhi-śrīs*. — **3. m. agre-nīs** (VS. vi. 2), *grāma-nīs*, *takva-vīs*, *deva-vīs* and *devā-vīs*, *patsu-tas-śīs*, *pada-nīs* (AV.), *pada-vīs*, *pari-vīs* (VS. vi. 6), *parṇa-vīs*, *pra-kṛīs* (AV.), *pra-ṇenīs*, *madhyama-śīs*, *manyu-mīs*, *yajña-nīs*, *yajña-prīs* (VS. xxvii. 31), *vaśa-nīs*, *sadyah-kṛīs*, *senā-nīs*, *skambha-nīs* (VS. i. 19), *syona-śīs*. — f. *pra-kṛīs* (AV.), *vrata-nīs*. — **B. m. ā-rathīs**¹, *prāvīs*, *su-prāvīs*, *rathīs*² *sahāsra-startīs*, *hiraṇya-vāštīs*. — f. *ā-dur-māṅgalīs*, *aruṇīs*, *kalyāṇīs*, *kṛṣṇīs*, *kṣonīs*³, *gandharvīs*, *gaurīs*, *jātrīs*⁴ (AV.), *tandṛīs* (AV.), *dūtīs*, *naṭtīs*, *mahiṣīs*⁵ (TS. i. 2. 12²), *yamīs*, *yātudhānīs* (AV.), *rathīs*, *lakṣmīs*, *lālāmīs*, *viśva-rūpīs* (TS. i. 5. 6³), *vṛkīs*, *śakaṭīs*, *śabalīs* (TS. iv. 3. 11⁵), *sasarparīs*, *siṃhīs* (TS. i. 2. 12²), *su-māṅgalīs*⁶, *startīs*⁷.

Acc. A. 1. f. dhiyam, *bhiyam*, *śriyam*. — **2. m. dur-ādhiām**, *sv-ādhiām*, *adhvara-śriyam*, *kṣatra-śriyam*, *ghṛta-śriyam*, *jana-śriyam*, *yajña-śriyam*, *su-śriyam*, *hari-śriyam*⁸. — f. *abhi-śriyam*. — **3. m. gāthā-nīām**, *grāma-nīām* (VS. xxx. 20), *yajña-nīām*; *devā-vīām*, *prati-vīām*; *abhi-śriyam*, *ghṛta-śriyam* (AV.), *brahma-śriyam*. — f. *devā-vīām*⁹. — **B. m. rathīām**, *su-prāvīām*. — f. *atharvīām*, *arāyīām*, *kumārīām* (AV.), *kūdīām* (AV.), *gaurīām*, *nadīām*, *naṭtīām*, *nāndīām*, *prapharvīām*, *yamīām*, *lakṣmīām* (AV.), *lālāmīām* (AV.), *vibālīām*, *viliptīām* (AV.), *viliḍhīām* (AV.), *viśva-rūpīām*, *vṛkīām*, *siṃhīām*, *sūrmīām*, *stariām*¹⁰, *sphigīām*, *svarīām*.

I. A. 1. f. dhiyā, *bhiyā*, *śriyā*. — **2. m. dū-dhiā**. — f. *avadya-bhiyā*¹¹, *ā-dhiā*¹² (AV.). — **B. m. rathīā**. — f. *tila-piṇjīā*¹² (AV.), *patālīā*¹² (AV.), *maṇḍūkīā*, *veśā*, *sahasra-parṇīā*¹² (AV.), *sūrmīā*, *sphigīā*. — The form *tapantī* may be a contraction for *tapantā*¹³.

D. A. 1. f. dhiyē, *śriyē*. — **2. m. itthā-dhiye**, *dur-ādhiē*, *dū-dhiē*. — f. *ā-dhiē*. — **3. m. gana-śriye** (VS. xxii. 30), *yajña-śriye*; *jihma-śiē*, *senā-nīē* (VS. xvi. 17). — **B. m. rathīē**, *su-prāvīē*¹⁴. — f. *nāndīē*, *meṣīē*, *vṛkīē*.

G.¹⁵ A. 1. f. dhiyās. — **2. m. dū-dhiās**, *su-dhiās*. — **n. sv-ādhiās**¹⁶. — **3. m. gana-śriyās**; *gāthā-nīās*, *manyu-nīās*¹⁷. — **B. m. dhiās**, *su-prāvīās*. — f. *atharīās*, *dpiās*¹⁸, *nadīās*, *niṣṭi-griās*, *prśanīās*, *meṣīās*, *śṇīās*.

L. f. gaurī (IX. 12³) and *sarasī* (VII. 103²) may be locatives containing the normal ending *-ī*.

¹ There is also the transition form *arīs* (VS. vi. 36).

² On *rathīva* occurring once or twice for *rathīr iva*, cp. LANMAN 375 (bottom).

³ The N. sing. once (I. 180²) appears without the *-s* as *kṣonī*. This word has other forms also according to the derivative *-ī* declension; cp. LANMAN 372 (bottom).

⁴ The reading of the Mss. in AV. xx. 48² is *jātrīs*; the edition has *jānis*.

⁵ This is a transition from the derivative *-ī* declension for the *mahiṣī* of the RV.

⁶ The AV. has *su-māṅgalī* three times; cp. LANMAN 377 (top).

⁷ There are also the transition forms *ārātīs* (VI. 45), *sakvārīs* (TS. iv. 4. 4¹), *devīs* (AV. vi. 59²); *variantīs* (I. 140⁹) is a purely metrical lengthening; cp. LANMAN 377².

⁸ This form is also once (Val. II. 10) used in agreement with a neuter substantive (*gotrām*).

⁹ In agreement with *tvācam* (IX. 74⁵).

¹⁰ This form is once (VII. 68³) pronounced *staryām*, being one of the two only examples in the RV. of the *ī* in this declension being pronounced as *y* before a vowel.

¹¹ Accented as if *-bhiyā* were used independently; the form occurs in a late hymn (X. 107³).

¹² Irregular accentuation of the ending.

¹³ Otherwise it may be an I. of the derivative *-ī* declension.

¹⁴ Cp. LANMAN 382³.

¹⁵ There is no example of an ablative.

¹⁶ This seems to be the only actual n. form of this declension in the RV.

¹⁷ The form *ahi-ghnyās* (AV.) is a transition form with shift of accent from the derivative *-ī* declension.

¹⁸ The form *aruṇīs* (I. 121³) may be contracted for *aruṇīās*.

V. B. m. *daṁṣi*¹. — f. *arāyi*, *mahe-nadi*², *yami*, *lakṣmi* (AV.).

Du. N. A. A. 2. f. *abhi-śrīyā*, *ghṛta-śrīyā*. — 3. m. *mana-nīā*, *sadha-nīā*; *senānt-grāmanīyau* (VS. xv. 15). — f. *abhi-śrīyau* (AV.). — B. m. *rathīā*. — f. *cakrīyā*, *nadīā*, *naṭīā*, *yamīā*, *sakthīā*, *srñīā*; *cakrīyau* (SV.), *nādyau* (AV.), *sakthīau* (AV.)³.

I. B. f. *kṣonībhyām*. — G. A. 3. m. *yajña-nīos*. — B. f. *onīos*⁴, *cakrīos*. — L. B. f. *onīos*, *naṭīos*.

Pl. N. V. A. 1. f. *dhiyas*, *śrīyas*⁵. — 2. m. *dūrghādhīyas*, *durādhiyas*, *dūḥhiyas*, *nānā-dhiyas*, *su-dhiyas*, *sv-ādhiyas*; *agni-śrīyas*, *adhvara-śrīyas*, *su-śrīyas*. — f. *ādhiyas*, *vyādhiyas*⁶ (AV.). — 3. m. *grāma-nīas* (AV.), *devā-nīas*, *pada-nīas*, *sadha-nīas*; *abhi-priyas*, *kadhā-priyas*, *gaṇa-śrīyas*, *pari-priyas*. — f. *abhi-śrīyas*, *ā-priyas* (AV.), *pra-nīas*, *vāta-pramiyas*. — B. m. *ahīas*, *āpathīas*, *rathīas*, *su-hastīas*⁷. — f. *apāśīas* (VS. x. 7), *arāyīas* (AV.), *arunīas*, *enīas*, *kalyāṇīas*, *kavaśīas* (VS. xx. 40, 60), *gaurīas*, *tikṣṇa-śrīngīas*, *nadīas*, *nāḍīas* (AV.), *mayūriyas*, *yātu-dhānīas* (AV.), *rathīas*, *lakṣmīas* (AV.), *vakṣīas*, *vī-keśīas* (AV.), *vyasta-keśīas* (AV.), *samudrīyas*, *sahasra-parīnas* (AV.), *stariyas*. — With *ī* pronounced as *y*: once *nādyās* (VII. 50⁴) and 6 forms in the AV., *asvataryās*, *nādyās*, *naṭyās*, *pippalyās*, *vykṣa-sarpyās*.

Acc. A. 1. f. *dhiyas*, *bhiyas* (AV.), *bhiyās* (TS. IV. 1. 7³ = VS. xxvii. 7), *śrīyas*. — 2. m. *durādhiyas*, *dūḥhiyas*, *su-śrīyas*⁸. — f. *ādhiyas* (AV.). — 3. m. *sadha-nīas*. — B. m. *ahīas*, *duṣprāvīas*, *rathīas*. — f. *arāyīas* (AV.), *aṣṭa-karṇīas*, *kilāśīas*, *khārīas*, *dchīas*, *nadīas*, *naṭīas*, *meśīas*, *yamīas*, *yātu-dhānīas*, *samudrīyas*, *sambādha-tandriyas* (AV.) 'affliction and exhaustion', *stariyas*⁹.

I. A. 1. f. *dhūbhis*, *śrībhis*¹⁰. — 2. m. *sv-ādhibhis*. — 3. m. *gaṇa-śrībhis*¹¹. — B. m. *hīranya-vāśībhis*. — f. *kalyāṇībhis*, *kṣonībhis*, *nadībhis*, *naṭībhis*.

D.¹² A. 3. m. *ṛta-nībhyas*¹³, *śva-nībhyas*¹⁴ (VS. xvi. 27), *senā-nībhyas*¹⁵ (VS. xvi. 26). — B. f. *aparībhyas*, *nadībhyas* (VS. xxx. 8).

G. A. 1. f. *dhīnām* and *dhiyām*, *śrīnām*. — 3. f. *hīranya-vīnām*. — B. m. *ahīnām*, *nadinām* 'invokers', *rathīnām*¹⁶. — f. *arunīnām*, *kṛmīnām* (AV.), *nadinām*, *puruṣīnām*, *svarīnām*.

L. A. 1. f. *dhīṣū*. — B. f. *aparīṣu*, *arunīṣu*, *nadīṣu*¹⁷.

3. b. Stems in derivative -ī.

LANMAN, Noun-Inflection 365—400. — WHITNEY, Sanskrit Grammar 362—366.

377. 1. This declension embraces a very considerable number of stems which are formed by means of the suffix -ī (originally -ī) and, except seven masculines, are restricted to the f. gender. It largely supplies the f. form of words requiring inflexion in more than one gender. Feminine stems are thus made from nouns in -a, e. g. *devī* (m. *devā*); from adjectives in -u; e. g. *prthivī* (m. *prthivī*); from present participles in -ant; e. g. *māḍ ant-ī*.

¹ Pada *dhakṣi*; cp. RPr. iv. 41.

² Treated as a compound in the Pada (VII. 74¹⁵) though *mahe* is V.

³ The AV. shows no example of -īā. It has three transition forms *āṇḍīau*, *phālgunīau*, *akṣyāu*.

⁴ Cp. APr. III. 61.

⁵ Also the transition form *śrīyas*.

⁶ This would be *vyā-dhiyas* in the RV. where in compounds ending in -dhi- the *ī* if unaccented is split.

⁷ See above, 375 B a a, note 3.

⁸ Also the transition form to the deriva-

tive *ī*-declension *deva-śrī* (TS. IV. 6. 3² = VS. xvii. 56) 'worshipping the gods'.

⁹ Also the transition form *śrīyas*; on *yakṣīas* and *suparṇīas* see 375 a a.

¹⁰ Also the transition form *śrībhis* (accented as a monosyllabic stem).

¹¹ Metrical shortening; see LANMAN 372³.

¹² There is no example of an Ab. m. or f.

¹³ The accent of the G. *ataśīnām* 'beggars' would seem to require a stem *ataśī-* and not *ataśī-*.

¹⁴ There is also the transition form *śrīṣū* accented as a monosyllable.

(m. *mā́dant-*), *-ánt*, e. g. *adat-í* (m. *adánt-*), or *-at*, e. g. *píprat-ī* (m. *píprat-*); from perfect participles in *-vā́ms*, e. g. *jagmíḥ-ī* (m. *jaganvā́ms-*); from comparatives in *-yā́ms*, e. g. *ndvīyas-ī* (m. *ndvīyā́ms-*); from words in *-tar* (*-tī*), e. g. *avitr-í* (m. *avítar-*); from adjectives in *-mant*, e. g. *dhenu-mát-ī* (m. *dhenu-mánt-*), and *-vant*, e. g. *āma-vat-ī* (m. *āma-vant-*); from nouns in *-an*, e. g. *saṃ-rājñ-ī* (m. *rājan-*), *-van*, e. g. *ṛtā-var-ī* (m. *ṛtā-van-*); from adjectives¹ in *-in*, e. g. *arkh-ī* (m. *arkin-*); from compounds ending in *-ānc*, e. g. *arvāc-ī* (m. *arvānc-*), in *-dṛś*, e. g. *su-dṛś-ī*, in *-pad*, e. g. *a-pād-ī*, and in *-han*, e. g. *ā-pati-ghn-ī*.

2. There is besides a large group of miscellaneous f. stems of an independent character, having no corresponding m.², e. g. *sác-ī* 'might'.

3. The seven m. stems³, of which five are proper names, are: *Tīrāścī*, *Ndmī*, *Pfthī*, *Mātātī*, *Sóbhartī*; *rāstrī* 'ruler', *sirī* 'weaver'.

a. The stems of this declension (in contrast with those of the B group of the radical *-ī* declension) do not normally accent the suffix. The exceptions to this rule are of a definite character.

1. When in the first f. group there is a corresponding m. accented on a final syllable which is liable to be reduced in such a way as to be incapable of bearing the accent, the acute is thrown forward on the *-ī*; e. g. m. *urū-*, f. *urū-ī*; m. *netr-*, f. *netr-ī*; m. *ad-ánt-*, f. *ad-at-ī*; m. *praty-ānc-*, f. *pratic-ī*; m. *-han-*, f. *-ghn-ī*. When the m. ends in *-ā*, the accent also in several stems remains on the corresponding *-ī*; thus m. *devā-*, f. *dev-ī*; *pāpā-* 'evil', f. *pāp-ī*⁴; m. *puro-gavā-* 'leader', f. *puro-gav-ī*; m. *rāmā-* 'night', f. *rām-ī*; m. *vamrā-* 'ant', f. *vamr-ī*. More usually, however, the accent of such feminines is thrown back on the first syllable⁵; thus m. *āyasā-* 'made of iron', f. *āyas-ī*; m. *aruśā-* 'red', f. *aruś-ī*; m. *gāndharvā-* 'belonging to the Gandharvas', f. *gāndharv-ī*; m. *taviśā-* 'strong', f. *taviś-ī*; m. *paruśā-* 'reed', f. *paruś-ī*; N. of a river; m. *palitā-* 'grey', f. *palikn-ī*; m. *mahiśā-*⁶ 'buffalo', f. *māhiś-ī*; m. *rohītā-* 'ruddy', f. *rōhiṇī* 'ruddy cow', m. *saṃ-gayā-* 'procuring prosperity for the household', f. *saṃ-gay-ī*; m. *śyāvā-* 'brown', f. *śyāv-ī*; m. *śyētā-* 'white', f. *śyēn-ī* 'white cow'.

2. Again, the miscellaneous group of feminines hardly ever accents the final *-ī* of the stem except when it is a proper name, a shift of accent having here probably taken place to indicate a change of meaning; thus *aranyāntī* 'Forest-goddess', *arundhatī*⁷ (AV.) N. of a plant and a star, *indrāntī* 'Indra's wife', *rodasī* N. of the Aśvins' wife, *vadhri-mātī* N. of a mythical female, *varuṇāntī* 'Varuṇa's wife', *śivasī* N. of Indra's mother, *śivāntī* N. of a goddess; and the river names *añjasī*, *āsiknī*⁸ (but *āsiknī* 'black' and 'night'), *go-matī* (but *gō-mat-ī* 'rich in cows'), *śutudrī*.

Inflection.

378. The inflexion of the derivative *-ī* stems stands in marked contrast with that of the radical *-ī* stems in three respects: (1) no *-s* is added in the N. sing. masculine or feminine; (2) the endings diverge considerably from the normal ones, the Sing. A. taking *-m*, the D. *-ai*, the Ab. G. *-ās*, the L. *-ām*, the du. N. A. *-ī*, the pl. N. A. *-s*; (3) stems accented on the final vowel shift the acute to the ending in the weak cases of the sing., in the G. L. du., and the G. pl.

¹ Adjectives ending in *-a* do not form their f. in *-ī* unless they are accented on the final syllable, when the accent almost always shifts to the first syllable; e. g. *aruś-* from *aruśā-*; but *pāpā-* has *pāp-ī* beside *pāpā-*.

² A list of these is given by GRASSMANN, Wörterbuch 1722—23.

³ Cp. ZUBATÝ, zu den altindischen männlichen *-ī*-stämmen, Sitzungsberichte d. Böhm. Ges. d. Wiss. 1897, XIX (treats also of the radical *-ī*-stems used in the masc.).

⁴ Beside *pāpā-*. The great majority of Indo-aryas Philologie. I. 4.

adjectives and all participles ending in *-a* form their f. with *-ā*.

⁵ This is the converse of the accentuation in the B group of the radical *-ī* declension, where the m. in unaccented *-a* throws the acute on the final *-ī* of the f.

⁶ Similarly *varūt-* 'protector', f. *vārūt-ī*.

⁷ Originally a present participle **ā-rundhat-ī* 'not hindering'.

⁸ *āsiknī* also occurs once as the N. of the river.

The forms actually occurring, if made from *devī*- 'goddess', would be as follows:

Sing. N. *devī*. A. *devīm*. I. *devyā*. D. *devydī*. Ab. *devyās*. G. *devyās*. L. *devyām*. V. *dēvi*.

Du. N. A. *devī*, V. *dēvi*. D. Ab. *devībhyām*. G. L. *devyās*.

Pl. N. *devīs*. A. *devīs*. I. *devībhis*. D. *devībhyas*. Ab. *devībhyas*. G. *devinām*. L. *devīṣu*. V. *dēvīs*.

Forms actually occurring are the following:

Sing. N. The m. forms are: *nāmī*, *pīthī*, *mātali*, *rāṣṭrī*, *sābharī*. The f. forms are very common, being made from nearly 300 stems in the RV. Among the most frequent are: *prthivī* 'earth' (57), *devī* (48), *sārasvatī* (43) N. of a goddess, *mahī* 'great' (35), *ucchāntī* 'shining' (16), *yatī* 'going' (14), *jānitṛī* 'mother' (10), *brhatī* 'great' (10), *ghṛtācī* 'filled with ghee' (9), *maghāntī* 'bountiful' (9), *strī*¹ 'woman' (3)².

A. m. *nānīm*. — The f. is formed from over 100 stems in the RV. Among the commonest forms are: *prthivīm* (62), *mahīm*³ (35), *devīm* (18), *tāviṣṭīm* (13), *urvīm* (9) 'wide', *pīpyūṣīm*⁴ (9) 'swelling'⁵.

I. This case is formed with the normal ending -ī. The only m. form is *nāmyā*. But there are about 40 f. forms in the RV. In more than two-thirds of these the suffix is pronounced as a vowel⁶ -iā (in oxytones -iā), in the rest as a semivowel -yā (in oxytones -yi). The stem *sāmi*- 'labour' has, beside *sāmyā*, the contracted form *sāmtī*, which also appears in the compound *su-sāmtī* 'with great care'. At the end of a Pāda and before vowels⁷ this I. *sāmtī* is shortened to *sāmi*⁸. The forms occurring are: 1. *ānyā* 'subtile', *āsvābhidhānyā* (AV.) 'halter', *āsvāvatyā* 'furnished with horses', *āsiknyā*⁹ (AV.), *kundṛnācyā* 'house lizard', *kumbhyā* (TS. III. 2. 8¹) 'jar', *gātā-mātyā* 'spacious', *gāyatrīyā* (TS. II. 2. 4⁸) a metre, *ghṛtācyā*, *citāntīyā* 'observing', *citāyāntīyā* 'appearing', *jāgatyā* (TS. II. 2. 1. 4⁸), a metre, *tmānyā* 'by oneself', *dāvidyutatyā* 'glittering', *devācyā* 'directed towards the gods', *dāivīyā* (AV.) 'divine', *nāvyasyā* 'new', *pātnyā* 'wife', *mādhu-matyā* 'accompanied with sweetness', *rōhinyā*, *vāsvyā* 'good', *vājvatyā* 'rich in treasure', *vāsyā* (AV.) 'knife', *viśvā-bheṣajyā* (AV.) 'all-healing', *viśvācyā* 'universal', *vīśvyā* 'everywhere' (adv.), *sācyā* 'might', *sāmyā*, *sāmayāntīyā* 'protecting', *śīmyā* 'work', *satrācyā* 'attentive', *samīcyā* (Kh. III. 105) a goddess, *sārasvatyā* (AV.), *sōma-vatyā* 'accompanied with Soma', *stībhantīyā* 'praising', *hīrinyā* 'yellow', *hīranyāyā*¹⁰ 'golden'. — Oxytones with shift of accent: *annādyā* (AV.) 'proper food', *āsiknyā*, *devyā*, *purānyā* 'ancient', *prthivīyā*, *mahyā*, *samānyā* 'similar', *sādhāranyā*¹¹ 'common', *sūcyā* 'needle', *sautrāmānyā* (AV.) a kind of Indra sacrifice. The TS. and VS. also have *urvyā* as an adverb 'afar', which in the RV. appears only in the modified form *urviyā*.

D. The ending looks like -ai, e. g. *devy-ai*; but it is doubtless in origin the normal ending -e fused with the suffix -yā, i. e. -yai = -yā-e¹². Only 13 forms (all f.) occur in the RV. These are, besides a few others from the later

¹ Cp. WIEDEMANN, BB. 27, 211, footnote.

² In the AV. there are also the transition forms *ā-durmanṅgalī*, *su-maṅgalī*, *naḍī*. In RV. 1. 180⁵ *kṣonī* has perhaps dropped its -s owing to the following -s.

³ Perhaps to be read uncontracted as *mahīm* in X. 50⁵; *vāṇīm* (II. 118) is also to be read as *vāṇīm*.

⁴ Perfect participle of *pī*- 'swell'.

⁵ There is also the transition form *naḍīm* (AV.).

⁶ The vocalic pronunciation seems to be the commoner in the AV. also; cp. LANMAN 381.

⁷ This also occurs in the compound *urvi-ūṭh* (VI. 24²), if *urvi* = the adv. instr. *urvyā*.

⁸ The compound *su-sāmi* also occurs once in the TS. VS. as well as the RV.

⁹ Probably an error for *āsiknyās*; see WHITNEY on AV. v. 138.

¹⁰ For *hīranyāyā*.

¹¹ Cp. LANMAN 368 (top).

¹² An indication of this origin is perhaps to be found in the fact that of the 13 stems in the RV. taking this dative only one, *-pātnyai*, has the vocalic pronunciation -iai

Samhitās: 1. *aradīcyai* (VS. XXII. 24) 'hitherward', *dvācyai* (VS. XXII. 24) 'downward', *d-zyatyai* 'not desiring', *lyatyai* 'so great', *ūdīcyai* (VS. XXII. 24) 'northern', *jāgatyai* (VS. XXIV. 12), *jārydi* (TS. III. 2. 2²) 'mistress', *jīryantyai* 'aging', *jyāyasyai* 'elder', *dhenumātyai* 'yielding milk', *parjānya-patnyai*¹ 'having Parjanya for a husband', *paśumātyai* 'consisting of cattle', *praticyai* (VS. XXII. 24) 'western', *prācyai* (VS. XXII. 24) 'eastern', *yaśo-bhagīnyai* (VS. II. 20) 'rich in glory', *rātryai* (VS. XXIV. 25) 'night', *vājavatyai*, *viś-pātnyai*, *sahā-patnyai*¹ (AV.) 'united with the husband'. — 2. Oxytones: *indrāyādi* (VS. XXXVIII. 3), *urvyādi* (VS. XXII. 27), *kalyānyādi*² (AV.) 'good', *gāyatrīdi* (VS. XIII. 54), *devyādi*, *prthivīyādi*, *brhatyādi*, *mahyādi*, *rājāsandyādi* (VS. XIX. 16) 'Soma stand', *sinivālyādi*, *striyādi*³ (AV.), *hiranya-keśyādi*⁴ (AV.) 'gold-haired'.

Ab. The ending looks like -ās, e. g. *prthivy-ās*; but it is doubtless the normal ending -as fused with the suffix -yā, i. e. -yās = -yā-as⁵. Only five forms occur in the RV., besides a few others in the later Samhitās: *avadīdvatyās* (AV.) 'disgraceful', *urvāśyās* N. of a nymph, *jāgatyas* (VS. XIII. 56), *jīvantyas*⁶ 'living', *dur-admanyās* (VS. II. 20) 'bad food', *pātantyās* 'flying', *prthivyās*, *brhatyās* (AV.), *mahyās*⁶.

G. The ending is the same as in the Ab. and of similar origin. m. *tiraścyās*⁷, *pṛthyās*, *sābharyās*. — f. The forms occurring in the RV.⁸ are: 1. *amṣu-mātyās*⁹ N. of a river, *amhu-bhīdyās* (VS. XXIII. 28) 'having a narrow slit', *uśindrānyās* N. of a people, *ūrjāyantyās* 'vigorous', *śadhyās* (VS. I. 25) 'plant', *āśvīyās*, *dānumatyās* 'rich in drops', *māms-pācanyās* 'flesh-cooking', *rātryās*, *vivāśvatyās* 'shining', *sāmyās*, *śśucatyās* 'shining', *śīṣyantyās* 'about to bear'. — 2. *urvyās* 'earth', *devyās*, *prthivyās*, *mahatyās* 'great', *yatyās*, *yātyās* 'going', *vadhīrmatyās* N. of a woman, *striyās*¹⁰.

L. This case seems to be formed with the ending -ām, e. g. *devy-ām*; but it may be due to the fusion of a particle *-am¹¹ with the suffix -yā. It is formed from 15 stems in the RV., where the pronunciation -ām is considerably less than half as common¹² as -yām. Forms occurring are: 1. *āsiknyām*, *ucchāntnyām*, *ūdīcyām* (TS. II. 4. 14¹), *jāgatyām* (VS. XXXVIII. 18), *jahnūcyām* 'race of Jahnū', *ṛṣṣādvatyām* N. of a river, *nāryām* (Kh. IV. 13³) 'woman', *pāruṣnyām* N. of a river, *prācyām* (TS. II. 4. 14¹), *yazyādvatyām* 'rich in streams', *rātryām*, *varaṇādvatyām* (AV.) N. of a river, *vasāryām* 'treasury', *śūcyām*, *sārasvatyām* N. of a river, *soma-kṛīyanyām* (VS. VIII. 54) 'serving as the price of Soma'. — 2. *aranyānyām*, *āśtryām* 'fire-place', *āsandyām* (AV.) 'stool', *gavīnyām* (Kh. IV. 13³) 'groin', *gāyatrīyām* (VS. AV.), *catvāriṃśdyām* 'fortieth', *jyeshṭhaghnyām* (AV.) N. of an asterism, *devyām*, *narācyām* (AV.) N. of a river, *prthivyām*, *striyām* (AV.)¹³.

(and here the *i* is preceded by two consonants).

¹ To be pronounced -iai.

² This is an emendation for the reading *kalyānyādi* of the edition; cp. LANMAN 383².

³ With split *i* as in the radical *i*-stems.

⁴ There are also the transition forms *bhīyādi*, *śrīyādi* (VS. XIX. 94), *hriyādi* (VS. XIV. 35) from the radical *i*-declension, and from the *i*-declension *devā-bhīyādi*, *turyādi*, *nirṛtyai*, *puṣṭyādi*, *bhujyādi*, *bhṛtyādi*, *śrūtyai*.

⁵ -yās is read -ās 4 times out of 25 in the RV.: *prthivīās* 3 times and *jīvantīās* once, always for metrical reasons, cp. LANMAN 384 (top).

⁶ There are also the transition forms from the *i*-declension, *nābhīyās*, *bhūmyās*, *hetyās*; and from the AV. *ā-bhūtyās*, *ā-rātyās*, *ā-śastyās*,

āhūtyās, *kṛtyās*, *deva-hetyās*, *rātryās*, *śīṣaktyās*; probably also *yānyās* (VI. 121⁴), Pada *yānyā*.

⁷ Pronounced *tiraściās*. But cp. ROTH, ZDMG. 48, 115 (bottom).

⁸ This case is formed from more stems in the AV. than in the RV.; cp. LANMAN 355.

⁹ In about 15 per cent of the following genitives the ending is pronounced -īās.

¹⁰ There are also half a dozen transition forms from the *i*-declension in the RV.: *anumātyās*, *ārātyās*, *nirṛtyās*, *pṛṣṇyās*, *bhūmyās* (once with crasis in *bhūmyopāri* x. 753), *yuvatyās*; there are many others in the AV.; as *jāmyās* (also Kh. v. 519); see LANMAN 385².

¹¹ Cp. BRUGMANN, Grundriss 2, 265 (p. 619).

¹² It is much less common than this is in the AV.

¹³ There are also two transition forms

V. This case is formed, by shortening the final, from 38 stems (all f.) in the RV. Examples are: *devi* (23), *sarasvati* (16), *prthivi* (11), *maghoni* (9), *vibhāvāri* 'radiant' (8), *mahi* (6). From the TS.: *āmbālī* (VII.4.19¹) 'mother', *kāmpīlavāsini* (VII.4.19¹; VS.) 'living in Kāmpīla', *darvī* (I.8.4¹) 'ladle', *patnī* (IV.4.12⁴), *māndūkī* (IV.6.1²; VS.) 'frog', *deva-yajani* (VS.) 'whereon gods are adored'.

Du. N. A. V. This form in the RV. ends in *-ī* exclusively, being made probably with the ending *-i* (like the f. du. of the derivative *-ā* stems), which coalesces with the *-ī* of the stem¹. There is only one m. form, the V. *mādhvī* 'fond of sweetness', an epithet of the Aśvins. The f. is very frequent, being made from 76 stems in the RV. and from over 20 in the VS. The commonest forms in the RV. are: *rōdasī* (87) 'the two worlds', *dyāvā-prthivī* (65) 'heaven and earth', *mahi* (27), *urvī* (20), *prthivī* (20), *devī* (13), *samitī* (11) 'united', *brhatī* (10), *yahvī* (6) 'active', *akṣī* (6) 'eyes', *prthivī* (5). From the TS.: N. *chāndasvatī* 'desiring' and *sūrya-patnī* (IV.3.11¹) 'having the sun as husband', V. *urvī*, *rōdasī*, *patnī* (IV.7.15⁶).

a. The *-ī* is twice metrically shortened in *prthivī* (II.31⁵; III.54⁴) and in *mahi* (IV.56²; x.93¹).

b. In the AV. three stems of this declension form transition duals² according to the radical *-i* declension: *akṣyāu*, *āṇḍyāu*, *phālgunyau*³; in other texts: *gavāṇyau* (TS. III.3.10¹) 'the groins', *pāṇyau* (VS. XXXI.22), *rēbhatyau* and *su-pāṇyau* (Kh. I.37).

L. *akṣibhyām* (AV.), *kumbhībhyām* (VS. XIX.27), *jōṣṭribhyām* (VS. XXI.51) 'cherishing', *mādhvātibhyām* (VS.) 'sweetness-loving', *mādhvībhyām* (VS.).

D. *rōdasibhyām*. — Ab. *akṣibhyām*, *dyāvāprthivībhyām* (VS. XXXVII.18).

G. *akṣyós*⁴ (AV.; TS. III.2.5⁵), *ārtṇyos* (TS. IV.5.2³) 'ends of the bow', *ārtṇyos* (VS. XVI.9), *divas-prthivyós*⁵, *ninyós*⁶ 'secret', *pari-ñtāntyos* (AV.) 'dancing round', *rōdasysos*⁷. — L. *akṣyós* (AV.), *arānyos*, *ārjunyos*, *dyāvāprthivyós* (VS. XX.10), *pātāntyos*, *rōdasysos*, *samītyós*.

Pl. N. V. The ending seems to be simply *-s*, but it is doubtless the normal ending *-as*, which originally coalesced with the suffix *-yā* to *-yās*, the latter then contracting to *-īs*. In the m. the only example is *sirīs*. But the f. is very frequent, being formed from 166 stems in the RV., and occurring in the independent parts of the TS. at least 25 and of the VS. at least 40 times. The commonest forms are: *devīs* (43), *pūrvīs* (36) 'many', *śśadhis* (27), *vāṇīs* (12) 'songs', *pātīs* (11), *mahiīs* (11), *bhātīs* (8) 'shining', *yahvīs* (7), *devayāntīs* (6) 'serving the gods', *vāsvīs*⁸ (6). In the Khilas occur the 7 forms *α-lakṣmīs* (II.6⁶), *āṇīs* (IV.8⁵), *devīs* (III.10²), *pāvamānīs* (III.10¹) N. of certain hymns, *bahvīs* (II.8⁴ etc.) 'many', *svastyāyāntīs* (III.10¹), *hiranyādyīs* (V.15¹¹).

a. Transitions from this to the radical *-i* declension are almost unknown to the RV.: *sriyās* is the only certain example, and *prśanyās* and *supāṇyās* are probably such; the tendency to use such transition forms is only incipient even in the AV.9, where *urvyās*¹⁰ (once) and *rudatyās* (once) occur¹¹. In the Khilas also, occur the three forms *ghṛtācyas*

from the radical *-i* declension: *sriyām* (AV.) and *dūtyām*; five from the *-i* declension: *pūrambhīyām*, *bhūmyām*, *bhrītyām*, *yuvatīyām*, *sāmgatīyām*; besides at least 10 additional ones from the AV.: *dvīyām*, *ākūtyām*, *cittīyām*, *devā-hūtyām*, *nābhīyām* (+ VS. XXIV.1), *prśīyām*, *bhūtyām*, *yōnyām* (+ VS.), *vēdyām*, *sāmītyām*.

¹ Cp. BRUGMANN, Grundriss 2, 287 (p. 644).

² There are also the transition forms from the radical *-i* declension *ḥṣonī* and once *nadī*.

³ This form in *-yau* becomes universal in the post-Vedic language.

⁴ The Mss. in AV. v. 4¹⁰ read *akṣós*; see WHITNEY's note.

⁵ With the first member of the Dvandva inflected in the sing. G.

⁶ Either the G. of *niñī* (m. *ninyā*-) or shortened for *ninyāyos*.

⁷ Once (VI.24³) used in the sense of an Ab.

⁸ *eka-patnīs* (AV. x.83⁹) 'having one husband' is N. pl. f., not N. sing. m.

⁹ There seem to be no such transitions in the TS.; but there are at least 3 to the *-i* declension: *śśadhayās* (IV.1.4¹), *revādayās* (IV.2.11¹), *pātīnayās* (V.2.11²).

¹⁰ Beside *urvīs* which occurs 9 times.

¹¹ And yet this form is the only one in the post-Vedic language.

(II. 8⁴), *bakṛyās* (III. 112), *pāvamānyās* (III. 10³). The VS. has about 10 such forms: *devyās* (XXXVII. 4) beside *devīs*, *pāṇyās* (XXIII. 36) beside *pāṇīs* (VI. 34), *phālavatyās* (XXII. 22), *bakṛyās* (XIX. 44) beside *bakṛīs*, *mahānāmyās* (XXIII. 35), *maitrāvareṇyās* (XXIV. 2), *maitryās* (XXIV. 8), *valsataryās* (XXIV. 5), V. *camryās* (XXXVII. 4), *vaiśvadevyās* (XXIV. 5), *sārasvatyās* (XXIV. 4).

B. There are no transitions from the radical *i*-declension to this one in the RV., and in the AV. only *nadīs* (beside *nadyās*) and *lakṣmīs* (beside *lakṣmāyās*). But the transitions from the *i*-declension are numerous: *aṅgūlīs* (AV.), *avānīs*, *ājānīs*, *ūlīs*, *ṛṣṭīs* (AV.), *dhāmānīs* (AV.), *nāktīs*, *nābhīs* (AV.), *nirṛṭīs*, *niṣkṛṭīs*, *pārṣṇīs* (AV.), *pūramādhīs*, *prṣṭīs* (AV.), *bhūmīs*, *vāśvā-kṛṣṭīs*, *śrēṇīs**, *śāyonīs*.

A. This case is identical in form with the N., and its origin is doubtless similar. It is very frequent, being made from more than 100 stems in the RV. The commonest forms are: *pūrvīs* (40), *śadhis* (24), *māhīs* (18), *brhatīs* (12), *dāsīs* (9) 'demonesses', *pāṇīs* (7), *pr̥ṣatīs* (7)² 'dappled mares'.

I. This case is fairly frequent, being made from 32 stems in the RV. The commonest forms are: *śācībhis* (36), *tāviṣṭībhis* (13), *śāmībhis* (8), *śadhibhis* (6), *pr̥ṣatībhis*³ (5). The TS. has also *śmībhis* (V. 2. 12¹), *sūcībhis* (V. 2. 11^{1, 2}), the VS. *aruṇībhis* (XII. 74), *jāgatiībhis* (I. 21), *sthālībhis* (XIX. 27) 'cooking-pots'.

D. This case is rare, being formed from only three stems in the RV. and a few others in the later Samhitās: *avyādhīnībhyas* (VS. XVI. 24) 'assailing bands', *śadhibhyas*, *keśhīnībhyas* (AV.) 'hairy', *gandharvā-painībhyas* (VS. AV.) 'having Gandharvas for spouses', *ghoṣhībhyas* (AV.) 'noisy', *tāviṣṭībhyas*⁴, *tīṣṭhantībhyas* (VS. XXII. 25) 'standing', *tr̥ṇhatībhyas* (VS. XVI. 24) 'piercing', *mānuṣībhyas* (TS. IV. 1. 4³; VS. XI. 45) 'human', *vṛṣanyāntībhyas* 'desiring a male', *śaśvatībhyas*⁵ (AV.) 'everlasting', *śr̥dvantībhyas* (VS. XXII. 25) 'flowing', *hr̥ādīnībhyas* (VS. XXII. 26) 'hail'.

Ab. Only three forms of this case occur in the RV.: *śadhibhyas*, *padvātībhyas* 'possessed of feet', *brhatībhyas*.

G. This case, which as is usual in the vowel declension takes the ending -nām, is found in only one m. form, *śābharīnām*; but it is fairly common in the f., being formed from 34 stems in the RV. The oxytones which number only six⁶, throw the accent (as in the *i*-declension) on the ending: *bahvīnām*, *bhañjatinām* 'breaking', *bhūtinām*, *bhūñjatinām* 'gladdening', *māhīnām*⁷, *yatinām*. This rule does not, however, hold in the SV. and VS., which have *māhīnām* (VS. I. 70; IV. 3); nor in the AV. where the forms *nārāsaṃsinām* 'eulogies' and *rāthajiteyīnām* 'chariot-conquering' occur. Of the remaining 28 genitives in the RV.⁸ the commonest are: *śāśvatīnām* (10), *śadhinām*⁹ (9), *mānuṣīnām* (8), *śācīnām* (4), *ṛṣṭīnām*¹⁰ (3) 'having departed'. From the VS.: *avyādhīnīnām* (XVI. 21).

L. This case is fairly common, being formed from 30 stems (all f.) in the RV. The most frequent forms are: *śadhiṣu* (20), *mānuṣīṣu* (8), *nāhuṣīṣu* 'neighbouring', *jāgatiṣu* (2) 'females', *tāviṣīṣu* (2), *yahvīṣu* (2), *rōhīṣīṣu*¹¹ (2). The rest occur only once each¹². From Khila III. 15¹⁷: *śiddha-dantiṣu* 'white-toothed'.

¹ This form should perhaps be read as *śrēṇayas* in V. 597.

² Also the transitions from the radical *i*-declension *aruṇīs* and *yātudhānīs* (AV.).

³ The stems forming this case in the RV. are enumerated by LANMAN 396.

⁴ *nārī* 'woman', by shortening its final vowel, forms its D. according to the *i*-declension: *nārībhyas*.

⁵ Irregularly accented on the final of the stem, otherwise, *śaśvatī*.

⁶ Or 7 including *strī*: *strīnām*.

⁷ On the exceptions *māhīnām* (X. 134¹), *yatinām* (I. 158⁶), *devayatinām* (I. 36¹), see LANMAN 398 (bottom).

⁸ The G. *nāvyasīnām* is once used in agreement with the m. *marūtām*.

⁹ *kantīnām*, with contracted -yā-, is the only G. pl. of *kanyā*- in the RV., *kanyānām* occurs once in the AV.; see LANMAN 399 (top).

¹⁰ Perfect participle of *i*- 'go'.

¹¹ There is also the transfer form from the *i*-declension *svāhākṛṭīṣu*, in which the long vowel is perhaps metrical. On the other hand *strīṣu* (accent) is a transfer to the radical *i*-declension.

¹² LANMAN enumerates the stems, 399 (bottom).

4. a. Radical stems in *-i*.

379. No nominal *i*-stems are derived from roots originally ending in *-i*, as these (some six or seven) have all joined the consonant declension by adding a determinative *-i*¹. There are, however, about a dozen stems in which *i* is probably radical in a secondary sense, as representing a reduced form of roots ending in *-ā*². These are with one or two exceptions m. compounds formed with *-dhi* = *dhā* 'put': *api-dhi* 'covering', *ā-dhi* 'pledge', *utsa-dhi* 'receptacle of a spring', *uda-dhi* 'receptacle of water', *upa-dhi* 'part of the wheel between nave and felly', *garbha-dhi* 'nest', *ni-dhi* 'treasury', *pari-dhi* 'fence', *prati-dhi* 'cross-piece of car-pole', *pra-dhi* 'felly', *śeva-dhi* 'treasure', *sā-dhi* 'abode'; perhaps also *śa-dhi* f. as a shortened form of *śa-dhī* 'plant'. Besides these there is *prati-śhī* f. 'resistance', from *sthā* 'stand', and probably the reduplicated stem *yayī* 'speeding', in which the *-i* is secondarily reduced through the older form *yayī* from the *-ā* of the root *yā* 'go'. These few stems have nothing distinctive in their inflexion, which follows that of the derivative *i*-stems in every particular.

The forms which occur from these words are the following:

Sing. N. *ā-dhi-s*, *śa-dhi-s*, *nidhi-s*, *pari-dhi-s*, *prati-śhī-s*, *yayī-s*, *sā-dhi-s*. — A. *utsa-dhi-m*, *uda-dhi-m*, *śa-dhi-m*, *garbha-dhi-m*, *ni-dhi-m*, *pari-dhi-m*, *prati-dhi-m*, *yayī-m*, *śeva-dhi-m*. — I. *yayīnā*. — Ab. *uda-dhēs*. — Du. N. *upa-dhi*, *pra-dhi*. — Pl. N. *śa-dhāyas*, *ni-dhāyas*, *pari-dhāyas*, *prati-dhāyas*, *pra-dhāyas*. — A. *api dhīn*, *uda-dhīn*, *ni-dhīn*, *pari-dhīn*, *pra-dhīn*. — I. *nī-dhībhis*. — G. *nī-dhīnām*. — L. *nī-dhīṣu*.

4. b. Derivative stems in *-i*.

LANMAN, Noun Inflection 365—400. — WHITNEY, Grammar 335—340, 343. — Cp. REICHEL, Die abgeleiteten *i*- und *u*-stämme, BB. 25, 238—252.

380. This declension embraces a large number of m. and f. stems. There are comparatively few neuter stems; and, except the N. A. sing. and pl., neuter forms are rare, not occurring at all in several cases. The regular inflexion is practically the same in all genders, except that the N. A. sing. and pl. n. differ from the m. and f., and the A. pl. m. and f. differ from each other. There are several peculiarities here as regards the formation of the stem, the endings, and accentuation. The final vowel of the stems shows Guṇa in three of the weak cases of the singular (D. Ab. G.) as well as in the V. sing. and the N. pl. m. f., while it is abnormally strengthened in the L. sing. The normal ending *-as* of the Ab. G. sing. is reduced to *-s*, while that of the L. sing. is lost. Oxytone stems, when the vowel is changed to *y*, throw the accent on a following vowel not as Svarita but as Udātta; and even on the *-nām* of the G. pl., though the stem vowel in that case does not lose its syllabic value.

a. The only word which distinguishes strong forms is *sākhī* 'friend', which takes Vrddhi in its strong stem *sākhīy-*. These strong forms are frequent: Sing. N. *sākhā*³, A. *sākhāyam*. Du. N. A. *sākhāyā*⁴ and *sākhāyau*. Pl. N. *sākhāyas*. This word has two further irregularities, the simple stem *sākhī* adding *-e* in the D. *sākhī-e*, and the abnormal ending *-ur* in the Ab. G. *sākhī-ur*. The other forms occurring are regular: Sing. I. *sākhīyā*, V. *sākhī*. Pl. A. *sākhīn*, I. *sākhībhis*, D. Ab. *sākhībhyas*, G. *sākhīnām*. Eight compounds in the RV.⁵ are inflected in the same way (also *sōma-sākhā*, VS. iv. 20); but of four others, which have joined the *a*-declension, there occur the forms A. *drāvayāt-sakha-m* (x. 39¹⁰), N. *yāvayāt-sakhā-s* (x. 26⁵), A. *patayāt-sakha-m* and *mandayāt-sakha-m* (i. 4⁷).

¹ See above, stems in derivative *-i* (307).

² Cp. LINDNER 56 and LANMAN 453.

³ See J. Schmidt, KZ. 29, 526, note 1.

⁴ *sākhāyā* occurs 6 times (also VS. xxviii. 7), *sākhāyau* only once.

⁵ See LANMAN 400³.

b. 1. The stem *pāti-*, when it means 'husband' and is uncompounded, shows irregular inflexion in the Sing. D. and G. (like *sākhī-*) and the L.: D. *pātye*, G. *pātyur*¹, L. *pātyau*. When it means 'lord'² or is compounded, it is regular: D. *pātaye*, *bṛhaspātaye*, G. *pātes*, *prajā-pātes* (TS.), L. *gṛ-pātau*. — 2. The stem *jāni-* 'wife' also takes the abnormal ending *-ur* in the G. sing.: *jānyur*³. This stem has the further irregularity of forming its N. sing. *jāni* according to the derivative *-i* declension. — 3. The stem *arī-* 'devout' is irregular in forming several cases like the radical *-i* stems (except in accentuation): Sing. A. *arīam* (beside *arim*), G. *arīas*³. Pl. N. A. m. f. *arīas*. The VS. has also the N. sing. *arīs* beside the *arīs* of the RV.

c. Twenty-seven stems in the RV. show forms according to the derivative *-i* declension in the D. Ab. G. L. sing. f. 4, perhaps from a desire to add a distinctively f. ending in a declension which does not distinguish genders in these cases. There is a steady increase of such forms in the later Samhitās; thus while the RV. has only 7 datives in *-ai* from *-i* stems, the VS. has about 40.

d. In the RV. 4 or 5 stems show the influence of the *-n* declension in the incipient use of the ending *-ni* in the N. A. n. du., and (*ī*)-*ni* in N. A. n. pl.; and in the I. sing., stems taking the ending *-nā* are already 5 times as numerous as those adding the normal *-ā*.

Inflexion.

381. The N. sing. m. f. always takes *-s*⁵, the A. simply *-m*. The D. Ab. G. V. gunate the suffix, to which the Ab. G. add only *-s* instead of *-as*. The L. sing. has an altogether abnormal form ending in *-ā* or *-au*. The N. pl. m. f. gunates the *-i*, to which the normal ending *-as* is added. The A. pl. in the m. adds *-n*, in the f. *-s*, before which the vowel is lengthened. The G. pl. always takes *-nām*, lengthening the preceding vowel. The frequent adjective *śuci-* 'bright' may be used to illustrate the forms actually occurring in the three genders:

Sing. N. m. f. *śucis*, n. *śuci*. A. m. f. *śucim*, n. *śuci*. I. m. *śucyā*, *śucinā*, f. *śucyā*, *śucī*, *śuci*. D. m. f. n. *śucaye*. Ab. m. f. *śuces*. G. m. f. n. *śuces*. L. m. f. n. *śucā*, *śucau*. V. m. f. *śūce*.

Du. N. A. V. m. f. n. *śucī*. I. m. f. n. *śucibhyām*. D. m. *śucibhyām*. Ab. m. f. *śucibhyām*. G. m. f. *śucyos*. L. m. f. n. *śucyos*.

Pl. N. m. f. *śucayas*. N. A. n. *śucī*, *śuci*, *śucīni*. A. m. *śucīn*, f. *śucīs*. I. m. f. *śucibhis*. D. m. f. *śucibhyas*. Ab. m. f. n. *śucibhyas*. G. m. f. *śucīmām*. L. m. f. n. *śuciṣu*.

Forms actually occurring are the following:

Sing. N. m. This form is very frequent, being made from nearly 250 stems in the RV. The commonest examples are: *agnīs* (389) 'fire', *kavīs* (90) 'sage', *hāris* (58) 'tawny', *bṛhas-pātis* (52) 'Lord of Prayer', *śucis* (38) 'bright', *ṣṣis* (32) 'seer', *brāhmaṇas-pātis* (23) 'Lord of Prayer', *atithis* (20) 'guest'⁶.

a. The stem *vi-* 'bird', besides the regular N. *vi-s*, which occurs 6 times, has the anomalously gunated form *vi-s*⁷, which occurs 5 times in the RV.

b. The pronominal forms *nā-ki-s* (50) and *mā-ki-s* (13) 'no one' are old nominatives which have become indeclinable.

N. f. This form is frequent, being made from 136 stems in the RV. The commonest examples are: *dditis* (78) 'freedom', *su-matis* (22) 'benevolence', *rātīs* (22) 'gift', *nābhīs* (19) 'navel', *matīs* (18) 'thought', *yuvatis* (18) 'maiden', *bhūmis* (12) 'earth', *prā-matis* (11) 'providence'⁸.

¹ This ending is probably due to the analogy of the words of relationship, *pitr* etc.; cp. KZ. 25, 289 and 242 f.

² The VS., however, has *pātye viśvasya bhūmanas* 'lord of the whole world'.

³ Cp. BB. 25, 242; OLDENBERG, ZDMG. 54, 49—78.

⁴ Cp. REICHEL, BB. 25, 234—238, and J. SCHMIDT, KZ. 27, 382.

⁵ Except the irregular m. *sākhā* and the f. *jāni* (*jānis* in AV. xx. 48² is an emendation).

⁶ There is also the transition form from the radical *-i* declension *vega-śri-s* 'beautifully adorned' (TS.).

⁷ Cp. REICHEL, BB. 25, 250.

⁸ Also the transition forms from the *-i* declension *aranyānis*, *śadhis*, *napīs* (AV.), *rātīs* (AV., VS. xxxvii. 21).

N. A. n. This form has no ending¹. It is made from 37 stems in the RV. The commonest examples are: *māhi* (84) 'great', *bhūri* (47) 'much', *sv-astī* (35) 'welfare', *hārdi* (9) 'heart'². From other Samhitās: *an-abhiṣasti* (VS.v.5) 'blameless', *a-menī* (VS.xxxviii.14) 'not casting', *āsthi* (AV., VS.) 'bone', *a-sthūri* (VS.ii.27) 'not single-horsed', *ātma-sāni* (VS.xix.48) 'life-winning', *śka-nemi* (AV.) 'having ope felly', *krivi* (VS.x.20) 'active' (?), *kṣatra-vāni* (VS.i.17) 'devoted to warriors', *gāyatrī-vartani* (TS.iii.1.10¹; VS.xi.8) 'moving in Gāyatrī measures', *dādhi* (AV., VS., Kh.iii.16²) 'sour milk', *paśu-sāni* (VS.xix.48) 'cattle-winning', *pīśni* (AV.) 'dappled', *brahma-vāni* (VS.i.17) 'devoted to Brahmans', *loka-sāni* (VS.xix.48) 'causing space', *vādhi* (AV.) 'emasculated', *vāri*³ (VS.xxi.61) 'choiceworthy', *saṁjāta-vāni* (VS.i.17) 'conciliating relations'.

A. m. This form is very frequent, being made from 205 stems in the RV. and occurring more than 1200 times. The commonest examples are: *agnim* (269), *rayim* (180) 'wealth', *yōnim* (61) 'receptacle', *pātim* (49) 'lord' or 'husband', *āhim* (40) 'serpent', *ādrim* (30) 'rock', *kavim* (28), *dtithim* (25), *bṛhaspātim* (25), *hārim* (24), *ūrmim* (23) 'wave', *pūraṇdhim* (8) 'bountiful', *yayim* (2) '(speeding) cloud', *arim*⁴ (2) 'devout'⁵.

f. This is a frequent form, being made from 156 stems in the RV. and occurring more than 600 times. It is thus about half as common as the m. The examples occurring oftenest are: *su-matim* (41), *su-ṣtutim* (35) 'excellent praise', *vṛṣtim* (26) 'rain', *matim* (22), *rātim* (20), *bhūmim* (19), *pūraṇdhim* (5), *rayim* (4)⁶.

I. m. This case is formed in two ways. 1. Five stems in the RV. add the normal ending *-ā*, before which the *-i* is generally pronounced as *y*, but half a dozen times as a vowel: *pātyā* 'husband', *sākhya*, *ūrmyā*⁷, *pavyā* 'felly', *rayyā*⁸. — 2. Owing to the influence of the *n*-declension 25 stems in the RV. add *-nā* instead of the normal *-ā*: *agninā*, *ānghrinā* (VS.ii.8) 'foot', *ādrinā*, *asīnā* 'sword', *āhinā*, *ūrmīnā*, *kavīnā*, *kāśīnā* 'fist', *kiki-dvīnā* 'blue jay', *jamādagnīnā* N. of a seer, *devāpīnā* N. of a man, *dhasīnā* 'draught', *paṇīnā* 'niggard', *pātinā* 'lord', *pāpīnā* 'delivering', *paridhīnā* (VS.xviii.63; TS.v.7.7²) 'fence', *pāṇīnā* (VS.i.16) 'hand', *pīśnīnā* (Kh.iii.15⁷), *bṛhas-pātinā*, *maṇīnā* 'gem', *yayīnā*, *rayīnā*, *raśmīnā* 'rein', *vādhrīnā*, *vavīnā* 'vesture', *vastīnā* (VS.xxv.7) 'bladder', *vṛṣa-nābhīnā* 'having strong naves', *vṛṣṇīnā* 'strong', *śūcinā*, *sāsīnā* 'bountiful'.

f. This case is formed in two ways. 1. About 30 stems in the RV. add the normal ending *-ā*, before which the *-i* is pronounced as a vowel in about three-fourths of the occurrences of this form, and as *y* in the rest⁹. The forms occurring are (a) oxytones: *aśītyā* 'eighty', *ūtyā* 'aid', *kīrtyā*¹⁰ (AV.) 'fame', *paniktyā* (VS.xxiii.33) a metre, *pītyā* 'draught', *puṣtyā* (AV.TS.) 'prosperity', *matyā*, *mithatyā* 'emulation', *vasatyā* 'abode', *vṛṣtyā*, *sanyā* (VS.v.7; TS.iv.2.1²) 'gain', *su-kīrtyā* 'praise', *su-matyā*, *su-ṣtutyā*, *svastyā* (VS.

¹ The only *i*-stem taking *-m* is the pronominal *kī-m*, probably owing to the false analogy of *kā-m*.

² LANMAN 377 enumerates the forms.

³ The Pada text reads *vāri*. According to BR. *vāry ā* here stands for *vāryam ā*.

⁴ Also *aryām* formed like a radical *ī*-stem (though differently accented).

⁵ There are also the transitions from the *ī*-declension *pīthim* and *sābharim*.

⁶ Also the transfers from the *ī*-declension *aranyānim*, *onim*, *śsadhim*, *rātrim* (AV.), *mīhīdim* (SV.).

⁷ Pronounced *ūrmiā*, sometimes also *pātiā*, *sākhīā*.

⁸ *ghṛnyā* (ii.33⁶) possibly stands for *ghṛnī-iva* (Pada *-i-iva*), *ghṛnī* then possibly being a contracted *l* for *ghṛnyā*; cp. LANMAN 379 (middle).

⁹ On the other hand *-yā* is pronounced 5 times as often as *-iā* in the AV.; see LANMAN 380.

¹⁰ All the Mss. but one read *kīrtyā* or *kīrtyā*; see WHITNEY's note on x.62⁷.

VIII. 15; TS. I. 4. 44¹); (b) otherwise accented: *abhī-śastyā* (AV.) 'curse', *āratyā* (AV.) 'malignity', *āvartyā* 'distress', *asānyā* 'thunderbolt', *ākūtyā* 'purpose', *ābhūtyā* 'ability', *īstyā* 'sacrifice', *jāpyā* 'whispering', *tīptyā* (AV.) 'satisfaction', *tvīsyā* 'brilliance', *devā-hūtyā* 'invocation of the gods', *dhṛāyā* 'impulse'; *nābhya* (VS. xxv. 9), *pārṣṇyā* 'heel', *pūramdhya*, *pūstyā* (TS. III. 1. 5¹), *prā-matyā*, *bhūtyā* (AV.) 'growth', *bhūmyā*, *rāmyā* 'speed', *rījyā* 'direction', *rūcyā* (AV.) 'lustre', *vīcyā* 'seduction', *śākyā* (VS. XI. 2; TS. IV. 1. 5³) 'power', *sū-bhūtyā* (AV.) 'welfare', *sūnyā* 'sickle', *svādhyā* (AV.) 'knife', *hṛṣyā* 'excitement'.

2. A contracted form in *-ī*¹ is made by 35 stems in the RV. and occurs more than twice as often as the uncontracted *-yā*. The forms occurring are: *d-cittī* 'thoughtlessness', *d-prabhūti* 'little effort', *a-nyathī* 'sure-footedness', *āhuti* 'oblation', *ūtī*, *ṛju-nūtī* 'right guidance', *cittī* 'understanding', *jīstī* 'favour', *dīdhiti* 'devotion', *du-ṣtutī* and *dh-ṣtutī* 'faulty hymn', *dhūtī*² 'thought', *nī-sitī* 'kindling', *pāri-viṣṭī* 'attendance', *pūr-jitī* 'previous acquisition', *prā-nūtī* 'guidance', *prā-bhūti* 'violence', *prā-yati* 'offering', *prā-yuti* 'absence', *matī*, *variantī* 'felly', *viṣṭī* 'effort', *vītī* 'enjoyment', *vṛṣṭī*, *śaktī* and *śaktī*, *śruṣṭī*³ 'willingness', *sā-hūtī* 'joint invocation', *su-ditī* 'bright radiance', *sū-nūtī* 'good guidance', *su-matī*, *sū-mitī* 'being well fixed', *su-śastī* (Kh. II. 10²) 'good recitation', *su-ṣtutī*, *hāsta-cyutī* 'quick motion of the hand'. Also *su-paptanī* (I. 1825)⁴ 'with swift flight' (in Pada with *-ī*); perhaps also the two forms *hetī* (VI. 18¹⁰) 'missile' and *iṣṭī* (I. 180⁴) 'desire', which occurring before *r-* are given by the Pada as *hetīh*⁵ and *-iṣṭih*.

a. This form is further shortened to *-ī* in about a dozen words⁶ in the RV., occurring altogether some 25 times: *iśāni* 'setting in motion', *ūpa-śruti* 'giving ear to', *upābhṛti* 'bringing near', *tri-viṣṭī* 'thrice' (= adv.), *nī-tikṭi* 'haste', *prā-yukti* 'impulse', *vaśat-kṛti* 'exclamation vaśat', *sadhā-stuti* 'joint praise', *su-vṛkti* 'excellent praise', *su-śastī* 'good praise', *su-astī*, *haviṣ-kṛti* 'preparation of the oblation'. Perhaps also *d-smṛti* (AV. VII. 106¹) 'through forgetfulness'.

b. A few forms follow the analogy of the m. in adding *-nā*: *dhāsīnā* 'abode', *nābhīnā*, *prātinā* (VS. xv. 6) 'advance'.

n. There is no certain instance of a neuter I.: *śucinā* (II. 38⁸) is perhaps an example, but it may be taken as a masculine.

D. m. The stem regularly takes *Guṇa* before adding the normal ending *-e*; e. g. *īsay-e*. This is a form of frequent occurrence, being made from 44 stems in the RV. The commonest examples are: *agnāye* (48), *ātrāye* (12) N. of a seer, *sanāye* (12), *ghṛīsvāye* (6) 'gladdening', *dābhīṭāye* (5) N. of a man⁷. From the VS.: *brāhmāye* 'holy', *bhuvantāye* (xvi. 19) 'earth-extender' (?), *vṛṣṭi-vānāye* (xxxviii. 6) 'rain-winning', *sandhāye* (xxx. 9) 'agreement'.

a. The only two stems not taking *Guṇa* are *pāti-* 'husband' and *sākhī-*, which make *pātye* and *sākhye*⁸. When compounded *pāti-* 'lord' forms its D. regularly as *-pataye*; e. g. *bṛhas-pātye*⁹, *prajā-pataye* (VS. XI. 66) 'Lord of Creatures', *amhasas-pātye*

¹ This form is, except in two instances, written with *y* before *ī*, but is to be read with hiatus; it coalesces in the written text with *i* or *ī*, but is not always to be so pronounced.

² This is the only contracted form occurring in the independent parts of the AV.

³ The form *sadhṛī* (II. 13²) is probably an adverb 'to the same goal' from *sādhri-* (LINDNER p. 112), or it might be an inst. f. of *sadhri-* (LANMAN 380³).

⁴ See R.P. VII. 15.

⁵ Cp. LANMAN 380⁴.

⁶ These occur eight times at the end of a line or stanza, four times at the end of an internal Pada before vowels, two or three times within a Pada before vowels.

⁷ The stems which form this dative are enumerated by LANMAN 382.

⁸ These words are never pronounced as *pātie* and *sākhie*.

⁹ This is the only compound in the RV. formed with the D. of *pāti-*.

(VS. vii. 30) 'Lord of distress', *bhūvana-pātaye* (VS. ii. 2) 'Lord of the world', *bhūva-pātaye* (VS. ii. 6) 'Lord of the atmosphere', *vācās-pātaye* (VS. vii. 1) 'Lord of speech', *samveśā-pātaye* (VS. ii. 20) 'Lord of rest'; also in the expressions *kṣetrasya pātaye* (AV.) 'Lord of the Field' and (*bhūdāsyā pātaye* (AV.) 'Lord of the world', which are virtually compounds'; similarly *disām pātaye* (VS. xvi. 17)²; but *pātaye* *vīśvasya bhūmanas* (VS. xvii. 78) 'Lord of all the earth'.

f. This form is made like the m.; e.g. *iṣṭāy-e*. It is very frequent, being formed from 50 stems and occurring over 500 times in the RV. The commonest examples are: *ūtāyē* (88), *pītāyē* (67), *sōma-pītāyē* (49) 'draught of Soma', *vāja-sātāyē* (34) 'winning of booty', *sātāyē* (34) 'acquisition', *vītāyē* (31), *devā-vītāyē* (22) 'feast for the gods', *iṣṭāyē* (20) 'impulse'⁴.

a. The form *ūtī* is frequently used as a dative, similarly *ān-ūtī* 'no help' once and *vītī* twice. *svasti* occasionally has this value at the end of a Pāda and when it alternates with *svastāyē* in v. 51¹², 13, but it may be intended for an adverb⁵.

b. In the RV. seven stems in -i (all but 2 of which occur in Maṇḍala x), follow the analogy of derivative ī-stems and take the ending -ai: *turyāi* 'victory', *devā-hūtyai* 'invocation of the gods', *nirṛtyai* 'dissolution', *puṣṭyāi*, *bhūjyāi* 'favour', *bhṛtyāi* 'support', *śrūtyai* 'blessing'. The AV. forms such datives from at least 11 stems; the TS. has *ā-samartyai* (iii. 3. 82) 'non-injury', *dūr-iṣṭyai* (iii. 2. 83) 'failure in sacrifice', *sāhṭyai* (iv. 1. 11); the VS. has nearly 40: *ā-kṣṭyai* (vi. 28) 'imperishableness', *ādītyai* (i. 30) 'Aditi', *ānu-matyai* (xxiv. 32) 'assent', *ā-bhūtyai* (xi. 64) 'not bursting', *abhi-sastyai* (ii. 5), *ā-bhūtyai* (xxx. 17) 'wretchedness', *ā-rāddhyai* (xxx. 9) 'mischance', *ā-riṣṭyai* (ii. 3) 'safety', *āva-ṛtyai* (xxx. 12) 'distress', *ā-hantyai* (xvi. 18) 'non-killing', *ākūtyai* (iv. 7), *āryai* (xxx. 9. 17) 'trouble', *ūtkrāntyai* (xv. 9) 'upstriding', *ētyai* (xxvii. 45) 'arrival', *kṛṣyāi* (ix. 22) 'tillage', *dūr-iṣṭyai* (ii. 20), *dhrājyai* (vi. 18), *nābhya* (xxxix. 2), *niṣkṛtyai* (xxx. 9) 'atonement', *panktyai* (xiii. 58), *prāti-ṣhṭyai* (xv. 10) 'firm footing', *prā-sityai*⁶ (ii. 20) 'attack', *prāyās-cītyai* (xxxix. 12) 'expiation', *prētyai* (xxvii. 45), *bhūtyai* (xii. 65), *bhūmya* (xxiv. 26), *matyāi* (xxiv. 39), *mahyāi* (xxii. 20), *rayyāi* (ix. 22), *stviktai* (xxx. 13) 'separation', *vṛṣṭyai* (xviii. 28), *vēdyai* (xix. 16) 'altar', *vṛṣṭyai* (xxii. 34) 'dawn', *vṛṣṭdyai* (xxx. 17) 'failure', *sāntyai* (iii. 43) 'quiet', *su-kṣṭyai* (xxxvii. 10) 'secure dwelling', *hetyai* (xvi. 18) 'missile'.

n. The only form which seems to occur is *śūcaye*.

Ab. m. The stem takes Guṇa, to which -s only, instead of -as, is added; e. g. *āddres*. It is not common, being formed from only 8 or 9 stems in the RV.: *agnēs* (TS. iv. 2. 104; Kh. iv. 65), *āhes*, *udadhēs* 'water-receptacle', *gīrēs* 'mountain', *ghṛṇēs* 'heat', *tiraści-rājes* (AV.) 'striped across', *parṇa-dhēs* (AV.) 'feather-holder', *prajāpates* (TS. iv. 1. 114), *plāśēs* (AV.) 'intestine', *yōnes*, *vṛṣā-kapes* 'man-ape', *śatā-m-ūtes* 'granting a hundred aids', *sām-ṛtes* 'conflict'.

f. This form is made in the same way as in the m. from 11 stems in the RV.: *ādītes*, *āpītes* 'entering (*iti-*) into (*api-*)', *abhi-sastes*, *abhi-hrutes* 'injury', *āmātes* 'indigence', *ārātes*, *āhutes* (AV.), *dhāsēs* 'abode', *dhūrtēs* 'injury', *nītes*⁸ (AV.), *pāri-sūtes* 'oppression', *bhūmes* (AV.), *vasatēs*, *srutēs* 'course'.

a. The RV. has three forms according to the derivative ī-declension: *nābhya*s (x. 904), *bhūmyā*s (1.804), *hetyā*s (x.8719). Besides these the AV. has: *ā-bhūtyā*s, *ā-rātā*yā, *ā-sastyā*s 'imprecation', *āhūtyā*s, *kṛṣyā*s, *deva-hetyā*s 'divine weapon', *śiṣṭyā*s 'headache'; probably also *yōnyā*s in *yōnyeva* (vi. 1214) for *yōnyā iva*.

G. m. The regular form of this case is identical with that of the Ab., but is much more frequent, being made from 42 stems in the RV. The commonest examples are: *agnēs* (55), *vēs* (14), *āddres* (10), *panēs* (8), *bṛhas-pātes* (6), *sūrēs* (5) 'patron', *ātres* (4), *kavēs* (4), *dhāsēs* (4) 'draught', *bhūres* (4); *pātes* 'lord'

¹ Equivalent to *kṣetra-pati-* (K.) and *bhūta-pati-* (AV.).

² And a number of other epithets in VS. xvi. 17—23.

³ *pātaye* otherwise means 'husband'.

⁴ LANMAN 382 enumerates the stems which take this dative.

⁵ Cp. LANMAN 383 (top).

⁶ Used in the sense of the ablative with *pāhi* 'protect from'.

⁷ Cp. RICHTER, IF. 9, 5.

⁸ This form *nītes* is probably an error for *āites* 'skin'; see WHITNEY's note on AV. vi. 183.

occurs once. Elsewhere are found: *jamdd-agnes* (VS. III. 62; Kh. v. 3⁶), *prajāpates* (TS. III. 1. 4⁷; Kh. III. 15¹³), *yayās*¹ (Kh. I. 10²).

a. The two stems *ari-* and *āvi-* 'sheep' do not take Guṇa, and add the normal ending *-as*: *aryās*² which occurs nearly 40 times, and *āryas* which occurs nearly 20 times. The stem *pāti-*, when meaning 'husband', and *sākhī-* do not take Guṇa either, but add the anomalous ending *-ur*: *pātyur*, *sākhīyur*³.

f. This case, identical in form with the m., is made from 11 stems in the RV.: *ādites*, *abhi-sastes*, *āmastes*, *iṣṭēs*, *kṛṣṭēs* 'tillage', *devā-vītes*, *nīrṛtes*, *puṣṭēs*, *pīśnes*, *vṛṣṭēs*, *vratātes* 'creeper'. This form is also made by at least 8 stems in the AV.

a. Six stems in the RV. form genitives according to the derivative *-i* declension, occurring 17 times altogether: *ānu-matyās*, *ārātyās*, *nīrṛtyās*, *pīśnyās*, *bhūmyās*, *yuvatyās*. In the AV. such forms are made from at least 16 stems and occur over 50 times: *jāmyās* 'akin' etc. One of these, *ādityās*, occurs also in the TS. (I. 6. 5¹) and VS. (I. 11).

n. The only example is *bhūres*, which occurs 16 times.

L. This case in all genders ends very anomalously in *-ā* or *-au*. The latter ending occurs more than twice as often as the former in the RV. (272 times to 126), while in the N. A. dual *-ā* is nearly 7 times as frequent as *-au* (1145 times to 171)⁴. The general conditions under which the parallel L. forms *-ā* and *-au* occur⁵ are the same as apply to the dual *-ā* and *-au*: *-ā* appears before consonants, *-au* (as *-āv*) before vowels, e. g. *vīr yonā vasatīv iṇa* (IX. 62¹⁵) 'a bird in the receptacle as in a nest'. But while the dual *-ā* is the regular form at the end of a Pāda, the L. *-au* is almost exclusively found in that position⁶. As in the dual N. A. and the perfect sing. 1 and 3, the *-ā*-form is doubtless the earlier. It is most probably derived from a locative form with Guṇa (like the D. Ab. G. V. sing.), e. g. **agnāy-i*, which dropped the ending (like some other locatives), **agnīy* then losing its *y*⁷ before consonants and lengthening its *-a*: *agnā*. The later form *agnāu* must have been due to the influence of the *-u*-stems, the inflexion of which is closely parallel to that of the *-i*-stems, through the Sandhi form *-ā* which is common to both⁸.

m. 1. The *-ā* form is made from 7 stems and occurs 40 times in the RV.: *agnā*, *ājā* 'contest', *ūrmā*, *kukṣā* 'belly', *ghṛṇā*, *yonā*, *su-rabhā*⁹ 'fragrant'. The AV. TS. VS. have no *-ā* form in independent passages, but Kh. III. 15¹⁹ has *agnā*.

2. The form in *-au* is taken by 27 stems in the RV.: *agnāu*, *ādrau*, *aratāu*¹⁰ 'manager', *aratnāu* 'elbow', *ājāu*, *āṇāu* 'pin of the axle', *ūrmāu*, *gābhastāu* 'hand', *girdāu*, *gō-patāu* 'lord', *jirdāu*¹¹ 'stream', *trkṣāu* N. of a prince, *dhvasānāu* 'sprinkler', *nānucau* N. of a demon, *nīpātīthau* N. of a man, *pandāu*, *pṛt-sutāu* 'hostile attack', *mēdhātīthau* N. of a seer, *yajñā-patāu* 'lord of sacrifice', *yonāu*, *rāthavīthau* N. of a man, *vānas-pātāu*¹² 'lord of

¹ Emendation for *yayās*.

² Once or twice to be pronounced *ariās*.

³ Cp. WACKERNAGEL, KZ. 25, 289 f.

⁴ Cp. LANMAN 514.

⁵ See LANMAN 385 ff.; and cp. for the dual 340 ff. and 574—576.

⁶ The L. *-ā* appears only 5 times at the end of a Pāda, and then only in the two forms *devātātā* and *sarvatātā*.

⁷ Cp. the N. *sākhā* for **sākhāy*. The old L. may be preserved in Keminines like *agnāy-i* 'she who is beside Agni'; cp. IF. 12, 3.

⁸ Cp. MERINGER, BB. 16, 224.

⁹ LANMAN 388², suggests the possibility of restoring *ājāy* in I. 112¹⁰ and *yonāy* in x. 46⁶. The n. L. *a-pratā* is used adverbially = 'without recompense' (VIII. 32¹⁶); cp. BARTHOLOMAE, IF. 9, 255 f.

¹⁰ BR. would read *aratnāu*.

¹¹ *jīrī* may be f. as there is nothing to show the gender of the word.

¹² The form *vānas-pātāu* occurs in Kh. II. 10³ also.

the forest', *śalmalāu* 'silk-cotton tree', *śānitau* 'attainment', *śāmpvarāṇau* 'descendant of Śāmpvarāṇa', *śyāma-raśmau* N. of a man, *svāddhitau*. The AV. also forms the L. in *-au* from at least 16 stems; among them appears the uncompounded *pātau* (AV. III. 18³) 'husband'¹ as a variant for *jāne* in the corresponding passage of the RV. (x. 145⁴). The TS. has *dhanu* (v. 6. 1² = AV. III. 13¹).

f. 1. The form in *-ā* is made from 21 stems in the RV.: *avānā* 'river-bed', *ajā*, *iditā* 'sunrise', *kṣētra-sātā* 'acquisition of land', *gō-ṣātā* 'winning of cows', *tokā-sātā* 'attainment of offspring', *devā-tātā* 'worship of the gods', *dyumnd-sātā* 'obtainment of strength', *nābhā*, *nī-ṣātā* 'capture of men', *nemā-dhātā* 'conflict', *pītā*, *prā-bhītā* 'offering', *madhā-sātā* 'receiving the oblation', *yāma-hūtā* 'invocation by prayer', *śūra-sātā* 'battle', *sām-ṛtā*, *sarvā-tātā* 'perfect prosperity', *sātī*², *srutā*, *svār-ṣātā* 'attainment of heaven'. The AV. has *nābhā* (VII. 62¹); and the SV. reads *śāntātā* 'beneficent', as a variant for *śāntātī* of RV. VII. 187. The TS. and VS. have no independent L. f. in *-ā*.

2. The form in *-au* is more than twice as frequent, being made from 49 stems in the RV. The commonest examples are *sātāu* (17), *vāja-sātāu* (16), *vyūṣṭau* (16) 'flush of dawn', *abhiṣṭau* (10) 'help', *su-matāu* (14), *gāviṣṭau* (7) 'fight', *iṣṭāu* (6), *rātāu* (5), *pūrvā-hūtāu*³ (5) 'first invocation'. The AV. makes this form from 7 stems in independent passages. The TS. has *iditau* (I. 8. 12³), *pūrvā-citāu* (IV. 2. 10²) 'first thought'; the VS. *ratha-nābhāu* (XXXIV. 5) 'chariot nave', *rātāu* (XXIII. 4) 'night'; and Kh. I. 11⁴ *śūra-sātāu*.

a. There are 5 locatives f. formed according to the derivative *ī*-declension with the ending *-ām*: *pūrandhyām*, *bhūmyām*, *bhṛtyām*, *yuvatyām*, *sām-gatyām* 'assembly'. The AV. has 9 more: *āryām*, *ākūtyām*, *cittiyām*, *devā-hūtyām*, *prṣṭyām* 'rib', *bhūtyām*, *yānyām*, *vēdyām* (+ VS. XXVIII. 12), *sāmityām* 'assembly'. The VS. has *sanyām* (VIII. 54).

b. The locative *vēdī*⁴ occurring twice (VI. 11⁰; II. 3⁴) is the only one formed from an *ī*-stem with the normal ending *-ī* (= *vēdī-ī*). The form *prānī* may also possibly be a L. in III. 51⁷.

L. n. The only form in *-ā* is *a-pratī* (VIII. 32¹⁶) 'without recompense' (used adverbially), and the only one in *-au* is *saptt-raśmau* (AV. IX. 5¹⁵) 'seven-rayed'.

V. This case regularly gunates the final vowel in the m. and f. It is very frequent in the m., being formed from 72 stems and occurring over 1100 times in the RV. In the f. it is not common, being formed from only 11 stems and occurring only 27 times in the RV.

m. The commonest examples are: *agne*⁵ (799), *pate* (35), *bṛhas-pate*⁶ (32), *kave* (26), *brahmanas-pate* (17), *vanas-pate* (14), *āghrṇe* (13) 'glowing', *sat-pate* (13) 'lord of the seat', *sakhe* (11)⁷. In Kh. I. 5⁷ the anomalously formed compound *bhuvanas-pate*⁸ 'lord of the world' occurs; in the VS. *aṅghāre* (IV. 27) a guardian of Soma, *dṛṣṭe* (XXXVI. 18) 'bag', *drāpe* (XVI. 47) 'causing to run', *bāmbhāre* (IV. 27) a guardian deity of Soma, *bhuvas-pate* (IV. 34) 'lord of the earth', *Sāteṣudhe* (XVI. 13) 'hundred-quivered', *sapte* (XXIX. 2) 'steed'.

a. The V. *sobhāre* is a transfer from the *ī*-declension; and the compounds *pāvaka-śoce*, *bhadra-śoce*, *śukra-śoce* are transfers from the *-is* declension, doubtless meant to avoid the unusual form *-śocis* in the V.

¹ The RV. has only the form *pātyau* 'husband'.

² For this form in VI. 46: the SV. and VS. have the variant *sātāu*.

³ This form occurs also in AV. V. 11.

⁴ Cp. RPr. I. 28; II. 35.

⁵ Written with Pluti VS. VIII. 10: *agnāsi*.

⁶ Once (IX. 80¹) with double accent *bṛhas-pāte*.

⁷ In *mahe-male* 'O great-souled' (Indra), the first member is anomalously gunated as well as the second; cp. *mahe-nadī* 'O great stream'.

⁸ Formed like *vanas-pate*.

f. The forms occurring in the RV. are: *adite*, *anumate*, *asu-nīte* 'spirit-world', *iṣṭe*, *upa-māte*¹ 'granting (of wealth)', *ṛjīte* 'radiant', *bhūme*, *mate*, *yuvate*, *satyatāte*¹ 'truth', *sv-aṅgure* 'fair-fingered'. The AV. has *darve*² 'spoon'; the VS. *svadhite*.

a. There is also the transfer *oṣadhe* from the *ī*-declension.

Du. N. A. V. This form ends in *-ṛṣ* and can be used in all genders alike. The m. is very frequent, being made from 72 stems in the RV. The commonest examples are: *indrāgni* (78) 'Indra and Agni', *hārī* (78), *pātī* (33), *subhās-pātī* (21) 'lords of light'. Elsewhere also occur: *sa-tāti* (TS.iii.2.2²) 'continuous'; *bhūri-raśmī* (Kh.iv.22³) 'many-rayed'; *viśva-vāparī* (Kh.ii.22³) 'extending(?) everywhere'. The final vowel is shortened in *sakṣāni* (x.32¹) 'united'.

f. The forms occurring in the RV. are: *itā-ntī* 'extending from hence', *atī*, *ījīti*, *jāmī*, *dārvi*, *dyaḥva-bhūmī* 'heaven and earth', *dhārayāt-kavī* 'protecting the wise', *puraṇdhī*, *bhuji* 'patrons', *yuvati*, *vāsu-dhiti* 'treasuries', *śhēt*, *sā-yonī* 'of the same origin', *su-prātūrī* 'very victorious', *srutī*.

n. The only two regular forms are *śīci*⁴ and *tigmā-heti* (AV.) 'having a keen thrust'; also *māhi* (with shortened final)⁵. There are besides one or two secondary forms with *-nī* made under the influence of the *n*-declension: *akṣīnī* (AV.) 'eyes' and perhaps *hārīnī* (ix.707) from *hārī*⁶.

I. m. *indrāgnibhyām*, *dāmpatibhyām* (AV.) 'husband and wife', *hāribhyām*. — f. *vartanibhyām*, *śrōṇibhyām* (VS.xxv.6) 'hips'. — n. *sāktibhyām* 'thighs'.

D. m. *indrāgnibhyām*, *indrā-bhāspātibhyām* (VS.vii.23) 'Indra and Brhaspati', *hāribhyām*⁷.

Ab. m. *kuṣṣibhyām* (AV. VS.) *pāṇibhyām* (AV.). — f. *pārṣṇibhyām*, *śrōṇibhyām*. — G. m. *indrāgnyōs*, *hāryōs*. — f. *yuvatyōs*.

L. m. *kuṣṣyōs*, *gābhastyōs*⁸, *hāryōs*. — f. *jāmyōs*, *gavinyōs* (AV.) 'groins', *pārṣṇyōs* (AV.). — n. *sāktīyōs* (VS.xxiv.1).

Pl. N. V. This form gunates the final vowel of the stem, adding the normal ending *-as* in the m. and f.; e. g. *agnāy-as*, *ūtāy-as*. It is of very frequent occurrence, but is nearly twice as common in the m. as the f.

m. This form is made from 109 stems in the RV. and occurs 523 times. The commonest examples are: *kavāyas* (45), *vāyas* (38), *sūrāyas* (36), *hārāyas* (31), *agnāyas* (27), *ādrāyas* (26), *īṣāyas* (26), *śīcāyas* (18), *pātāyas* (16), *raśmāyas* (16), *vāhṇāyas* (15) 'conveyers'. In the VS. also occur: *ajāvāyas* 'goats and sheep' (iii.43), *vīṣa-pāṇāyas* (xxix.44) 'strong-hoofed', *vrihāyas* (xviii.12) 'rice-plants'.

a. The stem *arī-*, being the only *i*-stem that does not take *Guṇa*, forms its N. pl. like the B group of the radical *ī*-stems (except the accent): *ary-ās*, which occurs 16 times in the RV.

b. The form *ā-hrayas* 'shameless' is a transfer from the radical *ī*-declension, and *śābharāyas* 'descendants of Sobhari' from the derivative *ī*-declension.

f. This form is made from 66 stems and occurs 290 times in the RV. The commonest examples are: *ūtāyas* (42), *dhītāyas* (21), *matīyas* (20), *ārātāyas* (18), *rātāyas* (18), *kṛṣṭāyas* (17), *ṣṣītāyas* (13) 'races', *jānāyas* (12), *vṛṣṭāyas* (12).

a. The stem *arī-* has the same anomalous form as in the m.: *ary-ās*, which occurs 4 times in the RV.

¹ Agreeing with *agne*.

² The VS. (ii.49) has *darvi* from *dārvi* — *dārvi*. The VS. (viii.43) also has *vi-sruti* which seems to be an irregular V. for *vi-srute*; cp. pw. s. v.

³ The derivative *-i*, *-u* and *-ī* stems are the only ones which do not take *-ā* or *-au* in the dual.

⁴ Occurring in x.85¹² and possibly iv.56⁵.

⁵ Occurring x.97⁵⁴ and perhaps also iv.56⁵.

⁶ BR. and GRASSMANN place this form under *hārīta*.

⁷ No n. forms occur in the D. Ab. dual.

⁸ This word may be f. also.

b. About 10 *i*-stems in the RV. have also N. pl. forms according to the derivative *i*-declension: *avānis*¹ 'streams', *ājānis* 'births', *ātis*¹, *nāktis* 'nights', *nirrtis*, *niṣkytis*, *pīramdhīs*, *bhūmīs*¹, *viśvā-kṛṣṭīs*¹ 'dwelling among all men', *sā-yonis*. The AV. also has: *aṅgūts*, *ṛṣṭīs* 'spears', *dhamānis* 'tubes', *nābhīs*, *pārṣṇīs*, *pṛṣṭīs*.

c. The stems *yayī*- 'speeding', *śubhri*- 'shining', *karkari*- 'lute' form their N. pl. according to the radical *i*-declension: *yayīyas*, *śubhriyas* (AV.), *karkaryās* (AV.).

d. Some *i*-stems have transfer forms according to the *i*-declension: *ambāyas*, *arunāyas*, *kṛṇāyas*; *śādhāyas*, *śākearāyas* (TS. v. 4. 12²; VS. xviii. 22). The TS. has also: *garbhīnyas* (II. 1. 26), *pātnyas* (v. 2. 11² etc.), *revānyas* (v. 2. 11¹), *vārūtrāyas* (iv. 1. 6²).

N. A. n. i. The normal form, in which the ending *-i* coalesces with the final of the stem to *-ī*, is made from 4 stems in the RV.: *a-pratī*² 'irresistible', *kṛddhmī* 'irascible', *trī* 'three', *ślēt*. The final vowel of this form is further shortened in six stems: *apratī*, *a-sthūri* 'not single-horsed', *jāmi*, *bhūri*, *sāmi*³ 'work', *surabhi*. The AV. has also *māhi* (besides *apratī* and *bhūri*). The forms in *-ī* and *-i* (which are of about equal frequency) taken together occur about 50 times in the RV.

2. There is a secondary form (following the analogy of the *n*-stems) in *-īni*, which is taken by 4 stems having the primary form also: *apratīni*, *bhūriṇi*, *ślētīni*, *surabhiṇi*. These forms occur about 14 times. The AV. has also *śkṣīni* and *āsthīni*; the latter form occurs in the TS. as well (v. 7. 2¹); the VS. has *śīngīni* (xxxix. 8) 'entrails'.

A. m. The ending *-n* here (as in the *-a* and *-u* declension) represents original *-ns*, which in one half (42) of the total occurrences (84) of these forms in *-in* in the RV. is preserved as *-nis* or (before vowels) *-nur*. This A. is made from 31 stems in the RV⁴. The commonest examples are *sūrīn* (14), *vānas-pātīn* (11), *pañīn* (9), *raśmīn* (6), *sākhīn* (5), *girīn* (4)⁵. The TS. also has *ādhi-patīn* (i. 6. 6⁴) 'lords', *dhīn* (iv. 5. 1²; VS. xvi. 5); the VS. has *tittīrīn* (xxiv. 20) 'partridges', *lājīn*⁶ (xxiii. 8) 'parched grain', *śācīn*⁶ (xxiii. 8) 'groats'.

a. The stem *arī*- is the only one which does not take *-n*, but adds the normal ending *-as* instead, the A. *arīyas* (which occurs 7 times in the RV.) being thus identical with the N. pl. The stem *vi*- in its only occurrence (i. 104¹) in the A. pl. uses the N. pl. form *vāyas*.

f. This form, which is made by adding simple *-s* (instead of *-as*), e. g. *bhūmīs*, occurs from 42 stems in the RV. The commonest examples are *drātīs* (16), *kṛṣṭīs* (16), *ṛṣītīs* (8), *carṣanīs* (7) 'people', *pīramdhīs* (7), *avānīs* (6), *śasatīs* (5)⁷. The TS. has *abhiṣṭīs* (v. 4. 14²), *āmatis* (III. 1. 4⁴), *yōnīs* (i. 5. 3³), *vyūṣṭīs* (iv. 3. 11⁴); and *śācīs* occurs in a Khila (p. 171, 6)⁸.

a. As in the m., the stem *arī*- has *arīyas* (occurring 4 times). Two N. forms, *citrātāyas* (x. 140³) 'granting wonderful gifts' and *śūcāyas* (AV. v. 1³), appear to be used for the A.

I. m.⁹ This form is made with the regular ending *-bhis* from 40 stems in the RV. The commonest examples are *ādribhis* (43), *raśmibhis* (36), *pathibhis* (28) 'paths', *hāribhis* (23), *sākhibhis* (15), *sūrībhis* (14), *agnībhis* (10), *aṅgībhis* (10) 'ornaments', *ṛṣībhis* (10), *vibhis*¹⁰ (9). — From the VS.: *plāṣibhis* (xxv. 8).

¹ Beside *avānāyas*, *ātāyas*, *bhūmayas*, *viśvā-kṛṣṭāyas*.

² The Pada text has *apratī*.

³ BR. set up a n. stem *sāmi*- beside f. *sāmī*-. GRASSMANN recognizes *sāmī*- only, making *sāmi* always the I. sing. with shortened final vowel. Cp. the I. sing. of *sāmī*- above (p. 274).

⁴ LANMAN 395 enumerates the stems which take this accusative.

⁵ On the Sandhi of the final *-n* in this form see LANMAN 394 f.

⁶ Written with *pluti* in the text as *lājīn*, *śācīn*.

⁷ The stems which take this form in the RV. are enumerated by LANMAN 3953.

⁸ See SCHEFFELOWITZ' note, p. 171 (bottom).

⁹ No n. form occurs.

¹⁰ Not accented as a monosyllabic stem.

f. This form is made in the same way as the m. from 48 stems in the RV. The commonest examples are: *utibhis* (100), *svastibhis* (82), *matibhis* (37), *dhtibhis* (27), *su-vṛktibhis* (18).

a. The form *ūtī* is used 9 times as an I. pl. in the RV., as is shown both by the sense and by the forms agreeing with it; e. g. *tvābhir ūtī* (II. 202) 'with thine aids'.

b. A transfer from the *i*-declension is *arāṇibhis* 'tinder-sticks'.

D. m. This form is made with -bhyas from 9 stems in the RV.: *āśva-patibhyas* (VS. XVI. 24) 'masters of horses', *śiśibhyas*¹, *gaṇḍ-patibhyas* (VS. XVI. 25) 'lords of troops', *dāśāvanibhyas* 'having ten courses', *pātibhyas*, *yātibhyas* N. of a race, *raśmibhyas* (VS. XXII. 28), *vi-bhyas*², *vṛāta-patibhyas* (VS. XVI. 25) 'lords of companies', *ślciibhyas*, *svā-patibhyas* (VS. XIV. 28) 'masters of dogs', *sākhībhyas*, *sanībhyas*, *sandhibhyas* (VS. XXIV. 25), *sarībhyas*.

f. *ksitibhyas*, *carṣaṇibhyas*, *deva-jāmibhyas* (VS. XXIV. 24) 'sisters of the gods'. There is also the transfer from the *i*-declension *nāribhyas* 'women'.

Ab. m. This case, identical in form with the D., is made from 12 stems in the RV.: *agnibhyas*, *ātribhyas*, *kavāribhyas* 'niggardly', *giribhyas*, *paṇibhyas*, *pavibhyas*, *plāśibhyas*, *yōnibhyas* (VS. XIII. 34), *vānas-pātibhyas*, *vibhyas*², *sākhībhyas*, *sanībhyas*, *sthivibhyas* 'bushels'. — f. *aṇḥatibhyas* 'distresses', *aṇḥilībhyas* (AV.), *ksitibhyas*, *carṣaṇibhyas*, *jāmibhyas*, *dhamānibhyas* (AV.) 'blasts'. — n. *asthibhyas*³ (AV. II. 33⁶).

G. m. This form is made from 28 stems in the RV.: (a) oxytones are *agnīnām*, *kavīnām*, *girīnām*, *carṣaṇīnām*, *deva-jāmīnām* (AV.), *nidhīnām* 'treasures', *paṇīnām*, *pathīnām*, *maṇīnām* (AV.), *mathīnām*⁴, *rayīnām*, *vapīnām*⁵ (AV.), *vinām*, *sanīnām*⁶; (b) otherwise accented: *ātrīnām*, *āvinām*, *āhīnām*, *īśīnām*, *gandhārīnām* N. of a people, *carāṇīnām* 'active', *tuviśodānīnām* 'loud-roaring', *dhīnīnām* 'roaring', *mahi-svānīnām* 'very noisy', *mūnīnām* 'seers', *vānas-pātīnām*, *vi-mathīnām* 'very great', *vyātīnām* 'steeds', *śhetīnām*, *sākhīnām*, *hārīnām*, *havīr-mathīnām* 'disturbing sacrifices'. Also *gṛh-patīnām* (VS. IX. 39) 'householders', *dhārma-patīnām* (VS. IX. 39) 'guardians of law'.

f. This form is made from 18 stems in the RV.⁸: (a) oxytones: *kavīnām*, *krṣṭīnām*, *ksitīnām*, *carṣaṇīnām*, *jāmīnām*, *dur-matīnām* 'hatred', *dhautīnām* 'wells', *puṣṭīnām*, *matīnām*, *rayīnām*, *su-ksitīnām*, *su-matīnām*, *su-stutīnām*; (b) otherwise accented: *arātīnām*⁹ (Kh. I. 5⁵), *īpa-stutīnām* 'invocations', *jātīnām*, *nīrṛtīnām*, *māritīnām* 'particles of light', *śhetīnām*.

L. m. This form is made with the ending -su, which becomes -su, from 16 stems in the RV.: *ā-kaviṣu* 'not wise', *agnīṣu*, *añjīṣu*, *ā-samātīṣu* 'incomparable', *ājīṣu*, *āpīṣu* 'kinsmen', *śīṣu*, *khādīṣu* 'rings', *girīṣu*, *nidhīṣu*, *pathīṣu*, *pavīṣu*, *yōnīṣu*, *raśmīṣu*, *subhīṣu*, *sarīṣu*.

f. This form is made from 21 stems, all but three of which (*a-vyathī-*, *jāmi-*, *subhī-*) end in -ti-: *abhi-mātīṣu* 'plots', *a-vyathīṣu*, *īśīṣu*, *ūtīṣu*, *ṛṣṭīṣu*, *krṣṭīṣu*, *ksitīṣu*, *gāv-īśīṣu*, *jāmīṣu*, *div-īśīṣu* 'devotions', *devā-hūtīṣu*, *pārīṣīṣu* 'distresses', *puṣṭīṣu*, *prā-nīṣu*, *prā-tūṣu*, *prā-tūṣu* 'speedy motions', *prā-yuktīṣu*, *prā-sastīṣu* (TS. I. 7. 7¹; VS. IX. 6) 'praises', *yāma-hūtīṣu*, *rātīṣu*, *vyūṣṭīṣu*, *subhīṣu*, *sātīṣu*. The form *nārīṣu*¹⁰ is a transfer from the *i*-declension.

n. The only example that occurs is *bhūṣu*.

¹ Once accented *śiśibhyas* in Vāḥkilya XI. 6, doubtless an error.

² Not accented as a monosyllabic stem.

³ With wrong accent for *āsthibhyas*; cp. *asthībhyas* (VS. XXIII. 44).

⁴ Val. 5⁸; BR. and GRASSMANN would read *matīnām*, which is actually the reading of the Kashmir Ms.: SCHEFFELOWITZ, Die Apokryphen des R̥gveda 40.

⁵ See WHITNEY's note on AV. XIX. 24⁶.

⁶ Also the numeral *trīnām*.

⁷ In about a dozen out of 128 occurrences resolution of -ām to -aam seems necessary.

⁸ Resolution of -ām to -aam seems to be necessary in 4 out of 98 occurrences.

⁹ Wrong accent for *arātīnām*.

¹⁰ On the other hand *svāhā-krīṣu* is a transfer from this to the *i*-declension.

5. a. Radical *ū*-stems.

LANMAN, Noun-Inflection 400—419. — WHITNEY, Grammar 348—352.

382. This declension comprises strictly speaking only m. and f. stems; for the few distinctively n. forms which occur are made only from stems in which the *ū* is shortened and which therefore in form belong to the *ū*-declension. The normal endings, as they appear in the inflexion of consonant stems, are taken throughout. The G. pl., however, adds the ending *-nām* to compound stems¹; and the N. sing. always has *-s*.

This declension contains seven monosyllabic stems, one of which is m., five f., and one m. and f.; two reduplicated f. substantives and one adjective; and about 60 compounds, almost exclusively adjectives, made with the roots *jū*- 'speed', *dyū*- (*dīyū*-) 'play', *pū*- 'purify', *bhū*- 'be', *sū*- 'swell', *sū*- 'bring forth', *hū*- 'call', and with the modified forms *krū*-, *gū*- 'go', *drū*- 'run', *snū*- 'drip', which may be treated as roots. The stems occurring are: 1. monosyllables: m. *jū*- 'speeding', 'steed', *sū*- 'begetter'; f. *dū*- 'gift', *bhū*- 'earth', *bhrū*- 'brow', *sū*- 'mother', *syū*- 'thread' (VS.), *srū*- 'stream'. 2. reduplicated stems: *juhū*- 'tongue', *juhū*- 'sacrificial spoon', *jōgū*- 'singing aloud'. 3. compounds (in the alphabetical order of the roots): *apt-jū*- 'impelling', *kaśo-jū*- 'hastening to the water (?)', N. of a man, *dhr-jū*- 'inspiring the mind', *nabho-jū*- 'cloud-impelling', *mano-jū*- 'swift as thought', *yātu-jū*- 'incited by demons', *vayo-jū*- 'stimulating strength', *vasū-jū*- 'procuring goods', *viśva-jū*- 'all-impelling', *sadyo-jū*- 'quickly speeding', *senā-jū*- 'swift as an arrow'. — *eka-dyū*- m. N. of a seer, *kama-dyū*- f. N. of a woman. — *agre-pū*-² 'drinking first', *uda-pū*- 'purified by water', *keta-pū*- (VS. TS.) 'purifying the will', *ghṛta-pū*- 'clarifying ghee', *madhu-pū*- 'purifying itself by sweetness', *vāta-pū*- 'purified by the wind', *viśnā-pū*- m. N. of a man, *su-pū*- 'clarifying well', *sva-pū*- 'broom'. — *an-ābhū*- 'disobedient', *abhi-bhū*- 'superior', *ā-bhū*- 'present', *pari-bhū*- 'surrounding', *punar-bhū*- 'being renewed', *puro-bhū*- 'being in front', *pra-bhū*- 'excelling', *mayo-bhū*- 'causing pleasure', *vi-bhū*- 'far-extending', *viśva-bhū*- 'being everywhere', *viśva-sambhū*- 'beneficial to all', *śam-bhū*- 'beneficent', *sacā-bhū*- 'associate', *su-bhū*- 'good', *svayam-bhū*- 'self-existing', *sv-ābhū*- 'helping well'. — *surā-sū*- 'exultant with liquor'. — *a-sū*- 'not bringing forth', *a-sūsū*- (AV.) 'barren', *nava-sū*- 'having recently calved', *pūrva-sū*- 'bringing forth first', *prā-sū*- 'bringing forth', *yama-sū*- 'bringing forth twins', *raha-sū*- 'bringing forth secretly', *rāja-sū*- 'king-creating', *viśva-sū*- 'all-generating', *vīra-sū*- 'hero-bearing', *sakṛt-sū*- 'bringing forth once', *su-sū*- 'bringing forth easily'. — *ā-hū*- 'invoking', *u-hū*-³ 'crying aloud', *varṣā-hū*- (VS.) f., *sumna-hū*- (TS.) 'invoking favour', *su-hū*- (VS.) 'invoking well'. — *mitra-krū*- f. a kind of demon. — *agre-gū*-⁴ 'moving forwards'. — *raghu-drū*- 'running swiftly'⁵. — *ghṛta-snū*- 'dripping ghee'⁶.

a. Vocalic pronunciation. Before vowels the *ū* has regularly a vocalic value in pronunciation. In monosyllabic stems it is always written as *-u*; generally also in compounds even when preceded by a single consonant. In the minority of compounds (some 9 stems in the RV.) it is written as *v*, but pronounced as a vowel. In the latter instances it is always given as *u* below; e. g. *vibhū* as *vibhūā*.

b. Accentuation. Except in the monosyllabic stems, which follow the general rule, the accent remains throughout on the same syllable, which is almost always the radical one.

¹ The monosyllabic and the reduplicated stems, on the other hand, added *-ām*, as far as can be inferred from *dhrūvām* and *jōgūvām*, the only examples which occur.

² *-pū*- here = *-pā*- 'drink'.

³ Perhaps an onomatopoeic word.

⁴ *-gū*- here = *gā*- 'go'.

⁵ Cp. LANMAN 402.

⁶ About a dozen of the above compounds (all but 3 or 4 of them being formed with *bhū*-) also shorten the final of the stem, which is then inflected like an *ū*-stem.

Inflexion.

383. The inflexion is identical in the m. and f. Several of the cases do not occur at all in the m., viz. Ab. L. V. sing., I. D. Ab. G. L. du., D. Ab. pl. In the monosyllabic stems several cases are wanting in both genders, viz. A. D. V. sing., and all the cases of the pl. except the N. A. G. The forms actually occurring, if made from *bhū-* f. 'earth' and the adjectives *ā-bhū-* 'present' and *vi-bhū-* 'far-reaching', would be as follows:

1. Sing. N. *bhūs*. I. *bhuvā*. Ab. *bhuvās*. G. *bhuvās*. L. *bhuvī* (VS.). Du. N. *bhīvā*. I. *bhūbhyām* (VS.). L. *bhuvās*. Pl. N. *bhīvas*. A. *bhīvas*. G. *bhuvām* (VS.).

2. Sing. N. *ābhūs*; *vibhūs*. A. *ābhīvam*; *vibhīlam*. I. *ābhīvā*; *vibhīvā*. D. *ābhīve*; *vibhīve*. Ab. f. *vibhītas* (AV.). G. m. *ābhīvas*.

Du. N. A. *ābhīvā*. Pl. N. *ābhīvas*; *vibhītas*. A. m. f. *ābhīvas*; f. *vibhītas*. I. m. f. *ābhībhis*. G. m. f. *ābhīnām*. L. m. f. *ābhīsu*.

The forms actually occurring are:

Sing. N. m. *jūs* (VS. IV. 17), *sūs*; *eka-dyūs*. — *uda-pūs* (AV.), *keta-pūs* (VS. IX. 1; TS. IV. I. 13), *madhu-pūs* (AV.), *vāta-pūs* (AV.). — *abhi-bhūs*, *pari-bhūs*, *puro-bhūs*, *pra-bhūs* (AV.), *mayo-bhūs*, *vi-bhūs* (AV.), *viśvā-sambhūs*, *śam-bhūs* (VS. AV.), *sacā-bhūs*, *su-bhūs* (VS. AV.), *svayam-bhūs*. — *sumna-hūs* (TS. IV. 6. 3⁺), *su-hūs* (VS. I. 30) 'invoking well'. — f. *bhūs*, *sūs*, *syūs* (VS. V. 21); *juhūs* (AV. VS.). — *kama-dyūs*. — *abhi-bhūs* (AV.), *punar-bhūs*, *pra-bhūs* (VS. AV.), *mayo-bhūs*, *śam-bhūs* (AV.). — *pra-sūs* (AV.), *yama-sūs*, *raha-sūs*, *vītra-sūs*, *su-sūs*. — *varṣā-hūs* (VS. XXIV. 38) 'frog'.

A. m. 1. *kaśo-jīvam*, *mano-jīvam*, *vasū-jīvam*; *abhi-bhīvam* (AV.), *ā-bhīvam*, *mayo-bhīvam*, *viśvā-sambhuvam*, *śambhīvam*, *sacā-bhīvam*, *sv-ābhīvam*; 2. *viṣṇi-pītam*; *vi-bhīlam*, *su-bhīlam*. — f. *juhīlam* 'sacrificial spoon'; 1. *kama-dyīvam*, *viśva-jīvam*, *sacā-bhīvam*; 2. *a-ślam*¹, *viśva-ślam* (AV.), *sakṛt-ślam*.

I. m. 1. *mano-jīvā*, *senā-jīvā*, *sv-ābhīvā*; 2. *vi-bhīvā*. — f. *bhuvā*; *juhīvā* 'tongue' and 'spoon'; 1. *punar-bhīvā* (AV.), *mayo-bhīvā* (TS. I. 8. 3⁺; VS. III. 47). — n. 1. *mayo-bhīvā*; 2. *su-pīā* (VS. I. 3).

D. m. 1. *abhi-bhīve*, *vi-bhīve* (VS. XXII. 30), *viśvā-bhīve*, *sacā-bhīve*; 2. *viṣṇā-pīve*, *vi-bhīve*, *su-bhīve*.

Ab. f. *bhuvās*; *a-sūstas* (AV.). — G. m. *śam-bhīvas*, *sacā-bhīvas*². — f. *bhuvās*. — L. f. *bhuvī* (VS.). — V. f. *jūhu* (AV.).

Du. N. A. m. *mano-jīvā*; *mayo-bhīvā*, *śam-bhīvā*, *sacā-bhīvā*; *ghṛta-śnīvā*³. — f. *sṛīvā*; *apī-jīvā*; *punar-bhīvā*, *viśvā-sambhuvā*, *viśvā-sambhuvau* (VS. X. 9), *śambhīvā*, *sacā-bhīvā*. — I. f. *bhrūbhyām* (VS.). — L. f. *bhruvās*.

Pl. N. m. *jīvas*; 1. *ā-duvas*, *ā-bhīvas*, *u-hīvas*, *nabho-jīvas*, *pari-bhīvas*, *mano-jīvas*, *mayo-bhīvas*, *raghu-drīvas*, *vayo-jīvas*, *śam-bhīvas*, V. *sacā-bhīvas* (VS. III. 47), *sadyo-jīvas*, *su-bhīvas*, *sv-ābhīvas*⁴; 2. *vi-bhītas*, *su-bhītas*, *surā-śītas*. — f. *dīvas*, *bhīvas*; *juhītas* 'tongues' and 'spoons'; 1. V. *agre-guvas* (VS.), V. *agre-puvas* (VS.), *dhi-jīvas*, *punar-bhīvas*, *mayo-bhīvas*, *mitra-krīvas*; V. *viśva-sambhūvas* (VS. IV. 7); 2. *ghṛta-pītas*, *nava-śītas*, *pra-śītas*, *vi-bhītas*, *su-bhītas*.

A. m. *ān-ābhūvas*, *mayo-bhīvas*⁵. — f. *dīvas*, *bhīvas*; *ā-bhīvas*, *ā-hīvas*,

¹ The transition form *a-sūm* (VS.) under the influence of the derivative *-i-* stems also occurs. The form *ayogīm* (VS. XXX. 5) is perhaps of the same kind.

² The AV. has also the transition form *punar-bhīvo-ās*.

³ Cp. LANMAN 413 (middle).

⁴ There are also the transfers from the *u-* declension *ā-prāyūvas*, *madhyāyūvas*, *mitrā-jīvas*, *śramayūvas*.

⁵ In II. 143 *jūs* is perhaps contracted for *jūas*.

ghṛta-sñivas, mayo-bhṛvas, sanā-jīvas; pra-sīlas, rāja-sīlas (VS. x. 1) 'king-creating', *vi-bhṛhas*.

I. m. *ā-bhūbhis*. — f. *juhūbhis* 'tongues' and 'spoons'; *sva-pūbhis*.

G. m. *jīguvām; yātu-jānām*. — f. *bhuvām*² (VS. xxxvii. 18); *pūrva-sām*.

L. m. *ā-bhūsu, puru-bhūsu* 'appearing to many'. — f. *pra-sūsu*.

5. b. Derivative ū- stems.

LANMAN, Noun-Inflection 400—419. — WHITNEY, Sanskrit Grammar 355—359, 362—364.

384. This declension is almost entirely restricted to f.³ stems, which (like the derivative or B group of the radical *ī*- declension) accent the final vowel and in inflexion are practically identical with the radical stems. The f. stems which it comprises may be divided into two groups. The first contains about 18 oxytone f. substantives corresponding in several instances to m. or n. stems in *-u* accented on the first syllable: *a-grū-* (m. *ā-gru-*) 'maid', *kadrū-* (m. *kādru-* 'brown') 'Soma vessel', *kuhū-* (AV.) 'new moon', *guggulū-* (n. *gūggulu-*) (AV.) N. of an Apsaras, *gūṅgū-* N. of a goddess, *camū-* 'bowl', *jatū-* (n. *javu-*) (AV. VS.) 'bat', *tanū-* 'body', *dhanū-* (*dānu-*) 'sandbank' (AV.), *nabhanū-* 'well', *nrtū-* 'dancer', *prākū-* (m. *pṛāku-*) 'serpent' (AV.), *prajanū-* (AV.) 'organ of generation', *vadhū-* 'bride', *śvaśrū-* (m. *śvaśura-*) 'mother-in-law', *saranyū-* N. of a goddess; also *kyāmbū-*⁴ (n. *kiyāmbu-*) an aquatic plant (AV.). The second group comprises oxytone f. adjectives corresponding to m. oxytones: *amhoyū-* 'troublesome', *aghṛyū-* 'malicious', *apasyū-* 'active', *abhi-dipsū-* 'wishing to deceive', *avasyū-* 'desiring favour', *asita-jñū-* (AV.) 'black-kneed', *āyū-* 'active', *udanyū-* 'seeking water', *caranyū-* 'movable', *carishū-* 'moving', *jighatsū-* 'hungry', *tanū-* 'thin', *didhishū-* 'wishing to gain', *dur-haṇyū-* 'meditating harm', *duvasyū-* 'worshipping', *devayū-* (VS.) 'devoted to the gods', *dravitrū-* 'speeding', *patayālū-* 'flying', *panasyū-* 'glorious', *pārayishū-* 'victorious', *pṛtanayū-* 'hostile', *prśanayū-* 'tender', *phalgū-* 'reddish', *babhrū-* 'reddish brown', *bibhatsū-* 'loathing', *makhasyū-* 'cheerful', *madhū-*⁵ 'sweet', *mandrayū-* 'gladdening', *mahīyū-* 'joyous', *mumukṣū-* 'wishing to free', *vacasyū-* 'eloquent', *vi-panyū-* 'admiring', *śundhyū-* 'radiant', *sanayū-* 'wishing for gain', *sūdayitrū-* 'yielding sweetness'; also *su-drū-* 'having good wood' (*dru-*)⁶.

a. Vocalic pronunciation. Before vowels the *ū* has almost invariably a vocalic value in pronunciation. It is written as *uv* in the substantives *agrū-* and *kadrū-*, and in adjectives when the *ū* is preceded by *y*, also in *bibhatsū-*⁷. Otherwise though always written as *u* it is (except four or five times at the most in the RV.)⁸, here also to be pronounced as a vowel. Hence the forms written in the Samhitā with simple *v* are given below with *ū*.

b. Accentuation. The derivative *ū*-stems not only accent the final syllable⁹ but

¹ VS. xxiv. 25 has the form *śai-pū* a kind of bird.

² In the V. *viśeṣām bhuvām pate*.

³ There are only five m. forms: N. *prāsūs* 'guest', *āpta-tanūs* 'whose body is not cooked', *sārva-tanūs* (AV.) 'whose body is entire'; A. *kṛka-dāśūam* a kind of demon; I. pl. *makhūbhis* 'swift'.

⁴ This is the only f. stem in this declension not accented on the final vowel; but TA. vi. 4¹ has the normally accented *kyāmbū-*.

⁵ The corresponding m. in this instance is not oxytone, *mādku-*.

⁶ Also as a substantive f. 'good beam'. BR. and pw. however regard *su-drūam* as A. of a m. substantive *su-drū-* 'starkes Holz'.

⁷ This is the regular practice in the TS. even when a single consonant precedes the *ū*, e. g. *tanūv-am*; cp. IS. 13, 105 f.

⁸ *tanūs* 3 times, *camvūs* once, *tanvām* perhaps once; cp. LANMAN 408 (top).

⁹ Except the f. *kyāmbū-* (AV.) and the two m. Bahuvrihis *āpta-tanū-* and *sārva-tanū-*.

retain the accent on that syllable throughout their inflexion. In this respect they agree with the B group of the radical *i*-declension and differ from the ordinary derivative *i*-declension.

c. Transition forms. There is an incipient tendency here to be affected by the analogy of the derivative *i*-stems. The only certain example in the RV. is the L. *śvaśrūm* (X. 85⁴⁶) for **śvaśrūi*; the I. *dravitrūā* is perhaps another instance¹. But the AV. has at least 10 such forms: A. *kuhūm*, *tanūm*, *vadhūm*; D. *agrīvāi*, *vadhvāi*, *śvaśrūāi*; Ab. *punar-bhūvāi*; G. *urvārūās*² 'gourd', *prḍākūās*, *śvaśrūās*; L. *tanūām*. The VS. has A. *pum̐ścalūm*, D. *tanvāi*, G. *tanvās*.

Inflection.

385. In the L. sing. the *-i* may be dropped in the RV. In the later Samhitās *-m* sometimes appears in the A. for *-am*, and *-ai*, *-ās*, *-ām* are occasionally taken as the endings of the D. G. L. respectively. The ending *-ām* appears once in the RV. also. The forms actually occurring, if made from *tanū*-f. 'body', would be as follows:

Sing. N. *tanūs*. A. *tanūam*. I. *tanūā*. D. *tanūe*. Ab. *tanūas*. G. *tanūas*. L. *tanūi* and *tanū*. V. *tanū*.

Du. N. A. *tanūā*. D. *tanūbhyām*. L. *tanūos*.

Pl. N. *tanūas*. A. *tanūas*. I. *tanūbhis*. D. *tanūbhyas*. G. *tanūnām*. L. *tanūṣu*.

The forms actually occurring are:

Sing. N. m. *prāśūs*, *ā-tapta-tanūs*, *sārva-tanūs* (AV.). — f. *asita-jñūs* (AV.), *kuhūs* (TS. AV.), *kyāmbūs*³ (AV.), *guggulūs* (AV.), *guṅgūs*, *jatūs* (VS.), *tanūs*, *dhanūs* (AV.), *nṛtūs*, *patayālūs* (AV.), *prḍākūs* (AV.), *phalgūs* (VS. XXIV. 4), *madhūs* (AV.), *vadhūs*, *śundhyūs*, *śvaśrūs*, *saranyūs*.

A. m. *kṛkadāśūm*⁴. — f. *carīṣūm*, *jighatśūm* (AV.), *tanūam*⁵, *prḍākūam*⁶ (AV.), *vadhūam*, *su-drūam*⁷; *avasyūvam*, *dur-hanāyūvam*, *devayūvam* (VS. I. 12), *makhasyūvam*, *vacasyūvam*, *śundhyūvam*, *su-drūvam* (SV.). — With ending *-m* for *-am*: *kuhūm* (TS. AV.), *tanūm* (TS. AV.), *pum̐ścalūm* (VS. xxx. 5), *vadhūm* (AV.; Kh. iv. 5¹).

I. f. *tanūā*⁸, *vadhūā*; *durvasyūvā*. — D. f. *tanūe*⁹. — With ending *-ai*: *agrīvāi* (AV.), *tanvāi* (VS. XXIII. 44), *babhrvāi* (VS. xx. 28), *vadhvāi*¹⁰ (AV.), *śvaśrūāi* (AV.). — Ab. f. *kadrīvas*; *tanūas*.

G. f. *agrīvas*, *śundhyīvas*; *tanūas*¹¹, *vadhūas*. — With ending *-ās*: *tanvās* (VS. III. 17), *prḍākūās* (AV.), *śvaśrūās* (AV.).

L. f. *canūi*, *tanūi*¹². — Without ending: *canū*¹³, *tanū*¹⁴. — With ending *-ām*: *śvaśrūām*; *tanvām*¹⁵ (AV.), *tanūvām*¹⁶ (TS. I. 7. 12²).

V. f. *bābhru*, *vādhu*.

¹ Because the accent is shifted to the ending as in the derivative *i*-declension; cp. LANMAN 404.

² See LANMAN 411¹.

³ The TA. has the normal accentuation *kyāmbū*; the corresponding stem in the RV. is *kiyāmbu-* n.

⁴ That the word is m. is probable because *sārvam* seems to agree with it (I. 297). The A. m. *ābhīrūam* 'fearless' is a transfer from the *u*-declension.

⁵ The AV. has *tanvām* once, *tanūam* 16 times. The TS. regularly has *tanūvam* (I. 8. 10², etc.).

⁶ The Mss. all read *prḍākūam*; see WHITNEY's note on AV. x. 4¹⁷.

⁷ As an adj. in VII. 32²⁰, 'made of good wood'; as a subst. in x. 28⁸ 'good beam'.

⁸ The AV. has *tanūā* 4 times, *tanvā* 5

times. The TS. has *tanūvā* (I. 1. 10² etc.). In RV. x. 24¹ *canū* is once perhaps a contracted I; see LANMAN 409 (top).

⁹ The AV. has *tanūe* 6 times, *tanvè* 7 times. The TS. has *tanūe*.

¹⁰ The AV. has *vadhvāi* and *vadhvāi* once each.

¹¹ The AV. has *tanūas* 10 times, *tanvās* 4 times. The TS. has *tanūvas*.

¹² Three or four times *tanūi*, metrically lengthened (the Pāda has ?); cp. LANMAN 411 (bottom). The TS. (IV. 3. 13¹) has *tanūvī*.

¹³ *canū* occurs 6 times, *canūi* once.

¹⁴ *tanū* occurs once, *tanūi* 3 times.

¹⁵ This should doubtless be read *tanvām*; see LANMAN 412.

¹⁶ This form in TS. IV. 2. 6³ is a variant for the G. sing. *tanvās* of RV. x. 97¹⁰.

Du. N. A. f¹. *camitā, tanitā*. — D. f. *hanūbhyām*² (TS. VII. 3. 16¹). — L. *camilos*³.

Pl. N. f. 1. *agrilvas; camilas, jatilas* (AV.), *tanilas*⁴, *prāḍekilas* (AV.), *prajanilas* (AV.). — 2. *amho-yīvas, apasyīvas, avasyīvas, āyīvas, udanyīvas, caranyīvas* (AV.), *didhiṣilas, panasyīvas, pārayiṣilas, pṛtanāyīvas, prānāyīvas, bibhatīvas, makhasyīvas, mandrayīvas, mahīyīvas, mumukṣilas, sanāyīvas, sūdayitnīlas*. — *yuva-yīs* (IV. 41⁸), agreeing with N. f. *dhiyas*, appears to be a contracted form for *-yū-as*⁵.

A. f. 1. *agrilvas; tanilas*⁶, *nabhanīlas, vadhlīlas*⁷. — 2. *abhi-dipsīlas, dravītīnīlas; vi-panyīvas, sundhyīvas*⁸. — I. m. *makṣūbhis*⁹. — f. *tanūbhis*. — D. f. *tanūbhyas*. — G. f. 1. *tanūnām, vadhnānām* — 2. *aghāyūnām*¹⁰ (AV.), *babhrūnām, bibhatsīnām*.

L. f. 1. *camīṣu, tanīṣu*. — 2. *babhrīṣu*.

6. a. Radical *u*- stems.

386. There are not many *u*- stems derived from roots originally ending in *-u*, as several of these (about nine) have joined the consonant declension by adding the determinative *-t*¹¹. Some eight stems are, however, formed from roots in *-u*, all of them but one (*dyū-*) being compounds. These are: *dyū-* 'day', *abhi-dyū-* 'heavenly'; *mitā-dru-*¹² 'firm-legged', *raghu-drū-* 'running swiftly'; *ā-prā-yu-*¹³ 'assiduous'; *ādhrī-gu-*¹⁴ 'irresistible', *vanar-gū-* 'forest-roaming'; *su-ṣī-* 'highly praised'¹⁵. There are besides some 12 stems in which *u* is radical in a secondary sense as representing the shortened form of the vowel of three roots ending in *-ū*¹⁶. These are: *dhi-jū-* 'inspiring the mind', from *jū-* 'impel'; *su-pū-* 'clarifying well', from *pū-* 'purify'; and compounds of *bhū-* 'be': *ā-pra-bhu-* 'powerless', *abhi-bhū-* 'superior', *ā-bhū-* 'empty', *ud-bhū-* 'persevering', *pari-bhū-* 'surrounding', *puru-bhū-* 'appearing in many places', *pra-bhū-* 'powerful', *mayo-bhū-* 'delighting', *vi-bhū-* 'far-extending', *śam-bhū-* 'beneficent', *su-bhū-* 'good'.

387. The inflexion of these words is identical with that of derivative *u*- stems. Forms which occur are the following:

Sing. N. m. *ādhrī-gus, ā-pra-bhus, pra-bhūs, mayo-bhūs, mitā-drus, vanar-gūs, vi-bhūs, śam-bhūs*¹⁷. — n. *ā-pra-bhu, ā-prāyu, ā-bhū, ud-bhū* (AV.), *pra-bhū, mayo-bhū, raghu-drū, vi-bhū, śam-bhū, su-bhū*.

A. m. *ādhrī-gum, abhi-dyum, abhi-bhūm* (AV.), *ā-bhūm, pra-bhūm, vi-bhūm*¹⁸.

I. m. *mayo-bhūnā*. — n. *su-pūnā* (AV.).

¹ There are also two m. transfers from the *u*- declension, *madhūyuvā* and *paśvā*; cp. LANMAN 403 and 413 (mid).

² This is really a transition form from the derivative *u*- declension.

³ *camilos* occurs 14 times, *camvās* possibly once (IX. 96²¹).

⁴ Once *tanvās*; see LANMAN 408 (top). The TS. has *tanīvas*.

⁵ On *ratha-yīs* (X. 70⁵) standing possibly for *-yīs = yū-as*, see LANMAN 415².

⁶ RV. 20 times, AV. 3 times *tanīvas*; RV. twice, AV. once *tanvās*. The TS. has *tanīvas*. On WEBER's conjecture (IS. 13, 58) *vīvās* as A. pl. of **vīśū-* see LANMAN 416³.

⁷ The MSS. of the AV. once read *badhvās* (= *vadhūas*).

⁸ On *ratha-yīs* (VII. 2⁵) for *-yīs = yūas*, see LANMAN 416³. The VS. (XXI. 25) has *jatūs*.

⁹ This is only a metrical lengthening of the stem vowel (Pada 3).

¹⁰ Cp. LANMAN 418³.

¹¹ See above, stems in derivative *-t* (307).

¹² From *dru-* 'run'. On *sādru-* see WHITNEY's note on AV. XV. 71.

¹³ From *yū-* 'separate', 'keep away'.

¹⁴ 'going unrestrained', from *gu-* 'go' = *gū-*.

¹⁵ The words *sabar-dhū-* 'yielding nectar', and *ā-smṛta-dhru-* 'not caring for enemies', seem to be compounded with *-duh* (*-dhuk*) and *-drūh* (*-dhruk*: see pw.).

¹⁶ They are therefore transfers from the radical *ū-* declension, all the N. A. neuters of which are thus formed.

¹⁷ *sabar-dhūs* (VS. v. 26; Kh. IV. 52⁰) = *sabar-dhūh*.

¹⁸ *sabar-dhūm* A. f. = *sabar-dhūam*.

D. m. *ādhri-gave*, *abhi-dyave*.

G. m. *pra-bhās*, *su-śās*. — L. n. *ud-bhāu* (VS. xv. 1), *mitā-drau*.

V. m. *adhri-go*, *pra-bho* (AA. iv. 1 = Kh. v. 4)¹.

Du. N. A. V. m. *ādhri-gā*², *abhi-dyā* (Kh. i. 3⁴), *pari-bhā* (AV.), *puru-bhā*, *puru-bhū*, *vanar-gā*, *sam-bhū*, *sam-bhū*.

Pl. N. m. *ādhri-gāvas*³, *abhi-dyavas*, *dhi-jāvas*, *mitā-dravas*⁴, *vi-bhāvas*, V. *vi-bhū-as*⁵. — n. *mayo-bhū*.

A. m. *mayo-bhūn*, *dyān*, *vi-bhūn* (VS. xx. 23).

I. m. *dyūbhis*; *ā-prā-yubhis*, *abhi-dyubhis*, *vanar-gūbhis* (AV.), *vi-bhūbhis*.

6. b. Derivative *u*- stems.

LANMAN, Noun-Inflection 400—419. — WHITNEY, Sanskrit Grammar 335—346.

388. This declension embraces a large number of nouns of all genders. The masculine stems greatly preponderate, being about four times as numerous as the feminine and neuter stems taken together; while the neuters considerably outnumber the feminines. Thus the N. and A. sing. are formed by about 430 stems in the m., by 68 in the n., and by 46 in the f. in the RV. The normal inflexion which is practically the same in all genders, except the N. A. sing. du. pl. n., is closely parallel to that of the *i*-stems (380). The stem takes *Guna* in the same cases; but while in the *i*-declension only one word (*ari*) ever uses the unmodified stem, 8 or 9 words may do so here. The endings, too, are closely analogous; but while in the *i*-declension the ending of the L. sing. is always dropped, it is here retained in several words; and while the *n*-declension has affected only the I. sing. of the *i*-declension, it has here affected all the other cases of the singular which take vowel endings. Finally, the accentuation is exactly parallel to that of the *i*-stems.

a. Adjectives in *-u* often use this stem for the feminine also; e. g. *cāru*- 'dear'; otherwise they form the f. in *-ū*, as *tanū*-m., *tanū*-f. 'thin'; or in *-ī*, as *urū*-m., *urū*-f. 'broad', *prthū*-m., *prthū*-f. 'broad', *bahū*-m., *bahū*-f. 'much', *mṛdū*- (AV.) m., *mṛdū*-f. (VS.) f. 'soft'.

b. The 8 stems which are analogous to *ari* in having forms that attach the normal endings to the unaltered stem are: *paśū*-, *pitū*-, *kṣū*-, *krāu*-, *mādhū*-, *vāsu*-, *śīsu*-, *sahasra-bāhu*-.

c. Oxytone stems when the final vowel is changed to *v*, throw the accent on a following vowel not as Svarita but as Udātta; they also shift it to the *-nām* of the G. pl. even though the stem vowel does not in that case lose its syllabic value; e. g. *paśū*-*nām*.

d. Transition forms. 1. There are in the RV. only three forms which follow the analogy of the derivative *i*-declension: D. *īṣv-ai*, G. *īṣv-ās*, *su-vāste-ās*, all in late passages; the AV. also has *rājṣv-ām*⁶. — 2. Transitions to the *ū*-declension appear in the A. *ā-bhūrva*-, from *ā-bhūru*-, and in several words formed with the suffix *-yu* which make their N. pl. or du. as *-yūvas*, *-yuvā*. — 3. Besides some 46 I. forms m. and n. sing., there are several transitions to the *n*-declension in the remaining cases of the sing., all neuter forms (except the m. G. *cāruṇas*): D. *mādhūne*; Ab. *mādhūnas*, *sānuṇas*; G. *cāruṇas*, *dānuṇas*, *drūṇas*, *mādhūnas*, *vāsuṇas*; L. *āyuni*, *sānuṇi*; also a few other forms from the later Samhitās.

Inflexion.

389. The N. sing. m. f. always takes *-s*, the A. simply *-m*. The D. Ab. G. sing. sometimes attach the normal endings to the unmodified stem; but

¹ In the f. V. *prthū-śo* 'broad-tufted', the *u* of the stem *stu*- = *stukū*- 'tuft' may be radical,

² *ā-smṛta-dhri* = *āsmṛta-dhrih*.

³ For *ādhri-gāvas* owing to the false analogy of *gāvas* 'cows'.

⁴ There are also the forms according to

the radical *ū*-declension *ā-prāyūvas*, *raghū-drūvas*.

⁵ See LANMAN 414².

⁶ The Mss. in AV. vi. 121² read *rājṣvām*. the only form of this word which occurs in the RV. is the N. sing. *rājṣv*.

they generally gunate the stem, which then adds only -s instead of -as in the Ab. G. The L. sing. sometimes gunates the stem and adds -i, but generally takes Vṛddhi without an ending. The V. always gunates the stem. The N. pl. m. f. nearly always gunates the -u, to which the normal ending -as is added. The A. pl. in the m. adds -n, in the f. -s, before which the vowel is lengthened. The G. pl. always takes -nām, lengthening the preceding vowel. The N. A. V. du. m. f. have no ending, simply lengthening the final vowel. The adjective *mādhū* 'sweet' may be used to illustrate the forms actually occurring:

Sing. N. m. f. *mādhus*, n. *mādhū*. A. m. f. *mādhum*, n. *mādhū*. I. m. f. n. *mādhvā*, m. n. *mādhunā*. D. m. f. n. *mādhave*, m. *mādhve*. Ab. m. f. n. *mādhos*, m. n. *mādhvas*, n. *mādhunas*. G. m. f. n. *mādhos*, m. n. *mādhvas*; n. *mādhunas*. L. m. f. n. *mādhau*, m. n. *mādhavi*, n. *mādhuni*. V. m. f. *mādho*, n. *mādhū*.

Du. N. A. V. m. f. *mādhū*, n. *mādhvī*. I. m. *mādhubhyām*. D. m. *mādhubhyām*. Ab. m. n. *mādhubhyām*. G. m. *mādhvos*, n. *mādhunos* (AV.). L. m. f. *mādhvos*.

Pl. N. V. m. f. *mādhavas*; *mādhvas*. N. A. n. *mādhū*, *mādhū*; *mādhūni*. A. m. *mādhūn*; *mādhvas*, f. *mādhūs*; *mādhvas*. I. m. f. n. *mādhubhis*. D. m. f. n. *mādhubhyas*. Ab. m. f. *mādhubhyas*. G. m. f. n. *mādhūnām*. L. m. f. n. *mādhūsu*.

The forms actually occurring are the following:

Sing. N. m. This form is very frequent, being made from 250 stems in the RV. and occurring nearly 900 times. The commonest examples are: *indus* (64) 'drop', *viṣṇus* (34) 'Viṣṇu', *su-krātus* (32) 'skilful', *vāsus* (25) 'good', *ketūs* (23) 'brightness', *r̥bhūs* (21) 'deft', *vāyūs* (20) 'wind', *viśvāyus* (18) 'kind to all men', *sūnūs* (18) 'son', *sindhūs* (17) 'river', *cārus* (16) 'dear', *asmayūs* (16) 'desiring us', *devayūs* (15) 'devoted to the gods', *mānus* (15) 'man'. — *iṣus* 'arrow', otherwise f., is once (VIII. 66⁷) m.

a. The form *yūs* 'moving' is perhaps a corruption in VIII. 18¹³, where BLOOMFIELD (JAOS. 1906, p. 72) would read, for *virīṣiṣṭa yūr*, *virīṣiṣṭāyūr* = *virīṣiṣṭa āyūr*.

b. In VII. 86³ *didṛkṣūpo* perhaps stands for *didṛkṣus+ūpo*; but the Pada reads *didṛkṣu*, and desiderative adjectives otherwise accent the final syllable; cp. LANMAN 405 (bottom).

f. This form is made from 31 stems and occurs 73 times in the RV. The commonest examples are *dhenūs* (22) 'cow', *sindhūs* (11), *sārus* (4) 'arrow', *vasūyūs* (3) 'desiring goods', *iṣus* (2), *gātūs* (2) 'course', *cārus* (2), *jīvātus* (2) 'life'¹.

N. A. n. This form, which has no ending, is made from 68 stems and occurs over 400 times in the RV. The commonest examples are *mādhū* (77) ('sweetness'), *vāsu* (77) 'wealth', *urū* (51) 'wide', *cāru* (27), *sānu* (18) 'summit', *pr̥thū* (15) 'broad', *tri-dhātū* (13) 'threefold', *purū* (13) 'much'. The RV. once has *pāsu* and the VS. (XXIII. 30) *pāṣū* 'animal'. In other Saṃhitās occur *tālu* (VS.) 'palate', *trāpu* (AV. VS.) 'tin'.

a. The final -u is metrically lengthened in *purū* (12 times), *mithū* (twice) 'wrongly', and *urū* (once)².

b. The metre seems to require the forms *āyu* (III. 49²), *jarāmṛtyu* (AV. XIX. 30¹), *jiṣṇū* (AV. III. 19¹), *pārayiṣṇū* (AV. VIII. 22⁸), *bahū* (AV. XX. 135¹²), instead of the corresponding forms with -s, *āyus* etc., of the Saṃhitā text.

A. m. This form is made from 179 stems and occurs over 700 times in the RV. The commonest examples are: *krātum* (55) 'ability', *ketūm* (34), *gātūm* (33) 'course' and 'song', *indum* (27), *śīsum* (26) 'child', *sindhūm* (22),

¹ LANMAN 406 enumerates the stems which form this N.

² The Pada text here always has *purū*, *mithū*, *urū*. Cp. RPr. VII. 9, 19, 31; IX. 3.

āślim (20) 'swift', *urīm* (18), *manyīm* (18) 'wrath', *vāyīm* (18), *amśīm* (17) 'shoot', *sūnīm* (17), *dāsūm* (15) 'fiend', *paśīm* (15), *bhānīm* (15) 'lustre', *hujyīm* (15) N. of a man, *sātrum* (15) 'enemy'.

f. This form is made from 15 stems and occurs 50 times in the RV.: *ā-dhenum* 'yielding no milk', *aruṇā-psum* 'of ruddy appearance', *īsum*, *kṛimūm* N. of a river, *cārum*, *jāsum* 'resting-place', *jigatnūm* 'speeding', *jīrādānum* 'sprinkling abundantly', *jīvātum*, *dhānum* 'sandbank', *dhenīm*, *bhujyīm* 'viper', *vasāyīm*, *sātrum*, *sindhūm*.

I. m. This case is formed in two ways. 1. Four stems in the RV. add the normal ending *-ā*, before which the *-u* is almost invariably pronounced as *v*: *paraśv-ā* 'axe', *paśv-ā*; *krātu-ā*¹, *śīśv-ā*. — 2. Owing to the influence of the *n*-declension 30 stems in the RV. add *-nā* instead of the normal *-ā*: *amśinā*, *aktinā* 'light', *an-āśinā* 'not swift', *a-bandhūnā* 'kinless', *indunā*, *īṣunā* (Kh. iv. 7³)², *urūnā*, *ṛjūnā* 'straight', *ṛtinā* 'fixed time', *ketinā*, *krātunā*³, *cetūnā* 'heed', *jīṣūnā* 'victorious', *tri-dhātunā*, *dhūmā-ketunā* 'smoke-bannered', *dhṛṣṇinā* 'bold', *paśinā*, *bhānīnā*, *mānunā*, *manyūnā*, *riṣinā* 'deceiver', *vagnīnā* 'roar', *vahatīnā* 'bridal procession', *vāyūnā*, *vi-bhīdīnā* 'splitting', *viśnunā*, *vīśa-psunā* 'of strong appearance', *sādhūnā* 'straight', *su-cetīnā* 'benevolence', *sētunā* (TS. iii. 2. 2¹) 'bridge', *stanayitīnā* 'thunder', *snīnā*⁵ 'summit'.

f. This form is made from 7 stems in the RV. by adding the normal ending *-ā*, before which the *u* is pronounced as a vowel in five stems: *cikītvā* (AV.), *paṇvā* 'praise'; *ā-dhenvā*, *īṣvā* (AV.; Kh. iv. 5. 3¹), *mādhvā*, *mehatvā* N. of a river, *rājīvā* (AV.) 'rope', *sārvā*, *su-sārtvā* N. of a river, *hānvā* 'jaw'.

a. Six oxytone stems and also *mīthu-* form instrumentals with interposed *-y-*; they are used adverbially with shift of accent to the ending: *anu-śhuyā* 'immediately', *amuyā* 'thus', *āsuyā* 'quickly', *dhṛṣṇuyā* 'boldly', *raṣhuyā* 'swiftly', *sādhuyā* 'rightly'; *mīthuyā* 'falsely'.

n. This case is made in two ways. 1. The normal ending *-ā* is added directly to the stem. Of this formation there is only one example: *mādhvā*⁴ 'honey'. — 2. Owing to the influence of the *n*-declension 15 stems in the RV. add *-nā*: *urūnā*, *kradhīnā* 'defective', *ghṛtī-snunā* 'dripping with ghee', *jarāyūnā* 'after-birth', *tītaūnā* 'sieve', *trīṣūnā* 'greedy', *tri-dhātunā*, *dānunā* 'fluid', *drīṣnā*⁵ 'wood', *dhṛṣṇīnā*, *purūrīnā* 'far and wide', *pṛthīnā*, *mādhunā*, *vāsunā*, *sānunā*, *svādīnā* 'sweet'.

D. m. This case is formed in two ways. 1. The ending *-e* is added to the unmodified stem in three words in the RV.: *krātve*⁶, *śīśve*, *śahāsra-bāhve*⁷ 'having a thousand arms'. — 2. The ending *e* is added to the gunated final vowel in over 60 stems in the RV. The commonest examples are: *mānave* (36), *vāyāve* (23), *viśpāve* (13), *manyāve* (12), *āyāve* (10) 'living', *sūndāve* (10), *dāsāve* (9), *riṣāve* (7), *mṛtyāve* (6) 'death', *pūrāve* (5)⁸ 'man'.

f. This case is made in the same way as the second form of the m. from only three stems in the RV.: *jīvātave*, *dhenāve*, *sārvave*.

n. This case is formed in three ways. 1. The ending *-e* is added to the

¹ Twice out of 59 occurrences pronounced *krātuā*. The form *krātuā* occurs VS. xxxii. 72 and twice in the Khilas (iii. 162; v. 6³); and in Kh. iv. 53⁶ *krātuā* is perhaps meant for *krātuā*.

² For the *īṣvā* of AV. v. 54.

³ The form *krātunā* occurs 12 times, *krātuā* 59 times, in the RV.

⁴ This form also occurs in VS. xx. 56 etc., TS. iv. 1. 8¹ (twice) and Kh. v. 6⁴.

⁵ The words *snū-* and *drī-* are not accentuated as monosyllabic stems because they are the reduced form of the dissyllables *sānu-* and *dānu-*.

⁶ *krātve* also occurs VS. xiv. 8; xxxviii. 28.

⁷ Pronounced *-bāhve*.

⁸ LANMAN 409 enumerates the stems which take this dative.

unmodified stem in one word: *pāśve*¹. — 2. The ending *-e* is added to the gunated stem in two words: *urāve*, *viśvāyave*.

3. Owing to the influence of the *n*-declension *-ne* is added to the stem in one word in the RV.: *mādhune*. The AV. also has *kaśīpune* 'mat'.

Ab. m. This case is formed in two ways. 1. The normal ending *-as* is added to the unmodified stem in one word only: *pitv-ās* 'draught'. — 2. The ending *-s* is added to the gunated stem in 20 words in the RV.: *amhós* 'distress', *adhvaryós* 'officiating priest', *ṛtós*, *kṛśānos* N. of a divine archer, *kaśipānós* 'archer', *gāntós* 'course', *tanayitnós* 'thundering', *tanyatós* 'thunder', *devayós*, *ninitós* 'wishing to blame', *pūrós*, *babhrós* (Kh. v. 15¹¹) 'brown', *manyós*, *mṛtyós*, *ririkṣós* 'wishing to injure', *vaniṣṭhós* 'intestine', *vāyós*, *viśṇós*, *śátros*, *sindhós*, *snós*.

f. This case is made in the same way as the second form of the m. The only two examples are: *dhdnos* and *vastos* 'dawn'. There is also one transition form due to the influence of the *i*-declension: *īzv-ās*.

n. This case is made in three ways. 1. The ending *-as* is added to the unmodified stem in one word only: *mādhvas*. — 2. The ending *-s* is added to the gunated stem: *urós*, *drós*², *mādhós* (Kh. iv. 12⁴; TS. iv. 4. 12¹), *sānos*, *svādós*. — 3. Under the influence of the *n*-declension *-nas* is added to the stem: *mādhunas*, *śānunas*.

G. m. This case is made in two ways. 1. The ending *-as* is added to the unmodified stem in six words: *paśvās*, *pitvās*; *krátvas*, *mādhvas*, *vāsvas*, *śīsvas*³. — 2. The prevailing form is made by adding *-s* to the gunated stem, and appears in 70 words. The commonest examples are⁴: *āyós* (22), *viśnos* (14), *sindhós* (13), *aktós* (11), *vāyós* (10), *dāsyós* (8), *mānos* (8), *śátros* (5), *kārós* (4) 'singer'.

a. There is a single transition form according to the *n*-declension *cāruṇas*, which occurs only once (VIII. 5¹⁴).

f. This case is formed in one way only, like the second form of the m., from 5 stems: *aktós*, *dhenós*, *vastos*, *sardýos* N. of a river, *sindhós*.

n. This case is made like the Ab. n. 1. *mādhvas*⁵, *vāsvas*. — 2. The commonest form, made from 8 stems in the RV.: *urós*, *kṣós* 'food', *gūggulos* (AV.) 'bellium', *cāros*, *mādhós* (+AV.), *vāsós* (+AV.), *vastos* (+AV.) 'dwelling', *sādhós*, *svādós*. — 3. *cāruṇas*, *dānunas*, *drūnas*⁶, *mādhunas*⁷, *vāsunas*⁸.

L. m. This case is formed in two ways. 1. The normal ending *-i* is added to the gunated final vowel in 7 stems: *ānavi* 'non-Aryan man', *trasādasyavi* N. of a king, *dāsyavi*, *druhyāvi* N. of a man, *pāvitravi* N. of a man, *viśnavi*, *sūndvi*. — 2. More usually the ending is dropped, leaving the final stem vowel with Vrddhi instead of Guna. This form of the L. is taken by 19 stems in the RV.: *aktāu* 'at night', *āyāu*, *urāu*, *krātāu*, *cardu* 'pot', *druhyāu*, *pārśāu* N. of a man, *paśāu*,

¹ The stem *pāśu-* occurs once in the N. as a neuter, and *pāśve* must owing to the accent be taken as the D. of that stem; the m. stem is *paśi-*, D. *paśāve*.

² The form *drós* also occurs in Kh. iv. 5¹¹.

³ Possibly 4 other words written with *-os*, should be pronounced with *-nas*: *dhr̥ṣṇās* (x. 22³), *ripās* (iv. 3¹³), *pīpruas* (vi. 22¹), *viṣṇuas* (viii. 31¹⁰).

⁴ LANMAN 410 gives a list of the stems taking this form of the genitive.

⁵ Pronounced *mādhvas* twice out of 67 occurrences.

⁶ There is no certain evidence as to the gender of *drū-* 'wood', but, as it is a reduced form of *dāru-* which is n., it may be assumed to be n. There is also the form *drós*.

⁷ *mādhvas* occurs 67 times, *mādhós* 13 times, *mādhunas* 9 times in the RV. The VS. has all three forms in independent passages.

⁸ *vāsvas* occurs 38 times, *vāsós* 8 times, *vāsunas* 11 times in the RV.

phṣti-gau N. of a man, *pūtā-kratau* N. of a man, *pūrāu*, *mānau* and *manāu*¹, *yādau* N. of a man, *śrīṣṭi-gau* N. of a man, *sindhau*, *satau* 'bond', *svārau*² 'sacrificial post'.

f. This case is made in one way only, like the second form of the m. The only example in the RV. is *sindhau*; the AV. has *sārau*³ and *satau* 'birth'.

n. This case is formed in three ways. 1. With the ending *-i* added to the gunated stem only in *sānavi*, which occurs 9 times. When the adjective *ārya-* or *āryāya-* 'made of sheep's wool' immediately follows, the L. of this word appears as *sāno*. The Pada here always has *sānav*, but as the metre requires a short syllable it seems likely that the ending has been dropped to avoid a disagreeable sequence of syllables in *sānavy ārye*, but without leaving the lengthened form of the stem (*sānav*) because of the metre. A parallel form appears to be *vāsto* in the formula *vāsta usrās* 'at break of dawn', which occurs 5 times in the RV.⁴ — 2. As in the m., the usual form is that in *-au* formed from 8 stems: *a-rajāu* 'not consisting of ropes', *urāu*, *ghṛṣau* 'lively', *prthāu*, *mādhau*, *vāsau*, *vīlāu* 'stronghold', *sānav*. — 3. According to the *n*-declension: *āyuni*, *dāruṇi* (AV.), *drūṇi* (Kh. I. 5¹⁰), *sānuni*⁵.

V. m. This case, which gunates the final vowel, is formed from 58 stems. The commonest examples are: *indo* (144), *vaso* (62), *śata-krato* (47) 'having a hundred powers', *vāyo* (43), *sāno* (36), *su-krato* (22)⁶.

f. This case which has the same form as the m., is made from 6 stems: *adri-sāno* 'dwelling on mountain tops', *dur-hano* 'ugly-jawed', *prthu-ṣto* 'having a broad tuft of hair', *sindho*, *su-bāho* 'having strong arms', *sva-bhāno* 'self-luminous'.

n. The V. n. seems to have been identical in form with the N. judging by the only example which occurs: *gūggulū*⁷ (AV. XIX. 38²).

Du. N. A. V. m. This form, which is made by lengthening the final vowel, occurs from 69 stems. The commonest examples are: *indra-vāyū* (22) 'Indra and Vāyu', *vājīnī-vasū* (21) 'rich in swift mares', *bāhū* (20) 'arms', *vīṣṇa-vasū* (18) 'possessing great wealth', *indrā-vīṣṇū* (13) 'Indra and Viṣṇu'. The TS. has also *agnā-vīṣṇū* (I. 8. 22¹) 'O Agni and Viṣṇu'. There are besides two forms in which the final vowel is shortened⁸: *jigatnū* (VII. 65¹) 'speeding' and *su-hāntu* (VII. 19⁴)⁹ 'easy to slay'.

f. This form is made in the same way as the m. but is much rarer, occurring from 5 stems only: *jigatnū*, *dhenū*, *sā-bandhū* 'akin', *samānā-bandhū* 'having the same kin', *hānū*.

n. This form adds the regular ending *-ī*. The only example in the RV. is *urv-ī*. The VS. has according to the *n*-declension *jānu-n-ī* (XX. 8) 'knees'.

I. m. *anīśubhyām* (VS. VII. 1), *an-āmayitnūbhyām* 'curative', *nr-bāhūbhyām* 'man's arms', *bāhūbhyām*. — f. *hānubhyām* (VS. XI. 78)¹⁰.

D. m. *indra-vāyūbhyām* (VS. VII. 8), *indrā-vīṣṇubhyām* (VS. VII. 23), *bāhūbhyām*.

¹ Accented *manāu* only when followed by *ādhi*.

² A possible m. L. with *n* would be *rājūni*, an emendation for *rajani* of the Mss. (AV. XX. 133³). For the reading of AV. XX. 131¹² *vanīṣṭhau* the Mss. have *vanīṣṭhā* which, if correct, would be a unique example of *-ā* in the L. of the *n*-declension.

³ Emendation for *sārau* of the Mss.; see WHITNEY's note on AV. V. 25¹.

⁴ See KÆGI, Festgruss an Böhtlingk 48 f.

⁵ *sānavi* occurs 9 times, *sāno* (*ārye*) 8 times, *sānav* 10 times, *sānuni* once.

⁶ The V. *vibhāvāso* in Kh. II. 8² is wrongly accented.

⁷ The Mss. read *guggulū* or *guggulū*. See WHITNEY's note on the passage.

⁸ In both Samhitā and Pada text.

⁹ The RV. three times has the curious A. m. du. *bāhāvā* = *bāhū* apparently from a stem *bāhāvā*.

¹⁰ *hānūbhyām*, a transition to the *n*-stems, in TS. IV. I. 10²; VII. 3. 16¹.

Ab. m. *ūrūbhyām* 'thighs', *bāhūbhyām*. — n. *jānubhyām* (AV.).

G. m. *ūrūś*¹, *bāhūś*¹. — n. according to the *n*-declension: *jānumos* (AV.).

L. m. *ūrūś* (AV.), *bāhūś*¹. — f. *hānuś*¹.

Pl. N. V. m. This case is formed in two ways. 1. The ending *-as* is added to the unmodified stem. Of this formation the only example is *mādhv-as* (occurring 4 times). — 2. The ending *-as* is added to the gunated stem, e. g. *aktāv-as*. This form is very frequent, being made from 161 stems and occurring over 700 times in the RV. The commonest examples are: *indavas* (67), *rōhāvas* (57), *vāsavas* (46), *sudānavas* (42) 'bounteous', *sindhavas* (34), *āsāvas* (30), *adhvaryāvas* (27), *āyāvas* (27), *kārāvas* (18), *mitā-jñāvas* (2) 'firm-kneed'.

f. This case is formed in the same two ways as the m. 1. Of this formation there are only two examples: *mādhv-as*, *sata-kratv-as*. — 2. The regular form is made from 15 stems in the RV.: *an-aśrāvas* 'tearless', *ā-bhīravas* 'fearless', *a-reṇūvas* 'dustless', *īśavas*, *tri-dhātavas*, *dhenūvas*, *pārśavas*, *vasūyūvas*, *śāravas*, *sanīṣyāvas* 'desirous', *sā-manyavas* and *sa-manyūvas* 'unanimous', *sindhavas*, *su-ketūvas*, *svī-setavas* 'forming one's own bridge', *hānavas*.

N. A. n. This form is made in two ways. 1. Twelve stems take no ending, four of them also lengthening the final vowel sometimes. These forms occur 76 times altogether in the RV., 48 times with short, 28 times with long vowel. The words occurring are: *urū*, *rjū*, *cāru*, *tri-dhātu*, *purū*², *bahū*, *mādhū*, *vāsu*, *vīh*, *sānu*, *su-dhātu* 'manifold', *su-hāntu*; *urū*, *purū*³, *vāsū*⁴, *vīh*. The Pada text always has the short vowel. — 2. The more usual form follows the *n*-declension, adding *-ni*, before which the final vowel is lengthened. It is made by 14 stems⁵ and occurs 127 times altogether in the RV.: *aghāyūni* (Kh. iv. 5³) 'malicious', *anūni* (AV.) 'minute', *alābūni* (AV.)⁶ 'gourds', *āsrūni* (AV.) 'tears', *karkāndhūni* (VS. xix. 23) 'jujube berries', *cārūni*, *tri-dhātūni*, *dānūni* 'fluid', *dārūni*, *devayūni*, *purūni*, *prthūni*, *bahūni*, *mādhūni*, *yuvayūni* 'longing for you both', *vāsūni*, *vāstūni*, *smāsrūni*, *sānūni*.

A. m. This case is made in two ways. 1. The normal ending *-as* is added to the unmodified stem. The only two examples of this formation are *paśv-as* and *kṛtv-as*⁷ 'times'. — 2. The usual form is made from 43 stems with the ending *-n*, before which the vowel is lengthened. The original ending *-ns* still survives as *-nr* 45 times before vowels and once as *-nś* before *ca*⁸. The commonest examples are *sātrūn* (43), *dāsyūn* (27), *sindhūn* (23), *aktūn* (9), *rjūn* (8), *paśūn* (5)⁹. From the VS.: *ākhūn* (xxiv. 26) 'moles', *nyākhūn* (xxiv. 27) 'antelopes', *madgūn* (xxiv. 22) 'diver-birds', *malīmūn* (xi. 78; TS.) 'robbers', *rūrūn* (xxiv. 27) 'antelopes'. From the Khilas: *īstūn* (iii. 16⁸).

f. This like the m. is formed in two ways. 1. The only example is *mādhv-as*, which occurs twice. — 2. The ending *-s* is added, before which the vowel is lengthened. The only two examples in the RV. (occurring 5

¹ To be pronounced *ūrūś*, *bāhūś*, *hānuś* in the RV.

² *purū* seems to be the only form of this kind in the AV., where it occurs once (xix. 49⁴).

³ *purū* occurs 24 times, *purū* 12 times (all but once at the end of a Pada).

⁴ *vāsū* occurs twice, *vāsu* 19 times (12 times at the end of a Pada).

⁵ Half of these also take the form without *n* in the RV.

⁶ The Mss. in AV. xx. 134¹ read *alābūni*.

⁷ The A. of a noun *kṛtv* 'making', used adverbially: *bhūri kṛtvas* (iii. 18⁴) 'many times', *śāśvat kṛtvas* (iii. 54¹) 'innumerable times', *dāśu kṛtvas* (AV. xi. 2⁹) 'ten times'.

⁸ On the Sandhi of these accusatives in *-ūn* see LANMAN 415 (bottom) and 416 (top).

⁹ LANMAN 416 enumerates the stems which form this A.

times) are: *iṣṇs* and *dhenús*. The Khila after RV. x. 9 has the form *vārenya-kratús* 'intelligent', but the text of Kh. III. 13¹ reads *vārenya-kratús*¹.

I. m. This form is frequent, being made from 50 stems and occurring over 200 times. The commonest examples² are: *vásubhis* (24), *aktúbhis* (17), *ṛtúbhis* (15), *āśúbhis* (12), *páyúbhis* (12) 'protectors', *indubhis* (11), *bhānúbhis* (7), *ṛbhúbhis* (6), *sindhúbhis* (5), *snúbhis*³ (5).

f. This case, formed in the same way as the m., is rare, only 3 examples occurring in the RV.: *eka-dhenubhis* 'excellent cows', *tri-dhātubhis*, *dhenúbhis*.

n. *a-renúbhis* 'dustless', *āsrubhis* (VS. xxv. 9), *karkāndhubhis* (VS. xxi. 32), *jaráyubhis* (AV.), *bahúbhis*, *mādhubhis* (Kh. I. 11⁷), *vásubhis*, *smāsrubhis* (VS. xxv. 1; SV.) 'beards', *su-māntubhis* 'benevolent'.

D. m. *a-sātrúbhis* 'foeless', *ṛtúbhis* (VS. xxii. 28), *ṛbhúbhis*, *guṅgúbhis* 'descendants of Guṅgu', *tṛtsúbhis* 'the Tṛtsus' (a tribe), *dāsābhīsubhis*, 'having ten reins', *dāsyubhis*, *paśúbhis*, *pūrúbhis*, *bahúbhis*, *mṛgayúbhis* (VS. xvi. 27) 'hunters', *vásubhis*, *sindhúbhis*.

f. There is no example in the RV. The AV. has two: *iśubhis*, *dhenúbhis*. — **n.** *sānubhis* (VS. xxx. 6).

Ab. m. *aktúbhis*, *jatrúbhis* 'cartilages of the breast bone', *jighatsúbhis* (AV.) 'seeking to devour', *dāsyubhis*, *bahúbhis*, *bhṛgubhis* 'Bhṛgu', *mṛtyúbhis* (AV.), *sā-bandhubhis* (AV.). — **f.** *dhānubhis*, *sindhubhis*.

G. m. This case is formed from 23 stems in the RV., 12 being oxytones and 11 otherwise accented: 1. *ṛtūnām*, *ṛbhūnām*, *ṛṣūnām* 'flames', *carūnām*, *devayūnām*, *paśūnām* (AV. VS. TS.), *pitūnām*, *purūnām*, *prāśūnām* 'very swift', *babhrūnām*, *bahūnām*, *yātūnām* 'spectres', *ripūnām*, *stāyūnām* (VS.) 'thieves'. — 2. *abhi-krātūnām* 'insolent', *abhiśūnām* 'reins', *ahy-ārsūnām* 'gliding like a snake', *krātūnām*, *tṛtsūnām*, *dāsyūnām* (AV.), *piyārānām* (AV.) 'mischievous', *bhṛgūnām*, *mānūnām*, *vāsūnām*, *sātrūnām*, *sā-bandhūnām* (AV.), *sindhūnām*, *svārūnām* 'sacrificial posts'. — **f.** *dhenūnām*; *sindhūnām*. — **n.** *mādhūnām*, *yāśūnām* 'embraces', *vāsūnām*.

L. m. *aṃśīṣu* (VS. viii. 57), *aktīṣu*, *āmiṣu*, *āśīṣu*, *druhiṣu*, *paśīṣu* (AV.), *pūrīṣu*, *bāhīṣu*, *yādīṣu*, *vi-bandhuṣu* (AV.) 'kinless', *viśvā-bhānuṣu* 'all-illuminating', *sātrīṣu*, *sindhīṣu*. — **f.** *vāstīṣu*, *sindhīṣu*⁴. — **n.** *urīṣu*, *vāstīṣu*, *smāsrīṣu*, *sānuṣu*, *snīṣu*⁵ (VS. TS.).

II. Pronouns.

BENFEY, Vollständige Grammatik 773—780 (p. 333—340). — WHITNEY, Sanskrit Grammar 490—526 (p. 185—199). — FISCHER, ZDMG. 35, 714—716. — DELBRÜCK, Syntaktische Forschungen 5, 204—221; cp. BRUGMANN, KG. 494—525, and Die Demonstrativa der indogermanischen Sprachen, Leipzig 1904.

390. The pronouns occupy a special position in declension, as being derived from a limited class of roots with a demonstrative sense, and as exhibiting several marked peculiarities of inflexion. These peculiarities are in some degree extended to a certain number of adjectives.

1. Personal Pronouns.

391. These are the most peculiar of all, as being for each person derived from several roots or combinations of roots, as being specially anomalous in inflexion, as not distinguishing gender and, to some extent,

¹ The m. A. *sindhūn* occurs once (x. 35²) in the sense of a f.

² LANMAN 416 (bottom) enumerates the stems taking this case.

³ Accentuated like a dissyllable as elsewhere.

⁴ *āyīṣu* (I. 58³) is perhaps a transfer form for *āyīṣu*; cp. LANMAN 419¹.

⁵ With dissyllabic accent as usual.

not even number. Some resemble neuters in form; a few have no apparent case-ending; in two of them the acc. pl. masc. does duty as fem. also.

The forms of the first and second person¹ which occur are:

1. Sing. N. *ahám*². A. *mām*, *mā*. I. *māyā*. D. *māhyam*, *māhya*, *me*³. Ab. *mād*⁴. G. *māma*, *me*. L. *māyī*⁵.

Du. N. *vām* (RV¹).⁶ A. *nau*. D.⁷ *nau*. Ab. *āvād* (TS.). G.⁸ *nau*.

Pl. N. *vayām*. A. *asmān*⁹, *nas*³. I. *asmābhis*. D. *asmābhyam*, *asmē* (RV.), *nas*. Ab. *asmād*. G. *asmākam*¹⁰, *asmāka*¹¹ (RV¹.), *nas*. L. *asmē*, *asmāsu*¹².

2. Sing. N. *tvām*¹³. A. *tvām*, *tvā*. I. *tvayā*, *tvā* (RV.). D. *tībhyam*, *tībhya*, *te*¹⁴. Ab. *tvād*. G. *tāva*, *te*. L. *tvē*¹⁵ (RV. VS.), *tvāyī* (AV. VS. TS.).

Du. N. *yuvām*. A. *yuvām*, *vām*. I. *yuvābhyām*, *yuvābhyām*. D. *vām*. Ab. *yuvād* (RV¹.). G. *yuvās* (RV. and Kh. I. 12¹), *yuvāyos* (TS. III. 5.4¹), *vām*.

Pl. *yūyām*¹⁶. A. *yusmān*¹⁷, f. *yusmās* (VS².), *vas*¹⁸. D. *yusmābhyam*, *vas*. Ab. *yusmād*. G. *yusmākam*¹⁰, *yusmāka* (RV².), *vas*. L. *yusmē*.

a. The usual stems representing these personal pronouns in derivation or as first member of a compound are *ma-*, *asma-*; *tvā-*, *yuvā-*, *yusma-*; e. g. *mā-vant* 'like me', *asma-drūh* 'hating us', *tvā-vant* 'like thee', *tvā-yata* 'presented by thee'; *yuvā-yū* 'desiring you two', *yuvā-āhita* 'established by you two', *yuvā-datta* 'given by you two'; *yusma-yānt* 'desiring you', *yusmā-ūta* 'supported by you'; *yusmā-datta* 'given by you'¹⁹.

b. The forms *mad-*, *asmad-*, *tvad-* occur a few times as first member of compounds; thus *māt-kyta* 'done by me', *māt-sakhī* 'my companion', *mat-tās* (AV.) 'from me'; *asmāt-sakhī* 'having us as companions', *asmād-rāta* (VS.) 'given by us'; *tvāt-pitṛ* (TS.) 'having thee as father'; *tvād-yoni* (AV.) 'derived from thee', *tvād-vācāna* (TS.) 'having thee as umpire'.

c. *aḥam-*, *mām-*, *mama-*; *asmē-*; *tvām-* are also sometimes found as first member of compounds; thus *aḥam-uttarā* (AV.) 'struggle for precedence', *aḥam-pūrvā* 'eager to be first', *aḥam-yū* 'proud'; *mām-pāśyā* (AV.) 'looking at me'; *mama-satyā* 'dispute as to ownership'; *asmē-hiti* 'errand for us'; *tvām-kāma* 'desiring thee', *tvām-āhuti* (TS.) 'offering to thee'.

2. Demonstrative Pronouns.

392. *Tū-* 'that', which also serves as the personal pronoun of the third person, 'he', 'she', 'it', is typical, in its inflexion, of the adjectival pronoun. It has the special peculiarity of using the stem *sa-* for the nom. masc. and fem. sing. and, in the RV., for the loc. sing. masc. and neut. The general peculiarities of the adjectival pronominal declension, as distinct from

¹ Cp. GAEDICKE, Akkusativ 12—14.

² On the formation of *ahām* cp. J. SCHMIDT, KZ. 36, 405 ff. — All the nominatives of the personal pronouns are formed with *-am* as also the N. sing. of the demonstrative *ayām* and the reflexive *vayām*.

³ The unaccented forms of the personal pronoun (85) may be accompanied by accented words in agreement with them; e. g. *te jāyatah* 'of thee when conquering'; *vo vṛtābhyah* 'for you that were confined'; *nas tribhūdā* 'to us three'.

⁴ *mād* is two or three times unaccented in the AV.

⁵ Cp. BARTHOLOMAE, ZDMG. 50, 725.

⁶ This seems to be the only nom. form (vi. 55¹) occurring in the Samhitās. The nom. in the ŚB. is *āvām*, in the AB. *āvām*; the acc. in the ŚB. is *āvām*. The form *vām* must be an abbreviation of *āvām*.

⁷ The AB. has *āvābhyām*.

⁸ The ŚB. has *āvāyos*.

⁹ *asmān* and *yusmān* are new formatives

according to the nominal declension; cp. BRUGMANN, KG. 519, 2, note.

¹⁰ *asmākam* and *yusmākam* are properly acc. n. of the possessives *asmāka-*, *yusmāka-*; cp. BRUGMANN, KG. 524, 4.

¹¹ Occurs only in I. 173¹⁰.

¹² *asmāsu* is a new formation according to the inst. *asmā-bh s*.

¹³ *tvām* must often be read as *tūam*.

¹⁴ *te*, originally only loc., is used as dat. and gen.; similarly *me*; the loc. *asmē* is also used as dat.

¹⁵ Cp. BARTHOLOMAE, loc. cit.

¹⁶ Originally **yūś-ām* where *y* was substituted for the sibilant owing to the influence of *vayām*; cp. BARTHOLOMAE, op. cit. 726, note; BRUGMANN, KG. 513 and note 3, 518.

¹⁷ *yusmān* is a new formation according to the nominal declension (like *asmān*).

¹⁸ The inst. was originally in all probability *yusmā* (like *tvā*), which later became *yusmābhis* (like *asmābhis*).

¹⁹ This compound may preserve the old inst.

the nominal *a*-declension, are that 1. in the singular they take *-ā* instead of *-m* in the nom. and acc. neut.; the element *-sma-* in the dat., abl., loc. masc. and neut.; the element *-sya-* in the dat., abl., gen., loc. fem.; the suffix *-in* in the loc. masc. and neut.¹; 2. in the plural they take *-e* for *-ās* in the nom. masc.; *s* for *n* in the gen. before *-ām*.

1. The inflexion of *tā-* accordingly is as follows:

Sing. N. m. *sā-s*², f. *sā*, n. *tā-d*. A. m. *tā-m*, f. *tā-m*, n. *tā-d*. I. m. *tāñā*³, f. *tāyā*. D. m. n. *tā-smāi*, f. *tā-syai*. Ab. m. n. *tā-smīt*, f. *tā-syās*. G. m. n. *tā-sya*, f. *tā-syās*. L. *tā-smin*⁴, *sā-smin* (RV.), f. *tā-syām*.

Du. N. A. m. *tā*, *tāu*, f. *tē*, n. *tē*. I. m. f. *tā-bhyām*⁵. Ab. m. *tā-bhyām*. G. m. n. *tāyos*. L. m. *tāyos*.

Pl. N. m. *tē*, f. *tās*, n. *tā*, *tāni*. A. m. *tān*, f. *tās*, n. *tā*, *tāni*. I. m. n. *tē-bhis*, *tāis* (AV.; Kh. II. 10⁴), f. *tā-bhis*. D. m. n. *tē-bhyas*, f. *tā-bhyas*. G. m. *tē-ṣām*, f. *tā-ṣām*. L. m. *tē-ṣu*, f. *tā-su*.

a. The stem *tā-* is frequently used in derivation, especially that of adverbs; e. g. *tā-thā* 'thus', *tā-vant* 'so great', *tā-ti* (AV.) 'so many', and in the compound *tā-dīś* 'such'.

b. The neuter form *tād* is often used as the first member of a compound; thus *tād-anna* 'having that food'; *tād-āpas* 'accustomed to that work'; *tād-id-artha* 'having just that as an object'; *tād-okas* 'delighting in that'; *tād-ojas* 'possessing such power'; *tād-vāśā* 'having a desire for that'; *tād-vid* (AV.) 'knowing that'.

2. Two other demonstrative pronouns are formed from *tā-*. a. One of them, *etā-*, formed by prefixing the pronominal element *e*⁶, means 'this here'. It is inflected exactly like *tā-* and is of common occurrence. The forms which occur are:

m. Sing. m. N. *eśā* or *eśā*². A. *etām*. I. *etēna*. D. *etāsmāi* (TS.). Ab. *etāsmāt* (AV.). G. *etāsya* (AV.). — Du. N. *etā*, *etāu*. — Pl. N. *etē*. A. *etān*. I. *etēbhis*, *etāis* (AV.). D. *etēbhyas*.

f. Sing. N. *eśā*. A. *etām*. I. *etāyā*. L. *etāsyām*. — Du. N. *etē*. — Pl. N. *etās*. A. *etās*. I. *etābhis* (AV.). L. *etāsu* (AV.).

n. Sing. N. *etād*. — Pl. N. *etā* (+ VS.), *etāni*.

a. The stem used in derivation and composition is *eta-*; thus *etā-vant* 'so great'; *etā-dīś* 'such'.

b. The other secondary demonstrative, *tyā-*, is derived from *tā-* with the suffix *-ya*⁷ and means 'that'. It is common in the RV., but rare in the later Samhitās⁸. It is used adjectivally, being nearly always accompanied by its substantive. It is never found at the beginning of a sentence except when followed by *u*, *cid*, *nū*, or *sū*⁹.

The forms occurring are:

m. Sing. N. *syā*¹⁰ (+ VS.). A. *tyām*. G. *tyāsya*. — Du. N. *tyā*. — Pl. N. *tyē*. A. *tyān*. I. *tyēbhis*.

f. Sing. N. *syā*. A. *tyām*. I. *tyā* (for *tyāyā*). G. *tyāsya*. — Du. N. *tyē*. — Pl. N. *tyās*. A. *tyās*.

n. Sing. N. *tyād* (+ TS.). — Pl. *tyā*, *tyāni*.

393. The demonstrative which appears as *ayām* in the nom. sing. masc. and means 'this here', employs the pronominal roots *a-* and (in various modifications) *i-* in its inflexion, the latter being used in nearly all the

¹ This suffix is once found in the RV., in the form of *-min*, attached to *yādīś* 'having what appearance', though the stem ends in a consonant.

² On the Sandhi of *sā-* and *eśā-* see 78.

³ The Pada text always reads *tēna*.

⁴ *sāsmīn* occurs nearly half as often as *tāsmīn* in the RV.

⁵ In IX. 66² this form (f.) seems to have a loc. sense; see LANMAN 343⁴.

⁶ According to BRUGMANN, KG. 495, 6, note 3, originally loc. sing. of *a-*.

⁷ Cp. BRUGMANN, KG. 401 and 495, 2.

⁸ It occurs two or three times also in B.

⁹ Cp. GRASSMANN, s. v. *tyā*.

¹⁰ *syā-* and *tyā-* are often to be read with Vyūha.

nom. and acc. forms, the former in the other cases. The acc. sing. masc. and fem. starts from *i-m'*, the acc. of *i*, and is followed by the nom. acc. du. and pl., all these forms having the appearance of being made from a stem *ima-*. The nom. sing. fem. is formed from *i-*², and the nom. acc. sing. neut. from *i-d* (the N. A. n. of *i*-), both with the suffix *-am* added. The nom. sing. masc. is formed from *a-* with the suffix *-am* and interposing *-y-*. The remaining cases formed from *a-*³ are inflected throughout like *tá-*.

The inflexion of this pronoun is accordingly as follows:

Sing. N. m. *a-y-ám*, f. *i-y-ám*, n. *i-d-ám*. A. m. *im-ám*, f. *im-ám*, n. *i-d-ám*. I. m. *e-nā*³, f. *ayā*⁴. D. m. *a-smāi*⁵, f. *a-syāi*. Ab. m. *a-smāt*⁶, f. *a-syās*. G. m. *a-syā*⁷, f. *a-syās*. L. m. *a-smīn*, f. *a-syām*.

Du. N. A. m. *imā*, *imāu*, f. *imē*, n. *imē*. D. m. *ā-bhyām* (RV.¹). Ab. m. *ā-bhyām*. G. m. *a-y-ās* (RV.)⁸. L. m. *a-y-ās*⁹ (RV.).

Pl. N. m. *imē*, f. *imās*, n. *imā*, *imāni*. A. m. *imān*, f. *imās*, n. *imā*, *imāni*. I. m. *e-bhīs*, f. *ā-bhīs*¹⁰. D. m. *e-bhyās*, f. *ā-bhyās*. G. m. *e-śām*, f. *ā-śām*. L. m. *e-śū*, f. *ā-śū*.

394. The corresponding demonstrative employed to express remoteness, 'that there', 'yon', appears in the nom. sing. masc. fem. as *asāu*. The pronominal root employed throughout its inflexion is *a-*, but always in an extended form only. The fundamental stem used in every case, excepting the nom. sing., is *a-m*, acc. masc. of *a-*; this is extended by the addition of the particle *u* to *am-u*, which has become the stem in the oblique cases of the sing. (with long *u* in the acc. fem.); in the plur. *am-ū-* is the fem. and *am-ī-* the masc. stem (except the acc.). The nom. sing. forms are quite peculiar. In the masc. and fem. the pronominal root *a-* seems to be compounded with *sa-* extended by the particle *u*: *a-sā-u* and *a-sā-u*¹¹; while the neut. has the pronominal *-d* extended with the suffix *-as*: *a-d-ās*. Only one dual form has been noted, and several plural case forms are wanting. The forms found in the Saphitās are the following:

m. Sing. N. *asāu*. A. *amām*. I. *amānā* (VS.). D. *am-ī-śmai*. Ab. *am-ī-smāt* (AV. TS.). G. *am-ī-sya*¹². L. *am-ī-śmīn* (AV.). — **Pl.** N. *amī*¹³. A. *amūn* (AV.). D. *amibhyas* (AV.). G. *am-ī-śām*.

f. Sing. N. *asāu*. A. *amām*. I. *amāyā*¹⁴. D. *am-ī-syai* (VS.). G. *am-ī-syās* (AV.). — **Du.** N. *amū* (AV.). — **Pl.** N. *amās*. A. *amās*.

n. Sing. N. *adās*. — **Pl.** N. *amū* (AV.).

395. A defective unaccented pronoun of the third person meaning 'he', 'she', and in the AV. 'it', is *e-na*¹⁵. It occurs almost exclusively in the

¹ Cp. BRUGMANN, KG. 495, 10.

² From *i-* is also formed the acc. *i-m* and the neut. *i-d*, both used as particles.

³ The Pada text always reads *enā* (the unaccented *ena* occurs twice). This and all other oblique cases formed from *a-*, when used as nouns may lose their accent; see §5 §3; cp. GRASSMANN, s. v. *idām*. On *ayām* see BRUGMANN, KG. 498, 3.

⁴ This inst. is fairly frequent in the RV.; instead of it *anāyā* occurs twice (IX. 65¹². 27), being probably a later correction to obviate the hiatus. Otherwise no forms of *ana-* (*anēna*, *anāyā*, *anāyos*) occur in the Saphitās. But *anēna* (n.) occurs in Kh. III. 16⁷.

⁵ *asmāi* and *asya* are accented on the first syllable, the former four or five times, the latter about ten times, when specially emphatic at the beginning of a Pada in the RV.

⁶ The abl. according to the nominal declension, *āt*, is used as a conjunction.

⁷ The form *imāsyā* also occurs once.

⁸ To be read as *āyās*.

⁹ Seems to be wrongly read as *āyās* in the Pada text; cp. LANMAN 344³.

¹⁰ *ābhīs* occurs ten times in the RV.; it is thrice accented *ābhīs* and thrice unaccented: cp. note 5.

¹¹ Cp. BRUGMANN, KG. 495, 6; 498, 4.

¹² This is the only instance of *-sya* being added to any but an *a-* stem.

¹³ This form is Pragrhya (70). On its origin cp. IF. 18, 64, note.

¹⁴ Used adverbially, with shifted accent.

¹⁵ The same *e-* (loc. of *a-*) as in *i-ka-* 'one', *e-rā* 'thus'; cp. BRUGMANN, KG. 495, 6.

acc. (the great majority of occurrences being masc. sing.). Otherwise it is found only twice in the inst. sing. and three or four times in the gen. dual. The forms occurring are: **m. Sing.** A. *enam*. I. *enena* (AV.). — **Du.** A. *enau* (AV.). G. *enos* (RV.), *enayos* (AV.). — **Pl.** A. *enān*.

f. Sing. A. *enīm*¹. **Du.** A. *ene*. **Pl.** A. *entis*. — **n. N.** *enad* (AV.; Kh. iv. 6⁵).

396. Another demonstrative found nearly twenty times in the RV., but otherwise occurring only once in the AV., is the unaccented pronoun *tvā*² meaning 'one', 'many a one', generally repeated, in the sense of 'one — another'. The forms occurring are: **m. Sing.** N. *tvās*. A. *tvam*. I. *tvēna*. D. *tvāsmāi*. **Pl.** N. *tvē*³. — **f. Sing.** N. *tvā*. D. *tvāsyai*. — **n. Sing.** N. *tvād*.

a. The pronoun *avā*⁴ 'this' is found two or three times in the RV., and only in the gen. du. form. *avās* in combination with *vām*, meaning 'of you two being such' (used like *sa*, e. g. *sā tvām* 'thou as such').

b. The pronoun *āma*⁵ 'this' occurs only once in the AV.: *āmo 'hām asmi* (xiv. 2⁷), 'this am I'.

3. Interrogative Pronoun.

397. The interrogative *kā*, 'who?', 'which?', 'what?' used both as substantive and adjective, is quite regular in its declension, excepting the alternative neuter form *kī-m*⁶, which instead of the pronominal *-d* has the nominal *-m* (never elsewhere attached to a stem in *-i*). The forms occurring are:

m. Sing. N. *kīs*. A. *kām*. I. *kēna*. D. *kāsmāi*. Ab. *kāsmāt* (AV.). G. *kāsya*. L. *kāsmīn*. — **Du.** *kāu*. — **Pl.** N. *kē*. I. *kēbhis*. L. *kēsu* (VS.).

f. Sing. N. *kā*. A. *kām*. I. *kāyā*. G. *kāsyās* (AV. VS.). — **Pl.** N. *kās*. A. *kās*. L. *kāsu*.

n. Sing. N. A. *kā-d*⁷ (RV.) and *kī-m*. — **Pl.** N. A. *kā* and *kāni*.

a. In forming derivatives, which are numerous, the stem of the interrogative employed is not only *kā*, but also *kī*- and *ku*-; e. g. *kā-ti* 'how many?'; *kī-yant* 'how great?'; *kū-ha* 'where?'. The neuter form *kīm* is twice used in this way: *kīm-yū* 'desiring what?'; *kīm-māya* 'consisting of what?'.

b. In the formation of compounds *kād* occurs twice as first member: in *kāt-payā* 'greatly swelling', and *kād-arthā* 'having what purpose?'. *kīm* is similarly used a few times in the later Samhitās; thus *kīm-silā* (VS. TS.) 'being in stony ground', *kīm-kai ā* (AV.) 'servant'.

4. Relative Pronoun.

398. The relative pronoun *ya* 'who', 'which', 'what' is perfectly regular in its declension. The forms occurring are:

m. Sing. N. *yās*⁸. — A. *yām*. I. *yēnā*⁹ and *yēna*. D. *yāsmāi*. Ab. *yāsmāt*¹⁰. G. *yāsya*. L. *yāsmīn*. — **Du.** N. A. *yā*, *yāu*. D. *yābhyām*. G. *yāyos*. L. *yāyos* and *yōs*¹¹ (RV.). — **Pl.** N. *yē*. A. *yān*. I. *yēbhis*, *yāis* (AV.; Kh. i. 9²). D. *yēbhyas*. G. *yēṣām*. L. *yēṣu*.

¹ This form occurs once (VIII, 6¹⁹) at the beginning of a sentence and is then accented as *enām*.

² The unaccented adverb *tvadānīm* (MS. iv. 2²) 'sometimes', is derived from this pronoun.

³ See WHITNEY's note on AV. VIII, 9⁹ in his translation.

⁴ This pronoun also occurs in the Avesta; cp. BRUGMANN 495, 10.

⁵ From this pronoun are derived the inst. and abl. adverbs (with shifted accent) *amā* 'at home' and *anāt* 'from near at hand'.

⁶ The nom. masc. is preserved as a petri-

fied form in *nā-kis* and *mā-kis* 'no one', 'nothing', 'never'.

⁷ The relative frequency of *kād* to *kīm* in the RV. is as 2 to 3.

⁸ *yās* is the commonest declensional form in the RV., occurring more than 1000 times.

⁹ *yēnā* is twice as common in the RV. as *yēna*; the Pada text, however, always reads *yēna* (cp. LANMAN 332).

¹⁰ The ablative according to the nominal declension, *yāt*, is used as a conjunction.

¹¹ *yōs* for *yāyos*, like *yuvōs* for *yuvāyos*; cp. BB. 23, 183; ZDMG. 50, 589.

f. Sing. N. *yá*. A. *yám*. I. *yáyā*. G. *yásyās*. L. *yásyām*. — Du. N. *yé* (TS. AV.). G. *yáyos*. L. *yáyos*. — Pl. N. *yás*. A. *yás*. I. *yábhis*. D. *yábhyas*. G. *yásīm*. L. *yásu*.

n. Sing. N. A. *yád*. — Du. *yé*. — Pl. *yá*, *yáni*.

a. The stem of *yá-* is used in the formation of many derivatives; e. g. *yá-thā* 'as'; it also appears as first member of a compound in *yá-āṣ-* 'which like'. The neuter form *yad* is once used similarly in the RV.: *yát-kāma-* 'desiring what'.

b. The relative receives the indefinite meaning of 'whoever'¹ by the addition of *kás ca*, *kás cid*, or *cid* alone; e. g. *yád eva vayám cakrma kás cid āgah* (II. 27¹⁴) 'whatever sin we have committed against you'; *yát kām ca duritām māyi* (I. 23¹²) 'whatever sin (there is) in me'; *yé cid dhī tvām pṛyach pūrva ūdye juhūrē* (I. 48¹⁴) 'whatever early seers have called on thee for aid'.

5. Indefinite Pronouns.

399. a. In the RV. there are found the two simple indefinite pronouns *sama* (unaccented) 'any', 'every' and *simá-* 'every', 'all'. The six forms of the former which occur are: m. Sing. A. *samam*. D. *samasmai*. Ab. *samasmāt*. G. *samasya*. L. *samasmin*. — Pl. N. *same*. From *simá-* are met with the five forms: Sing. V. *síma*. N. *simás*. D. *simásmai* (neut.). Ab. *simásmāt*. — Pl. *simá*.

b. Compound indefinite pronouns are formed by combining the particles *ca*, *caná*, or *cid* with the interrogative; thus *kás ca* 'any', 'any one'; *kás caná* 'any one soever', 'every'; *kás cid* 'any', 'some'; 'any one', 'some one'.

6. Reflexive Pronouns.

400. 1. The reflexive adjective is *svá-* 'own', which refers to the first and second as well as the third person of all numbers; e. g. *yád, indrāgnī, mādathah své duroṇē* (I. 108⁷) 'when, O Indra and Agni, ye rejoice in your own abode'.

2. The substantive reflexive is *sva-y-ám* 'self', which is derived from *svá-* with the suffix *-am* and interposing *y* (as *a-y-ám* from *a-*). It is properly used as a nom. referring to all three persons; e. g. *svayám yajasva divi, deva, devān* (x. 7⁶) 'do thou thyself, O god, worship the gods in heaven'. Sometimes, however, the nominative nature of the pronoun is forgotten and *svayám* is used agreeing in sense with another case; e. g. *vatsám . . svayám gātīm . . icchāmānam* (IV. 18¹⁰) 'the calf himself seeking a way'.

3. Other cases than the nom. are regularly expressed in the RV. by *tanú-* 'body'; e. g. *svayám gātīm tanvā icchāmānam* (IV. 18¹⁰) 'himself seeking a way for himself (*tanvā*)'; *yajasva tanvām* (x. 7⁶) 'worship thyself'; *mā hāsmahi prajāyā, mā tanúbhih* (x. 128⁵) 'may we suffer no harm with (regard to our) offspring or ourselves'. The reflexive adjective and a possessive gen. may be added; e. g. *agne, yajasva tanvām tva svām* (VI. 11²) 'Agni, worship thine own self'².

4. There are one or two instances in the RV. of the incipient use of *ātman-* 'soul' in a reflexive sense; thus *balaṃ dādāna ātmāni* (IX. 113¹) 'putting strength into himself'; *yaksmaṇ sārvasmād ātmānas . . vi vṛhāmi* (x. 163⁶) 'I expel the disease from (thy) whole self'. The acc. *ātmānam*, though not met with in the RV. as a reflexive, is frequently found so used in the later Samhitās³; also in Kh. III. 10³.

a. In the formation of compounds *sva-* several times appears in the substantive as well as the adjective sense as first member; e. g. *svá-yukta-* 'self-yoked'; *sva-yūgvan-* 'own companion'. *svayám* is also thus used in a few compounds; thus *svayam-jā-* 'self-born'; *svayam-bhū-* 'self-existent'.

¹ Cp. DELBRÜCK, Syntaktische Forschungen 5. 569—570.

² Cp. DELBRÜCK op. cit. 135, and GRASSMANN, s. v. *svá-* and *tanú-*.

³ See DELBRÜCK op. cit. 155.

7. Possessive Pronouns.

401. Possessive pronouns are of rare occurrence because the genitive of the personal pronoun is generally used to express the sense which they convey.

a. The possessives of the first person are *māmaka-* (RV.) 'my', *māmakā-* 'my', (both formed from the genitive of the personal pronoun *māma*)¹, and *asmāka-* 'our'. The commonest form of the latter is the N. A. neut. *asmākam*, which is used as the gen. plur. of the personal pronoun². The other forms occurring are *asmākena*, *asmākāśas*, and *asmākebhis*. The VS. also has the form *asmākās* (IV. 24) 'our' from a secondary derivative³.

b. The possessives of the second person are *tāvakā-* (RV.) 'thy', (from *tāva*), met with only in the form *tāvakēbhyas*; *tvā-*⁴ (RV.) 'thy', found only in the inst. pl. *tvābhis* (II. 20²); and *yusmāka-* 'your', the N. A. neut. of which is used as the gen. pl. of the personal pronoun of the second person; it otherwise occurs only in the RV. in the two forms *yusmākena* and *yusmākābhis*.

c. Besides being used reflexively, *svā-* is fairly often employed as a simple possessive, generally as that of the third person, 'his', 'her', 'their', but also of the second, 'thy', 'your', and of the first, 'my', 'our'. It is, however, inflected like an ordinary adjective, having only two isolated forms according to the pronominal declension⁵. The forms which occur are:

m. sing. N. *svās*. A. *svām*. I. *svēna* and *svēnā*⁶. D. *svāya*. Ab. *svāt*. G. *svāsya*. L. *svē* and *svāsmīn* (RV.). — Pl. N. *svās* (AV.). A. *svān* (AV.). I. *svēbhis* and *svāis*. D. *svēbhyas* (Kh. v. 1²). G. *svānām* (AV.; Kh. II. 10⁴). L. *svēsu*.

f. sing. N. *svā*. A. *svām*. I. *svāyā*. D. *svāyai*. Ab. *svāyās*. G. *svāsyās* (RV.). L. *svāyām*. — Pl. N. *svās*. A. *svās*. I. *svābhis*. L. *svāsu*.

n. sing. N. A. *svām*. — Pl. A. *svā*.

8. Pronominal derivatives and compounds.

402. A certain number of derivatives are formed from the roots or stems of simple pronouns by means of suffixes which modify the pronominal sense. There are also a few pronominal compounds.

a. With the suffix *-ka*, conveying a diminutive or contemptuous meaning, derivatives are formed from the pronouns *tū-*, *yā-*, *sā-*, and *asū-*; thus *ta-kā-* (RV.) 'that little', of which the forms A. sing. m. *takā-m* and n. *takā-d* occur; *yā-ka-* 'who', 'which', the only forms met with being N. m. *yakās*, f. *yakā* (VS. XXIII. 22, 23), and N. pl. m. *yakē* (RV.); *sā-kā-* (RV. AV.) 'that little', of which only N. sing. f. *sakā* occurs; N. sing. f. *asakādu* 'that little' (VS. XXIII. 22, 23).

b. With the comparative suffix *-tara* derivatives are formed from *i-*, *kā-*, and *yā-*; and with the superlative suffix *-tama*, from the latter two; thus *i-tara-* 'other'; *ka-tarā-* 'which of two?'; *ya-tarā-* 'who or which of two?'; *ka-tamā-* 'who or which of many?'; *ya-tamā-* 'who or which of many'.

c. With *-ti* derivatives with a numerical sense are formed from *kā-*, *tū-*, and *yā-*; thus *kā-ti* 'how many?'; *tā-ti* (AV.) 'so many'; *yā-ti* 'as many'. No inflected forms of these words occur.

¹ Cp. BRUGMANN, KG. 524, 2.

² Op. cit. 524, 4.

³ Formed like *māmakā-* beside *māmaka-*.

⁴ Used as a possessive probably under

Indo-arian Philologie. I. 4.

the influence of *svā-*; cp. BRUGMANN, op. cit. 524, 2.

⁵ That is, *svāsyās* and *svāsmīn*.

⁶ The Pada text always reads *svāna*.

d. With *-yant*, expressing the quantitative meaning of 'much', derivatives are formed from *i-* and *ki-*: *i-yant* 'so much' (n. N. sing. *īyat*, pl. *īyānti*; f. D. sing. *īyatyai*); *ki-yant* 'how much?' (sing. N. n. adv. *kīyat*, D. m. *kīyate*, L. *kīyāti* for *kīyati*; N. f. *kīyati*).

e. With *-vant* are formed derivatives from personal pronouns with the sense of 'like', 'attached to', and from others in the quantitative sense of 'great'; thus *tvā-vant* 'like thee', *mā-vant* 'like me'; *yuvā-vant* (RV.) 'devoted to you two' (only D. *yuvdvate*); *yusmā-vant* (RV.) 'belonging to you' (only L. pl. *yusmāvatsu*); *etā-vant* and *tā-vant* 'so great'; *yā-vant* 'as great'; *i-vant* 'so great' (sing. N. n. *īvat*, D. m. n. *īvate*, G. *īvatas*; pl. A. m. *īvatas*); *kī-vant* 'how far?' (G. *kīvatas*).

f. With *-dṛś*, *-dṛśa*, *-dṛkṣa* are formed the following pronominal compounds: *i-dṛkṣa* (VS.) and *i-dṛś* (VS. TS.) 'such'; *etā-dṛkṣa* (VS.) and *etā-dṛś* 'such' (N. sing. n. *etādṛk*); *ki-dṛś* 'what like?' (N. sing. m. *kudṛī*); *tā-dṛś* 'such' (N. sing. m. *tādṛk*); *yā-dṛś* 'what like' (sing. m. N. *yādṛk*, L. *yādṛśmin*).

9. Pronominal Adjectives.

403. Certain adjectives derived from pronominal roots or allied to pronouns in sense conform in varying degrees to the pronominal declension.

1. The adjectives which strictly adhere to the pronominal type of inflexion are *anyā-* 'other', and (as far as can be judged by the few forms occurring and by the usage of the later language) the derivatives formed with *-tara* and *-tama* from *kā-* and *yā-*. The specifically pronominal cases of the latter which have been met with are: sing. N. n. *katarād* (AV.), *yatarād*; *katamād*, *yatamād* (AV.); D. m. *katamāsmāi* (VS.); G. f. *katamāsyās* (AV.); L. f. *yatamāsyām* (AV.); Pl. N. m. *katamē* (AV.), *yatamē* (AV.). No such form of *itara-* has been found. The forms of *anyā-* which occur are:

m. sing. N. *anyās*. A. *anyām*. I. *anyēna*. D. *anyāsmāi* (AV.). G. *anyāsyā*. L. *anyāsmīn*. — Pl. N. *anyē*. A. *anyān*. I. *anyēbhis* and *anyāis*. D. *anyēbhyas* (AV.). G. *anyēsām*. L. *anyēsu*.

f. sing. N. *anyā*. A. *anyām*. I. *anyāyā*. D. *anyāsyai*. G. *anyāsyās*. L. *anyāsyām*. — Du. N. *anyē*. — Pl. N. *anyās*. A. *anyās*. I. *anyābhis*. G. *anyāsām*. L. *anyāsu*.

n. sing. N. *anyād*. — Du. I. *anyābhyām* (AV.). — Pl. N. *anyā*.

2. The three adjectives *eka-* 'one', *viśva-* 'all', *sārva-* 'whole' are partially pronominal, following this declension except in the nom. acc. sing. neut., which takes the nominal *-m*. Thus sing. G. f. *ekasyās*, L. m. *ekasmin*¹, pl. N. m. *ēke*, but sing. N. n. *ekam*; sing. D. *viśvasmāi*², Ab. *viśvasmāt*², L. *viśvasmin*², pl. N. m. *viśve*, G. m. *viśveśām*, f. *viśvāsām*, but sing. N. n. *viśvam*; sing. D. m. *sārvasmāi* (AV.), f. *sārvasyai* (AV.; AA. III. 2⁵), Ab. m. *sārvasmāt*, pl. N. m. *sārve*, G. *sārveśām* (AV.), f. *sārvasām* (AV.), but sing. N. n. *sārvam*.

3. More than a dozen other adjectives which have pronominal affinities in form or sense occasionally show pronominal case-forms (but never *-d* in the N. A. sing. n.).

a. A few adjectives formed with the comparative and superlative suffixes *-ra* and *-ma* have such endings; thus *āpara-* 'lower' has *dpare* in the N. pl. m. beside *dparāsas*; *ūtara-* 'higher', 'later', forms the L. sing. f. *ūtтарыām*

¹ The AV. once has *ēke* as a loc. sing.; see WHITNEY's note on AV. XIX. 56² in his translation.

² The RV. has the nominal forms D. *viśvāya*, Ab. *viśvāt*, L. *viśve*, once each; *viśvāt* (n.) also occurs Kh. II. 6¹⁸.

(AV.), N. pl. m. *uttare*; Ab. L. sing. *uttarasmāt* and *uttarasmin* beside *uttarāt* and *uttare*; *ūpara-* 'lower' has *ūpare* beside *ūparās* and *ūparāsa* in the N. pl. m.; *avamā-* 'lowest' has L. sing. f. *avamāsyām*; *upamā-* 'highest' has sing. L. f. *upamāsyām*; *paramā-* 'farthest' has sing. f. G. *paramāsyās* and L. *paramāsyām* (+VS.); *madhyamā-* 'middlemost' has sing. L. f. *madhyamāsyām*.

b. A few other adjectives with a comparative or pronominal sense have occasional pronominal endings. Thus *pāra-* 'ulterior' has sing. D. m. *pārasmai* (AV.), Ab. m. *pārasmāt* (+AV. VS.), G. f. *pārasyās*, G. pl. m. *pāresām*; L. sing. m. *pārasmin* beside *pāre*; and N. pl. m. *pāre* beside *pārasas*. *pūrva-* 'prior' has sing. m. D. *pūrvasmai*, Ab. *pūrvasmāt*, G. pl. m. *pūrveśām*, f. *pūrvasām*; and the N. pl. m. *pūrve* is very common beside the very rare *pūrvasas*. *nēma-* 'other'¹ has m. L. sing. *nēmasmin*, N. pl. *nēme*, but N. sing. n. *nēmam* and G. pl. m. *nemānām* (unaccented). *svā-* 'own', otherwise following the nominal declension, has once sing. G. f. *svāsyās* and once L. n. *svāsmīn*. *samānā-* 'similar', 'common', has once Ab. sing. n. *samānāsmāt* beside *samānāt*.

c. A few adjectives which are numerical in form or meaning have occasional pronominal forms; thus *prathamā-* 'first', has G. sing. f. *prathamāsyās* (AV.); *trītiya-* 'third' has L. sing. f. *trītiyasyām*² (AV.); *ūbhaya-* 'of both kinds' has m. pl. G. *ūbhayeśām*, and N. *ūbhaye* beside *ūbhayāsas* and *ūbhayās*³; *kēvala-* 'exclusive' has once N. pl. m. *kēvale*.

III. Numerals.

BENFEY, Vollständige Grammatik 764—771. — WHITNEY, Sanskrit Grammar 475—488. — Cp. BRUGMANN, KG. 441—451.

404. The series of the numerals is based on the decimal system of reckoning. The names of the first ten cardinals, which are of an adjectival character, form the foundation of the rest either by compounding or derivation; the ordinals and numerical adverbs being further derived from the corresponding cardinals.

A. Cardinals.

405. The names of the first ten cardinals are: *eka-* 'one'; *dvā-* 'two'; *tri-* 'three'; *catv-* 'four'; *pāñca* 'five'; *ṣaṣ-* 'six'; *saptā* 'seven'; *aṣṭā* 'eight'; *nava* 'nine'; *dāśa* 'ten'.

a. The numbers intermediate between 'ten' and 'twenty' are Dvandva compounds formed by prefixing the accented unit to *dāśa* 'ten': *ekā-daśa*⁴ ('one and ten') 'eleven'; *dvā-daśa*⁵ 'twelve'; *trāya-daśa*⁶ (AV. VS. TS.) 'thirteen'; *catur-daśa*⁷ 'fourteen'; *pāñca-daśa* 'fifteen'; *ṣoḍaśa*⁸ (VS. TS.) 'sixteen'; *saptā-daśa* (TS.) 'seventeen'; *aṣṭā-daśa* (TS.) 'eighteen'; *nava-daśa* (VS.) 'nineteen'.

b. The remaining cardinals are substantives. The names of the decades from 'twenty' to 'ninety' are either old Dvandva compounds or derivatives formed with the suffix *-ti*. They are *vim-śat-* 'twenty'; *triṃ-śat* 'thirty';

¹ Cp. NEISSER, BB. 30, 303.

² The pronominal endings are recognized as alternative in the later language as regards *devītiya-* and *trītiya-*; the Brhaddevatā (VIII. 95) has *prathamasyām* as well as *devītiyasyām*.

³ *ūbhā-* 'both' is declined in the dual only: N. A. m. *ūbhā* and *ūbhāu*, f. *ūbhā*, I. *ūbhābhyām* (once in RV.), G. *ūbhāyo*s (twice in RV.).

⁴ With *ekā-* for *eka-* under the influence of *dvā-daśa*.

⁵ Here the N. m. du. form *dvā* is retained instead of the stem form *deva-*.

⁶ In this and other numeral compounds the N. m. plural form remains in every case; e. g. *tān ... trāyas-trimśatam ā vaha* (I. 452) 'bring those thirty-three'.

⁷ As first member of a compound *catur-* is regularly accented *catur-*.

⁸ For *ṣaṣ-daśa*, see above 43, b, 3; 56, b.

catvāriṃśāt 'forty'; *pañcāśāt* 'fifty'; *ṣaṣ-ṭi-* 'sixty'; *sapta-ti-* 'seventy'; *aṣṭi-ti-* 'eighty'; *nava-ti-* 'ninety'. The last four are abstract fem. nouns derived from the simple cardinal (except *aṣṭi-ti-*)¹ and meaning originally 'hexad etc. (of tens)'. The others are fem. compounds, the first member of which is 'two', 'three', 'four', or 'five', and the second a remnant of the IE. word for 'ten'; thus *triṃśāt* meant 'three tens'. *viṃśati-* was probably in origin an old dual of this formation which ended in *-ṛ* but was transformed by the influence of *ṣaṣṭi-* etc. to a singular fem. in *-ti*².

c. The numbers intermediate between these decades are Dvandva compounds formed by prefixing the accented unit to the decade; thus *aṣṭi-viṃśati-* (VS.) 'twenty-eight'; *eka-triṃśat* (VS.) 'thirty-one'; *trītyas-triṃśat* 'thirty-three'; *nāva-catvāriṃśat* (TS.) 'forty-nine'; *nāva-ṣaṣṭi-* (TS.) 'sixty-nine'; *nāva-ṣṭi-* (TS.) 'eighty-nine'; *pañca-navati-* (TS.) 'ninety-five'; *ṣaṇḥ-navati-* (TS.) 'ninety-six'; *aṣṭi-navati-* (TS.) 'ninety-eight'.

α. In the TS., the number preceding a decade is also expressed by *ekān nā* 'by one not' = 'minus one'; thus *ekān nā viṃśati-* 'twenty less one' = 'nineteen'; *ekān nā catvāriṃśat* 'thirty-nine'; *ekān nā ṣaṣṭi-* 'fifty-nine'; *ekān nā ṣṭi-* 'seventy-nine'; *ekān nā satām* 'a hundred less one', 'ninety-nine'³.

β. Intermediate numbers may also be expressed by adding together unit and decade with or without *ca*; e. g. *nāva ca navatiṃ ca* 'ninety and nine'; *navatiṃ nāva* 'ninety-nine'.

d. The numbers expressing 'a hundred' and its multiples are *śatā-* '100'; *sahasra-* '1000'; *a-yūta-* (AV. TS.) '10000'; *ni-yūta-* (TS.; Kh. IV. 12⁸) '100000'; *pra-yūta-* (VS. TS.) '1000000'; *ārbuda-* (TS.; Kh. IV. 12⁸) '10000000'; *nyārbuda-* (AV. VS. TS.) '100000000'⁴.

α. Intermediate numbers are compounded in the same way with *śatā-* as with the preceding decades; e. g. *eka-śatam* 'a hundred and one'; *cātuh-śatam* 'a hundred and four'; *triṃśac-chatam* 'a hundred and thirty'.

β. Multiples may be expressed in two ways. Either the larger number is put in the dual or plural multiplied by the smaller one used adjectivally; e. g. *dve śatē* (VII. 18²²) 'two hundred'; *ṣaṣṭiṃ sahasrā* (VI. 26⁹) 'sixty thousand'; *trīṇi śatā trī sahasrāṇi triṃśac ca nāva ca* (III. 99) 'three thousand three hundred and thirty-nine'. Or the multiplier may be prefixed to the larger number, forming with it a possessive compound accented on the final syllable; e. g. *trītyastrīṃśat trīśatāḥ ṣaṣsahasrāḥ* (AV.) 'six thousand three hundred and thirty-three'. Numbers below a hundred are sometimes used multiplicatively in these two ways; e. g. *navatiṃ nāva* (I. 84¹³) 'nine nineties' = 'eight hundred and ten'; *tri-ṣaṭ-*⁵ 'thrice seven'; *tri-ṇavā-* (VS.) 'having thrice nine'.

Inflection.

406. With regard to their inflexion, which in many respects is peculiar, the cardinals may be divided into three groups.

a. The first group comprises the first four numerals. These are the only cardinals which, like other adjectives, distinguish the genders. They also distinguish the numbers as far as the sense admits: *eka-* 'one', while inflected chiefly in the singular, forms a plural also in the sense of 'some'; *dva-* 'two' is of course inflected in the dual only; and *tri-* 'three' and *cātūr-* 'four' in the plural only.

i. *ēka-* is declined like the second group of pronominal adjectives⁶. The only form of the abl. sing.³ met with follows the nominal declension,

¹ *aṣṭi-* is radically related to *aṣṭāu*, cp. 56, a.

² Cp. BRUGMANN, KG. 443, I.

³ In the TS. (B.) are also met with *ekasmān nā pañcāśāt* and *ekasyai nā pañcāśāt* (VII. 4. 7³) 'forty-nine': WHITNEY 477, b.

⁴ In TS. VII. 2²⁰ these numerals, followed by *samudrā-*, *mādhyā-*, *ānta-*, *parārdhā-*, occur

in succession: we may infer from the first few that each successive number is equal to ten times the preceding one; cp. WHITNEY 475, c. The contents of TS. VII. 2, 11—20 are almost entirely numerals.

⁵ Inflected according to the *a-* declension: inst. *triṣaṭāis*.

⁶ See above 403, 2.

viz. *ikāt*, used in the compound numerals *ikān nā triṃśāt* 'twenty-nine' etc. occurring in the TS. A single dual case, from *ika-* in the sense of 'a certain', appears in *ike yuvati* (AV. x. 7⁴²) 'a certain pair of maidens'. The forms to be found in the Samhitās are: m. sing. N. *ikas*. A. *ikam*. I. *ikena*. G. *ikasya*. L. *ikasmīn*; pl. N. *ike*. D. *ikabhyas*. — f. N. *ikā*. A. *ikām*. I. *ikayā*. G. *ikasyās*; du. N. *ike* (AV.); pl. N. *ikās* (AV.). — n. N. sing. *ikam*; pl. *ika*.

2. *dvā-* 'two', declined in the dual only, is quite regular. The forms occurring are: m. N. *dvā*, *dvāu*. I. *dvābhyām*. G. *dvāyos*. L. *dvāyos*. — f. N. *dvē*. I. *dvābhyām*. — n. N. *dvē*. L. *dvāyos*.

a. The dual form *dvā* is retained in the first member of the numeral compound *dvā-daśa* 'twelve'. Otherwise *dvi-* is used as the stem of *dva-* in derivation, e.g. *dvi-dhā* 'twofold'; and as the first member of compounds, e.g. *dvi-pād-* 'biped'.

3. The cardinal *tri-* 'three' is, in the masc. and neut., inflected like a regular *i-* stem. The fem. stem is *tisṛ-*: the gen. pl. is once (v. 69²) written *tisṛnām* (though the *r* is actually long metrically)¹. The forms occurring are: m. N. *trīyas*. A. *trīn*. I. *tribhis*. D. *tribhyās*. G. *trīnām*. L. *triṣṭh*. — f. N. *tisrās*. A. *tisrās*. I. *tisṛbhis*. D. *tisṛbhyas*. G. *tisṛnām*². L. *tisṛsu*. — n. N. A. *trī*, *trīṇi*.

a. The stem used in derivation and compounding is regularly *tri-*, e.g. *tri-dhā* 'in three ways'; *tri-pād-* 'three-footed'. But *tr-* appears in *tr-tā* (AV.) 'third', as a N., and in the secondary ordinal *tr-tīya-* 'third'; and in numeral compounds *trim* appears in *triṃśāt* 'thirty', and *trāyas* in *trāyo-daśa* 'thirteen', and *trāyas-triṃśat* 'thirty-three'.

4. *catūr-* 'four' has the stem *catvār-* in the strong forms of the masc. and neut. In the gen. it has the peculiarity of taking *n* before the ending *ām*, though the stem ends in a consonant³. The fem. stem is *cātasy-*, which is inflected like *tisṛ-* and shifts its accent like *pāñca*. The forms occurring are: m. N. *catvāras*. A. *catīras*. I. *catīrbhis*. D. *catīrbhyas* (AV.). G. *caturnām*⁴. — f. N. *cātasras*. A. *cātasras*. I. *catasṛbhis*⁵. — n. N. A. *catvāri*.

a. The stem used in derivation and compounding is regularly *catur-*; e.g. *catur-dhā* 'in four ways'; *catur-daśa* 'fourteen'; *cātus-pad-*⁶ 'four-footed'. But it is once *catvārim-* (from the n. pl.) in the numeral compound *catvārimśāt* 'forty'.

b. The second group, comprising the cardinals from 'five' to 'nineteen', though used adjectivally, does not distinguish gender, and takes no ending in the nom. and acc. These numerals also share the same peculiarities of accentuation⁷.

5. N. A. *pāñca* 'five'. I. *pañcābhis*. D. *pañcābhyas*. L. *pañcāsu*.

6. *ṣaṣ-* 'six': N. A. *ṣaṭ*. I. *ṣaḍbhis*. D. *ṣaḍbhyas*⁸.

7. N. A. *saptā* 'seven'. I. *saptābhis*. D. Ab. *saptābhyas*. G. *saptānām*.

8. That the cardinal for 'eight' was an old dual⁹ is indicated by its forms in the N. A. *aṣṭā*, *aṣṭau* and in the only other cases occurring, I. *aṣṭābhis*, D. *aṣṭābhyas* (TS.). According to the analysis of the Pada text in a late passage of the RV. (x. 27¹⁵), *aṣṭōttarāṭtāt* contains the N. *aṣṭā*, doubtless because it is preceded by *saptā* and followed by *nāva* and *dāśa*.

a. The stem used in compounding has mostly the dual form *aṣṭā*; thus *aṣṭā-pad-* 'eight-footed', *aṣṭā-vandhura-* 'eight-seated'¹⁰; *aṣṭā-daśa-* (TS.) 'eighteen', *aṣṭā-vimśā-* (AV.)

¹ See above 12, 13; cp. BENFEY, *Vedica und Verwandtes* 4.

² On the accentuation, see 94, 2 a.

³ It shares this peculiarity with *ṣaṇ-nām*, the gen. plur. of *ṣaṣ-*, which however does not seem to occur in any of the Samhitās.

⁴ With accent on the final syllable like the genitives of *pāñca* etc.

⁵ G. *catasṛnām* and L. *catasṛsu* occur in B.

⁶ On the Sandhi, see above 78.

⁷ That is, of accenting *-ā* before the terminations *-bhis*, *-bhyas*, *-su*, and the final syllable in the gen. See above, 93.

⁸ Cp. note 3.

⁹ Cp. BRUGMANN, KG. 441, 8.

¹⁰ These are the only two occurrences in the RV., for in *aṣṭa-karṇā-* (x. 62⁷) the first member is doubtless a past participle.

'twenty-eightfold', *aṣṭā-cakra-* (AV.) 'eight-wheeled', *aṣṭā-pakṣa-* (AV.) 'eight-sided', *aṣṭā-yoga-* (AV.) 'yoke of eight'. The form *aṣṭa-* begins to appear in the AV. in the derivative *aṣṭa-dhā* 'in eight ways'; and in the compounds *aṣṭa-kṛtvā* 'eight times', *aṣṭa-yoni-* 'having eight wombs', *aṣṭa-vrṣā-* 'eight times chief'.

9. N. A. *nava* 'nine'. I. *navābhis*. D. *navābhyas* (TS.). G. *navānām*.
10. N. A. *dāsa* 'ten'. I. *daśābhis*. D. *daśābhyas* (TS.). G. *daśānām*. L. *daśāsu*.
11. N. A. *ekādaśa* 'eleven'. D. *ekādaśābhyas* (TS.).
12. N. A. *dvādaśa* 'twelve'. D. *dvādaśābhyas* (TS.).
13. N. A. *trāyodaśa* 'thirteen'. I. *trayodaśābhis* (TS.). D. *trayodaśābhyas* (TS.).
14. N. A. *cāturdāśa* 'fourteen'. D. *caturdaśābhyas* (TS.).
15. N. A. *pāñcadaśa* 'fifteen'. D. *pāñcadaśābhyas* (TS.).
16. N. A. *ṣoḍaśa* (VS.) 'sixteen'. D. *ṣoḍaśābhyas* (TS.).
17. 18. The N. of the cardinals for 'seventeen' and 'eighteen' does not seem to occur in Mantras. D. *saptadaśābhyas* (TS.); *aṣṭadaśābhyas* (TS.).
19. N. A. *nāvadaśa* (VS.) 'nineteen'. I. *navadaśābhis* (VS.). D. *ekān nā vimśatyāi* (TS.).

c. The third group of cardinals, comprising the numbers from 'twenty' onwards, are substantives inflected regularly according to the declension of the stem final; e. g. N. *vimśatī-s* 'twenty', A. *vimśatī-m*, I. *vimśaty-ā*; N. *triṃśatī* 'thirty', A. *triṃśatī am*, I. *triṃśatī-ā*, L. *triṃśatī-i*. The decades 'twenty' to 'ninety' and their compounds are fem. and nearly always inflected in the sing.; but if the sense requires it they may be used in the plural; e. g. *nāva navatīhī* 'nine nineties'; *navānām navatinām* (I. 191¹³) 'of nine nineties'.

a. *śatī-* 'a hundred' and *sahasra-* 'a thousand' are neuters, which may be declined in all numbers; e. g. *dvē śatī* 'two hundred'; *saptā śatāni* 'seven hundred'.

Syntactical employment of the Cardinals.

407. a. The numerals from 'one' to 'nineteen' are used adjectivally; e. g. *trīyo virāh* (III. 56⁸) 'three heroes'; *saptābhih putrāh* (X. 72⁹) 'with seven sons'; *jāneṣu pañcasu* (III. 37⁹) 'among the five races'. The bare stem (in the numerals of the second group) is, however, sometimes used in the oblique cases; e. g. *saptā hōtrbhīh* (III. 104⁴) 'with seven priests'; *ādhi pāñca kṛṣṇiṣu* (II. 210¹⁰) 'over the five tribes'.

a. Exceptionally these numerals are, however, to be met with governing a genitive; e. g. *dāśa kalāśānām* (IV. 321⁹) 'ten jars'.

b. The third group of numerals (from 'twenty' upwards), as singular substantives, is treated in two ways.

i. They may govern a genitive; e. g. *pañcāśtām āśvānām* (V. 185⁵) 'fifty horses'; *ṣaṣṭīm āśvānām* (VIII. 46²⁹) 'sixty horses'; *śatām gōnām* (I. 126²) 'a hundred kine'. So also when *śatī-* and *sahasra-* are in the du. or pl.; e. g. *gāvāṃ śatāni* (VII. 103¹⁰) 'hundreds of kine'; *sahasrāṇi gāvām* (VIII. 51²) 'thousands of kine'.

2. They may, remaining singular, agree in case with the following plural, being then used adjectivally (not appositionally, because they always precede the substantive in this use); e. g. *triṃśād devāh* (III. 99⁹) 'thirty gods'; *triṃśatām yajanāni* (I. 123⁸) 'thirty leagues'; *triṃśatā hāribhih* (II. 185⁵) 'with thirty bays'; *śatena hāribhih* (II. 186⁶) 'with a hundred bays'; *śatām pūrah* (IV. 27¹) 'a hundred forts'; *sahasraṃ hārayaḥ* (IV. 46³) 'a thousand bays'. The following word, agreeing with *sahasra-*, may be in the singular as a collective; thus *śinaś cic chēpaṃ niditām sahasrād yūpād amuñcaḥ* (V. 27¹) 'Sunahṣepa, who was bound, thou didst release from a thousand posts'.

a. *śatī-* and *sahasra-* have, in their adjectival use, the peculiarity of sometimes either being put in the plural themselves or retaining the N. A. neuter sing. form (like *pāñca*) when in agreement with an inst. pl.; e. g. *śatā pūrah* (I. 53⁸) 'a hundred forts'; *sahasrāṇy*

adhirathāni (x. 98⁹) 'a thousand wagonloads'; *śatām pūrbbhiḥ* (vi. 48⁸) 'with a hundred forts'; *sahasram śībhiḥ* (i. 189⁸) 'with a thousand seers'.

β. The numeral pronouns *kāti* 'how many?', *tāti* 'so many', *yāti* 'as many', remain uninflected in agreement with nominatives and accusatives plural, which are the only cases found occurring with them in the *Saṃhitās*¹.

B. Ordinals.

408. The ordinals, being all adjectives ending in *-a*, are declined throughout in the masc. and neut. according to the nominal *a*-declension. The feminine is formed with *-ī*², except in the first four, which take *-ā*, viz. *prathamā*³, *dvitīyā*-, *trītiyā*³, *turiyā*-. (TS.). The ordinals may best be divided into four groups according to the formation of their stems.

1. The ordinals from 'first' to 'tenth' are formed with various suffixes, viz. (*-t*)-*īya*-, *-īha*-, *-thamā*-, *-mā*-, the first four in a somewhat irregular manner.

a. *pra-thamā*- 'first' was doubtless formed from *pra-* with the superlative suffix *-tama*⁴, meaning 'foremost', the initial of the suffix being probably changed under the influence of other ordinals formed with *-tha* (*śaṣṭhā*-, etc.).

b. The next three ordinals are formed with the suffix *-īya*: *dvit-īya*- 'second', *trī-t-īya*- 'third', secondarily through *dvi-tā*- 'second', and *trī-tā*- 'third', both used as names; *tur-īya*- 'fourth' for **ktur-īya*- (beside *catur-thā*-). The latter when used in the fractional sense is accented *tūriya*- (AV.) 'quarter'⁵.

c. The ordinal for 'sixth', besides the alternative forms for 'fourth' and 'seventh', is formed with *-tha*: *ṣaṣ-thā*- (AV. VS.), *catur-thā*- (AV. VS.), *saptā-tha*- (RV.).

d. The ordinals for 'fifth' and 'seventh' to 'tenth' are formed with *-ma*: *pañca-mā*- (AV. VS.), *sapta-mā*- (VS.) beside *saptā-tha*-, *aṣṭa-mā*-, *nava-mā*-, *daśa-mā*-.

2. The stems of the ordinals for 'seventh' to 'nineteenth' are the same as those of the cardinals, except that they are accented on the final syllable. In inflexion they differ from the cardinals in following the ordinary nominal *a*-declension; thus from *ekādaśā*- 'eleventh' are formed: sing. m. A. *ekādaśām*; pl. N. *ekādaśāḥ*, A. *ekādaśān*, I. *ekādaśāni*.

3. The ordinals for 'twentieth' to 'ninetieth' (including their compounds) seem, judged by some three examples met with in the *Saṃhitās* (and some four others in B.), to have been abbreviated forms of the cardinals, ending in *-ā*: *eka-viṃśā*- 'twenty-first' (B.) 'consisting of twenty-one' (VS.), *catvāriṃśā*- (RV.) 'fortieth', *aṣṭa-catvāriṃśā*- (VS.) 'forty-eighth'; *catus-triṃśā*- (B.) 'thirty-fourth', *dvā-pañcāśā*- (B.) 'fifty-second', *eka-ṣaṣṭā*- (B.) 'sixty-first'.

4. The ordinals for 'hundredth' and 'thousandth' are formed with the superlative suffix *-tama*: *śata-tamā*-; but *sahasra-tamā*- has been noted in B. passages only (TS. ŚB.).

C. Numeral Derivatives.

409. A number of derivatives, chiefly adverbs, are formed from the cardinals.

a. There are a few multiplicative adjectives derived with the suffixes *-a*-, *-ya*-, *-taya*-, *-vaya*-; thus *tray-ā*- 'threefold' (from *trī-*); *dva-yā*- 'twofold'; *daśa-taya*- 'tenfold'; *catur-vaya*- 'fourfold'.

b. Multiplicative adverbs are formed in three different ways. 'Once'

¹ Cp. DELBRÜCK 50.

² Inflected like stems in derivative *-ī*: 377.

³ Both *prathamā*- and *trītiyā*- have one form each according to the pronominal declension in the AV. (403, 3, c).

⁴ Cp. the adverbial acc. *pra-tamām* (B.) 'specially'. See BRUGMANN, KG. 447, i.

⁵ Similarly in B. passages *caturtha*- 'quarter', *tītiya*- 'third'.

is expressed by *sa-kṛt*, which originally seems to have meant 'one making'. The next three are formed with the suffix *-s*: *dvī-s* 'twice'; *tri-s* 'thrice', *catvīs* (AV.) 'four times' (for **catīr-s*, cp. Av. *catīru-s*)¹. Others are expressed by the cardinal and the form *kṛtvās* 'times' (probably = 'makings', acc. pl. of **kṛtu-*), which, except in *aṣṭa-kṛtvās* (AV.) 'eight times', is a separate word; thus *dāśa kṛtvās* (AV.) 'ten times', *bhūri kṛtvās* (RV.) 'many times'².

c. Numeral adverbs of manner are formed with the suffix *-dhā*; thus *dvī-dhā* 'in two ways or parts'; similarly *tri-dhā* and *tre-dhā*, *catv-dhā*, *pañca-dhā* (AV.), *ṣoḍhā*³, *sapta-dhā* (AV. VS. TS.), *aṣṭa-dhā* (AV.), *nava-dhā* (AV.), *sahasra-dhā*.

VII. THE VERB.

BENFEY, Vollständige Grammatik 788—920. — WHITNEY, Sanskrit Grammar 527—1073. — DELBRÜCK, Das altindische Verbum, Halle 1874. — AVERY, Contributions to the history of verb-inflection in Sanskrit, JAOS. x. (1876), 219—276; 311—324. — JUL. V. NEGELEIN, Zur Sprachgeschichte des Veda. Das Verbalsystem des Atharva-Veda, Berlin 1898.

410. General characteristics. — The verbal system comprises the two groups of forms which include, on the one hand, the finite verb and, on the other, the nominal formations connected with the verb. The former group represents the forms made with personal endings, viz. indicative, subjunctive, injunctive, optative, and imperative. The latter group consists of infinitives (nouns of action) and participles (agent nouns). These differ from ordinary nouns inasmuch as they participate in the characteristics of the verb, governing cases, being connected with particular tenses, being used in different voices, and being liable to tmesis when compounded with prepositions.

A. The finite verb distinguishes the **primary conjugation** of the root and the **secondary conjugation** of derivative formations, viz. desiderative, intensive, causative, and denominative. The latter class does not, however, differ in origin from the former; but doubtless because (in contrast with the present stems of the primary conjugation) it preserves the distinctive meaning of the stem, it extends the form of the present stem beyond the present system to the whole conjugation.

The finite verb further distinguishes voice, tense, mood, number, and person.

a. There are two voices, active and middle, which are distinguished throughout the inflexion of the verb (largely also in the participle, though not in the infinitive). The middle forms may be employed in a passive sense, except in the present system where there is a special passive stem inflected with middle terminations. Some verbs are conjugated in both active and middle; e. g. *kṛṇō-ti* and *kṛṇu-tē* 'makes'; others in one voice only, e. g. *ās-ti* 'is'; others partly in one and partly in the other; e. g. pres. *vārta-te* 'turns', but perf. *vavārta* 'has turned'.

b. There are five tenses in ordinary use, viz. the present, the imperfect, the perfect, the aorist, and the future. The terms imperfect, perfect, and aorist are here used in a purely formal sense, that is, as corresponding in formation to the Greek tenses bearing those names. No Vedic tense has an imperfect meaning, while the perfect sense is generally expressed by the aorist.

c. Beside the indicative there are four moods, the subjunctive, the injunctive, the optative, and the imperative, all formed from the stem of the

¹ Cp. BRUGMANN, KG. 450, I.

² Cp. WHITNEY 1105, a.

³ For *ṣaṣ-dhā*; cp. above 43, b, 3; 56, b; and p. 307, note 8.

present, the perfect, and the aorist. The imperfect has no moods; and the only modal form occurring in the future is the unique subjunctive *karisyās*, from *kr-* 'make'.

d. The finite verb is, as in other languages, used in three persons in all tenses and moods excepting the imperative, where the first persons are supplied from the subjunctive. As in declension, the three numbers, singular, dual, and plural, are in regular use throughout.

B. The nominal verb-forms comprise:

a. **Participles.** The tense-stem of the present, future, aorist, and perfect each forms an active and a middle participle; e. g. *gácchant-*, *gáccha-māna-* 'going'; *karisyánt-* 'going to do', *yakṣyá-māna-* 'going to sacrifice'; *kránt-*, *krāná-* 'making'; *cakṛvāms-*, *cakṛāná-* 'having done'. Besides these, there are passive participles, present, perfect, and future. The present form is made from the passive stem in *-ya*; e. g. *stūyá-māna-* 'being praised'. The perfect passive participle, on the other hand, is formed from the root; e. g. *kr-tá-* 'made'; as is also (with few exceptions) the future passive participle or gerundive; e. g. *vāná-ya-* 'praiseworthy'.

b. **Gerunds.** These are stereotyped cases (chiefly instrumentals) of verbal nouns, and have the value of indeclinable active participles with a prevailingly past sense; e. g. *gatvī* and *gatvāya* 'having gone'.

c. **Infinitives.** There are about a dozen differently formed types of infinitives, which are cases of verbal nouns made directly or with a suffix from the root, and hardly ever connected with a tense stem; e. g. *idh-am* 'to kindle'; *gán-tavāi* 'to go'.

A. The Finite Verb.

411. All forms of the finite verb¹ may be classed under four groups: (1) the **present system**, comprising the present tense together with its moods and participles, and its augmented past tense, the imperfect; (2) the **perfect system**, comprising the perfect tense together with its moods and participles, and its augmented past tense, the pluperfect² (494); (3) the **aorist system**, comprising the aorist tense together with its moods and participles; (4) the **future system**, comprising the future tense³ together with its participles, and its augmented past form, the conditional⁴.

Personal Endings.

412. The characteristic feature of the finite verb is the addition of personal endings⁵. These are divided into active and middle; in each of which groups, again, **primary** and **secondary forms** are to be distinguished. The primary forms appear throughout the present and future indicative, but in the middle only of the perfect indicative⁶. The secondary forms appear in augmented indicatives, in injunctives (which are identical in form with un-augmented past indicatives), in the imperative (several forms of which are identical with the injunctive)⁷, and in the optative. The subjunctive fluctuates between the primary and the secondary endings, but the latter are about

¹ Over 18000 occurrences of verb-forms have been noted by AVERY (221) in the RV.

² This term is used in a purely formal sense, as this rare tense has not a pluperfect meaning.

³ There is no periphrastic future in the Samhitās.

⁴ There is only a single occurrence of this formation in the Samhitās.

⁵ Cp. AVERY 225 f.; BRUGMANN, KG. 771-798.

⁶ The 3. pl. has here the peculiar ending

-re.

⁷ Cp. BRUGMANN, KG. 729.

twice as frequent as the former¹. The perfect indicative active has some of the regular secondary endings (*-va, -ma, -ur*), but the rest are of a peculiar type.

Active endings.

Primary. Sing. 1. *-mi*². 2. *-si*. 3. *-ti*³. Du. 1. *-vas*⁴. 2. *-thas*⁵. 3. *-tas*⁵. Pl. 1. *-masi*, *-mas*⁶. 2. *-tha*, *-thana*⁷. 3. *-anti*⁸.

Secondary. Sing. 1. *-m*. 2. *-s*⁹. 3. *-t*¹⁰. Du. 1. *-va*. 2. *-tam*. 3. *-tām*. Pl. 1. *-ma*. 2. *-ta*, *-tana*¹¹. 3. *-an*, *-ur*¹².

Middle endings.

Primary. Sing. 1. *-e*. 2. *-se*¹³. 3. *-te*¹⁴. Du. 1. *-vahe*¹⁵. 2. *-āthe*¹⁶. 3. *-āte*¹⁶. Pl. 1. *-mahe*¹⁷. 2. *-dhve*¹⁸. 3. *-ante*¹⁹.

Secondary. Sing. 1. *-i*²⁰. 2. *-thās*²¹. 3. *-ta*²². Du. 1. *-vahi*. 2. *-āthām*²³. 3. *-ātām*²³. Pl. 1. *-mahi*. 2. *-dhvam*²⁴. 3. *-anta*²⁵.

a. Beside the perfect endings containing *r*, act. du. 2. *-athur*, 3. *-atur*, pl. 3. *-ur*, middle *-re*, some verbs have endings with initial *r* in the 3. pl. mid. ind. and opt. of most tenses. These endings are *-re* and *-rate* in the pres. ind.; *-rīre* in the perf. ind.; *-ran* in the opt. pres. and the ind. imperfect, pluperfect, and aorist; *-ram* in the ind. aor.; *-ranta* in the pluperfect; *-rata* in the opt. In the AV. *-rām* and *-ratām* appear in the 3. pl. impv. mid.²⁶

b. More than twenty roots have forms in which certain endings are added to the root with the connecting vowel *i* or less commonly *ī*. These roots are *an-* 'breathe', *am-* 'injure', *as-* 'be', *īd-* 'praise', *ī-* 'rule', *cid-* 'impel', *jan-* 'beget', *tu-* 'be strong', *dhvan-* 'sound', *brū-* 'speak', *vam-* 'vomit', *vas-* 'clothe', *vṛs-* 'rain', *snath-* 'pierce', *śru-* 'hear',

¹ AVERY 227 (middle).

² The subjunctive has *-āni* and instead of it (13 times) *-ā*; cp. AVERY 225 (mid.) and BRUGMANN, KG. 772.

³ The perf. ind. has the peculiar endings 1. *-a* or *-au*, 2. *-tha*, 3. *-a* or *-au* in the sing.

⁴ This ending does not occur in the RV.; cp. DELBRÜCK, Verbum p. 24.

⁵ The perf. act. du. has the peculiar endings 2. *-athur*, 3. *-atur*.

⁶ *-masi* occurs 109 times in the RV., being more than 5 times as frequent as *-mas* (cp. WHITNEY 548; AVERY 226), but in the AV. *-mas* has become commoner than *-masi* in the proportion of 4 to 3. On these endings cp. NEISSER, BB. 30, 311—315.

⁷ In the RV. *-tha* occurs more than 6 times as often as *-thana* (AVERY 226). The perf. ind. has the peculiar ending *-a*.

⁸ The *an* is replaced by *a* (for the sonant nasal) in reduplicated verbs and a few others treated as such; cp. DELBRÜCK, Verbum p. 51 (mid.).

⁹ The impv. act. adds *-dhi*, *-hi*, *-āna*, *-tāt* or no ending.

¹⁰ The 3. impv. has *-tu* instead of *-t*; in the RV. and TS. also *-tāt*; see 418 b.

¹¹ In the RV. *-ta* occurs more than 4 times as often as *-tana* (560 occurrences to 125; AVERY 226).

¹² In the ind. perf., the ind. *s*-aorist, and the optative, *-ur* always appears, sometimes also in the imperfect; cp. DELBRÜCK, Verbum p. 52. The impv. has *-antu*, which loses its *n* under the same conditions as *-anti*.

¹³ In the AV. *-sai* is the only form of the subjunctive (WHITNEY 561, a).

¹⁴ *-tai* occurs once in the RV. for *-te* in the subjunctive; it is the usual form in the AV. In the RV. *-e* sometimes occurs for *-te* in the ind. pres.; it is the only ending in the perf. ind.

¹⁵ The subjunctive has *-vahai*.

¹⁶ In the *a*-conjugation *-ethe* and *-ete*; *aithe* and *-aite* appear in the RV. as subjunctives in several forms; *-aite* occurs once as an indicative; cp. WHITNEY 547, c and 561, a; DELBRÜCK, Verbum 106 and p. 45 (mid.).

¹⁷ *-mahai* is the usual form in the subjunctive in the RV. and AV.

¹⁸ In the RV. once *-dhvai* in the subjunctive.

¹⁹ In the impv. *-antām* and *-atām*.

²⁰ In the optative (*īy*)-*a*.

²¹ In the impv. *-sua*.

²² In the impv. *-tām*.

²³ In the *a*-conjugation *-ethām* and *-etām*.

²⁴ Once *-dhva* in the RV.

²⁵ In the impv. *-antām*; both this ending and *-anta* lose their *n* under the same conditions as *-anti*. The perf. ind. has *-re*.

²⁶ See DELBRÜCK, Verbum 76—78; AVERY 226; BRUGMANN, KG. 797; cp. also BOLLENSEN, ZDMG. 22, 599; KUHN, KZ. 18, 400; BENFEY, Ueber die Entstehung und Verwendung der im Sanskrit mit *r* anlautenden Personalendungen, Abh. d. Ges. d. Wiss. zu Göttingen 15, Göttingen 1870; WINDISCH, Berichte der sächsischen Gesellschaft d. Wiss. 1889, p. 1 ff.; ZIMMER, KZ. 30, 224 ff.

śvas- 'breathe', *śidh-* 'repel', *śtan-* 'thunder', *śambh-*¹ 'prop'. There are also a few 3. plurals in *-i-re*, viz. *ṛṇvire*, *ṇivire*, *śṛṇvire*, *śuvire* and *hinvire*, in which the connecting vowel *i* appears².

The Augment.

413. The augment³ (originally doubtless an independent temporal particle) consists of the syllable *a-*, which is prefixed to the imperfect, pluperfect, aorist, and conditional, giving to those forms the signification of past time. It invariably bears the acute when the verb is accented, like the preposition immediately preceding a verb in a principal sentence (111). The augment sometimes appears lengthened before *n*, *y*, *r* or *v*, the only examples being *ā-naṭ*, from *naṣ-* 'attain'; *ā-yunak* (beside *a-yunak*), *ā-yukta* (beside *a-yukta*), and *ā-yuksātām*, from *yuj-* 'join'; *ā-rīṇak* and *ā-raik*, from *ric-* 'leave'; *ā-var*, from *vṛ-* 'cover'; *ā-vṛṇi*, from *vṛ-* 'choose'; *ā-vṛṇak*, from *vṛj-* 'turn'; *ā-vidhyat* (beside *a-vidhyat*), from *vyadh-* 'wound'. The only one of these forms written with *ā* in the Pada text is *ā-var* (but once also *a-var*). There is also one passage (II. 17.9) in which the metre seems to require that *yās tś 'vidhat* should be read *yās ta āvidhat*⁴.

a. With the initial vowels *i*, *u*, *r* the augment irregularly contracts to the Vrddhi vowels *ai*, *au*, *ār*; e. g. *dicchas*, 2. sing. imperf. of *iṣ-* 'wish'; *āunat*, 3. sing. imperf. of *ud-* 'wet'; *ārta*, 3. sing. aor. of *r-* 'go'. This appears to be a survival of a prehistoric contraction of *ā* with *i*, *u*, *r* to *āi*, *āu*, *ār*, which is otherwise almost invariably represented by *e*, *o*, *ar*⁵.

b. The augment is very often dropped. This optional loss is to be explained as a survival from the Indo-European period when, being an independent particle, the augment could be dispensed with if the past sense was clear from the context. In the RV. the number of examples in which the augment is wanting (about 2000) is considerably more than half that of forms in which it is prefixed (about 3300), more than one half of these unaugmented forms being aorists. In the AV. the number of forms which lose the augment is less than half that of those which retain it, more than four fifths of these unaugmented forms being aorists. In sense, the forms which drop the augment are either indicative or injunctive. The indicatives have for the most part a past, but often also (generally when compounded with prefixes) a present meaning. In the RV., the indicative and injunctive unaugmented forms are about equal in number⁶; the injunctives being used in nearly one-third of their occurrences with the prohibitive particle *mā*. In the AV. about nine-tenths of the unaugmented forms are injunctive, some four-fifths of these being construed with *mā*.

Formation of the Moods.

414. 1. Subjunctive⁷. The subjunctive is a very common mood in the RV. and the AV., occurring three or four times as often as the optative. It is formed from the present, the perfect, and the aorist⁸. The stem is formed by adding *a* to the indicative stem. When a strong and weak stem are distinguished, the *a* is attached to the former; while it coalesces to *ā* with the final of the stem in the *a-* conjugation. Thus the subjunctive stem of

¹ AVERY 226.

² AVERY 227 (top).

³ Cp. AVERY 225; BRUGMANN KG. 626.

⁴ WHITNEY 585, a.

⁵ Cp. above 19 a, 4. 5.

⁶ WHITNEY 587, a. According to AVERY 225, the unaugmented forms of the RV.

have a historical sense in 488 instances only.

⁷ See especially W. NEISSER, *Zur vedischen Verballhehre* (Inaugural-Dissertat.), Göttingen 1882 = BB. 7 (1883), 211-241.

⁸ Only a single form of the future subjunctive occurs.

the root *duh-* 'milk' is *dôh-a-*; of *yuj-* 'join' *yundj-a-*; but of *bhû-* 'be' *bhâv-a-*. Owing to the analogy of the *a-* conjugation, other verbs sometimes add *â* instead of *a*, e. g. *brav-â-thâ* from *brû-* 'speak'¹. The subjunctive is on the whole inflected like an indicative, but with fluctuations between the primary and the secondary endings, besides some variations in the endings themselves. Thus in the active, (1) the ending of the 1. sing. is *-âni*, of which the *ni* is dropped thirteen times in the RV., e. g. *dôh-âni*, *yundj-âni*, *bhâv-âni*; *bhâv-â*; (2) the 1. du. and 1. 3. pl. have the secondary endings *-va*, *-ma*, *-an* only; e. g. *dôh-âva*, *dôh-âma*, *dôh-an*; *bhâv-âva*, *bhâv-âma*, *bhâv-ân*; (3) the 2. 3. sing. may take the secondary endings as well as the primary; e. g. *dôh-a-si* or *dôh-a-s*; *bhâv-â-ti* or *bhâv-â-t*².

In the middle, (1) the only secondary ending is found in the 3. pl., *-anta*, which occurs beside and more frequently than *-ante*; (2) the ending *-ai*, which is normal in the 1. sing. (being = *a + e*), has spread from that person to forms in which *e* would be normal. Thus the 1. du. has *-âvahi* only; in the 1. pl., *-âmahai* is the usual form in the RV. and AV. beside the rarer *-âmahe*; in the 2. sing., *-sai* always appears for *-se* in the AV., though it does not occur in the RV.; in the 2. pl., *-dhvai* occurs once for *-dhve*³ in the RV.; in the 2. 3. du., *-aithe* and *-aite* occur several times in the RV., being doubtless intended for subjunctive modifications⁴ of the indicative *-ethe* and *-ete* of the *a-* conjugation; in the 3. sing., *-tai* occurs once in the RV. for *-te*, and is the usual form in the AV.

a. The subjunctive endings in combination with the *-a* of the stem are accordingly the following:

Active			Middle		
sing.	du.	pl.	sing.	du.	pl.
1. <i>âni</i> , <i>-â</i>	<i>-âva</i>	<i>-âma</i>	1. <i>-ai</i>	<i>-âvahi</i>	<i>-âmahai</i> , <i>-âmahe</i>
2. <i>-a-si</i> ⁵ , <i>-a-s</i> ⁶	<i>-a-thas</i>	<i>-a-tha</i>	2. <i>-a-se</i> , <i>-a-sai</i>	<i>-aithe</i>	<i>-a-dhve</i> , <i>-a-dhvai</i>
3. <i>-a-ti</i> ⁷ , <i>-a-t</i>	<i>-a-tas</i>	<i>-a-n</i>	3. <i>-a-te</i> , <i>-a-tai</i>	<i>-aite</i>	<i>-a-nte</i> , <i>-anta</i> .

415. **Injunctive.** The unaugmented forms of past tenses used modally, are sometimes called improper subjunctives⁸, but they are more suitably termed injunctives, as they appear to have originally expressed an injunction. This is borne out by the fact that since the IE. period the second and third persons imperfect (except the 2. sing. act.) had come to be used as regular imperatives expressing a command⁹. But the unaugmented forms of the imperfect that could be distinguished from the regular imperative (as *bhâras*, *bhârat*, *bharan*) and especially unaugmented aorists¹⁰, are often used in a sense fluctuating between that of the subjunctive (requisition) and of the optative (wish)¹¹. Thus *bhâratu* 'let him bear', but *bhârat* 'may he bear', *bhât* 'may he be'.

416. **Optative.** This mood, which is comparatively rare in the Samhitâs, is formed from the present, the perfect, and the aorist. The stem is formed with *-yâ* or *-î*, which, when strong and weak stem are distinguished,

¹ Cp. WHITNEY 560e; BRUGMANN, KG. 719.

² The subjunctive in *â* is in origin an old injunctive: BRUGMANN, KG. 716 (end).

³ In the form *mâdayâdhvai* 'may ye rejoice'.

⁴ *kṛnvaithe*, however, appears once as an indicative; see DELBRÜCK, Verbum p. 45.

⁵ In the aor. subj., *-si* occurs only once in the RV.

⁶ In the *a-* conjugation *â* appears throughout: *-âsi*, *-âs*, etc.

⁷ In the aor. subj., *-ti* occurs only six times in the RV.

⁸ WHITNEY 563.

⁹ The 3. sing. and pl., e. g. *bhârat-u* and *bhârant-u*, are explained as injunctives and the particle *u*: BRUGMANN, KG. 729, 1.

¹⁰ The aorist injunctives were probably used originally with the prohibitive particle *mâ* only: BRUGMANN, KG. 716, 2 (end).

¹¹ Cp. WHITNEY 575.

are attached to the latter. In the *a*-conjugation *-ī* is added (coalescing with *a* to *e*) throughout; in other verbs *-ī* is added in the middle only, and *-yā* (often to be read as *-iā*) in the active only¹.

a. Roots ending in *ā* usually change that vowel to *e* before *-yā*: e. g. *de-yām* (perhaps to be explained as *dāiḥām*)² 'I would give'. But *ā* is sometimes retained, as in *yā-yām* 'I would go'.

b. The endings are the secondary ones. There are, however, some irregularities in the 1. sing. and the 3. pl. 1. The 3. pl. mid. always takes *-ran* instead of *-an*. 2. The 3. pl. act. always takes *-ur*, before which the *ā* of *-yā* is dropped, while in the *a*-conjugation *y* is interposed between *e*³ and *-ur*. 3. The 1. sing. mid. has the peculiar ending *a* with *y* interposed between it and the modal *-ī*. 4. The 1. sing. act. of the *a*-conjugation attaches *-am* instead of *-m* (the termination *-em* being unknown), interposing *y* between it and the *e*³ of the stem.

a. The endings of the optative in combination with the modal suffix are accordingly the following:

1. Graded conjugation.

Active			Middle		
sing.	du.	pl.	sing.	du.	pl.
1. <i>-yā-m</i>	<i>-yā-va</i>	<i>-yā-ma</i>	1. <i>-ī-y-ā</i>	<i>-ī-vāhi</i>	<i>-ī-māhi</i>
2. <i>-yā-s</i>	<i>-yā-tam</i>	<i>-yā-ta</i>	2. <i>-ī-thās</i>	<i>-ī-y-āthām</i>	<i>-ī-dhvām</i>
3. <i>-yā-t</i>	<i>-yā-tām</i>	<i>-y-ir</i>	3. <i>-ī-tā</i>	<i>-ī-y-ātām</i>	<i>-ī-r-ān</i>

2. a-conjugation.

1. <i>-e-y-am</i>	<i>-e-va</i>	<i>-e-ma</i>	1. <i>-e-y-a</i>	<i>-e-vahi</i>	<i>-e-mahi</i>
2. <i>-e-s</i>	<i>-e-tam</i>	<i>-e-ta</i>	2. <i>-e-thās</i>	<i>-e-y-āthām</i>	<i>-e-dhvām</i>
3. <i>-e-t</i>	<i>-e-tām</i>	<i>-e-y-ur</i>	3. <i>-e-ta</i>	<i>-e-y-ātām</i>	<i>-e-r-an.</i>

417. **Precative.** This is a form of the optative which adds an *-s* after the modal suffix in several persons, and is made almost exclusively from aorist stems. In the RV. there occur a few forms of the precative in three persons (1. 3. sing., 1. pl.) active, and in two persons (2. 3. sing.) middle; thus active: 1. sing. *bhū-yā-s-am* (aor.) 'may I be'; 3. sing. *aś-yās* (for **aś-yā-s-t*) 'may he attain' (aor.); *babhū-yās* 'may he be' (perf.); 1. pl. *kri-yā-s-ma* 'may we do' (aor.); middle: 2. sing. *maṇ-s-ī-s-thās* (aor.) and 3. sing. *maṇ-s-ī-s-ta* (aor.), from *man-* 'think'.

418. **Imperative.** This mood has no mood-sign of its own, as all the first persons are subjunctives and the second and third persons are mostly old injunctives. The purely injunctive forms are the 2. 3. du. and 2. pl. active and middle, ending in *-tam*, *-tām*, *-ta*; *-āthām*, *-ātām*, *-dhvam*. The 3. sing. pl. act. in *-tu*⁴ and *-antu*⁵, and the 3. pl. mid. in *-antām*⁵ may be modifications of injunctives. The imperative has, however, distinctive forms of its own in the 2. sing. act.: *-dhi*, *-hi*, *-āna*, *-tāt*; and in the middle: 2. sing. *-sva* and 3. sing. *-tām* or *-ām*.

a. The 2. sing. act. in the *a*-conjugation has no ending, employing the bare stem (like the vocative singular of the *a*-declension); e. g. *bhāra* 'support'; *neṣa* 'lead' (aor. of *√nī*). In the graded conjugation, when a strong and weak stem are distinguished, the ending is attached to the latter: *-dhi* is added after both consonants and vowels, *-hi* (the later form of *-dhi*) after vowels only; thus *ad-dhi* 'eat'; *śru-dhi* and *śṛṇu-dhi* 'hear'; *i-hi* 'go', *jāgr-hi* 'awake', *pīpr-hi* 'save', *śṛṇu-hi* 'hear'. In the *nā*-class, *-hi* is added

¹ On the accentuation cp. above 9 and 24 a.

² Cp. BRUGMANN, KG. 555 (bottom).

³ The *e* (for *a*) is here probably due to the influence of the other forms *-es*, *-et*, etc.: BRUGMANN, KG. 728.

⁴ Cp. BRUGMANN, KG. 729, 1; IF. 18, 71;

DELBRÜCK, Vergl. Syntax 2, p. 357.

⁵ The ending *-antu* and *-antām* lose their *n* under the same conditions as *-anti* (p. 314, note ⁸).

only when the root ends in a vowel, but *-āna*¹ when it ends in a consonant; thus *pu-nīhi* 'purify', but *aś-āna* 'eat'.

b. The ending *-tāt* occurs some twenty times in the RV. When strong and weak stem are distinguished, it is added to the latter; e. g. *vit-tāt* 'thou shalt regard', *dhat-tāt* 'thou shalt place', *kṛnu-tāt* 'thou shalt make', *punī-tāt* 'thou shalt purify', etc.² Its use is almost restricted to the 2. sing. It is, however, once³ found in the RV. and once in the TS. in the sense of the 3. sing., once as 2. du. in the RV., once as 2. pl. in the TS., and once as 1. sing. in AV.⁴ It appears to have the value of a future imperative, expressing an injunction to be carried out at a time subsequent to the present. It may originally have been identical with the abl. *tād* 'after that', 'then'; *kṛnu-tāt* would thus have meant 'do (it) then'⁵.

I. The Present System.

419. This group consists of a present indicative together with a subjunctive, an injunctive, an optative, an imperative, and participles, besides a past augmented tense called the imperfect because formed analogously to the Greek tense. This is the most important system, as its forms are about three times as common as those of the three other systems taken together⁶. Hence roots are generally classified according to the manner in which their stems are formed in the present system. Here **two** distinct conjugations may be conveniently distinguished.

The first or *a-* conjugation, all the stems in which end in *-a*, retains the stem unaltered (like the *a-* declension) in every tense, mood, and participle, accenting the same syllable throughout the present indicative, its moods and participles, as well as the unaugmented imperfect⁷. The secondary conjugations in *-a* (desideratives, intensives, causatives, denominatives) as well as the future⁸, follow this conjugation in their inflexion.

The second or graded conjugation is characterized by shift of accent between stem and ending, accompanied by vowel gradation. Minor differences consist in the loss of *n* in the 3. pl. middle, in the addition of another suffix (*-āna* instead of *-māna*) in the middle participle, in the employment of an ending in the 2. sing. impv. act., and in vowel gradation, with shift of accent, in the modal suffix of the optative.

a. The first or *a-* conjugation.

420. The special characteristics of this conjugation are:

1. The *-a* of the stem is lengthened before the endings of the 1. du. and pl. which begin with *v* and *m*; e. g. *jayāmasi* 'we conquer'; while the initial *a* of the endings of the 3. pl. *-anti*, *-ante*, *-an*, *-anta*, is dropped; e. g. *bhāra-nti* 'they bear'.

2. The optative sign is throughout *-ī*, which combines with the *-a* of the present stem to *e*; e. g. *bhūves*.

3. The 2. sing. impv. act. has no ending except the comparatively few instances (about sixteen) in which *-tāt* is added.

¹ On the origin of this peculiar imperative form cp. BRUGMANN, KG. 839, 5.

² See DELBRÜCK, Verbum 38.

³ Op. cit. 77; WHITNEY 571, b. AVERY, however (225, bottom), states that it occurs 5 times in the RV. as a 3. sing.

⁴ WHITNEY, loc. cit.

⁵ BRUGMANN, KG. 732.

⁶ WHITNEY 600, a.

⁷ But when the augment was added, it received the accent just like the verbal preposition in a principal sentence (the verb itself remaining unaccented).

⁸ Also aorist stems ending in *-a*.

4. The 2. 3. du. mid. substitute *e* for the *ā* of the endings *-āthe*, *-āte*; e. g. 2. *vahethe* 'ye two travel', 3. *vardhete* 'they two thrive'.

5. The middle participle regularly ends in *-māna*.

a. Five classes or types may be distinguished in the present stems of the *a*- conjugation. These are: 1. Stems in which the radical syllable has a strong grade accented vowel¹; e. g. *bhāra-ti*, from *bhṛ-* 'bear'. 2. Stems in which the radical syllable has a weak grade vowel, the thematic *a* being accented²; e. g. *rujā-ti*, from *ruj-* 'break'. 3. Stems formed with the suffix *-ya*, being either (a) ordinary transitive or intransitive verbs³, e. g. *ās-ya-ti* 'throws'; or (b) passives, e. g. *nī-yā-te* 'is led'. 4. Stems ending in *-aya*, being either (a) causatives (*-āya*) or (b) denominatives (*-ayā*)⁴. 5. Stems formed with the suffix *-sa*, added to the reduplicated root, being desideratives; e. g. *pi-pā-sa* 'desire to drink'. The last two classes, which retain the present stem throughout their inflexion, constitute three of the secondary conjugations which will be treated separately below (541—570).

1. The radically accented *a*- class (*bhāva*-).

421. This is by far the commonest type of the *a*- conjugation, about 300 such present stems occurring in the *Samhitās*⁵. The radical vowel takes *Guṇa*, unless it is medial and long by nature or position; thus from *ji-* 'conquer': *jāy-a-*; *nī-* 'lead': *nāy-a-*; *bhū-* 'be': *bhāv-a-*; *budh-* 'awake': *bōdh-a-*; *srp-* 'creep': *sārpa-*; but *jīnu-* 'quicken': *jīnu-a-*; *krīḍ-* 'play': *krīḍ-a-*. Roots with medial *a* remain unchanged, e. g. *vad-* 'speak': *vād-a-*.

a. There are, however, several irregularities in the formation of the present stem: 1. *ūh-* 'consider' takes *Guṇa*: *śha-* (but *ūh-* 'remove' remains unchanged: *ūha-*); *guh-* 'hide' lengthens its vowel: *gīha-*; *kram-* 'stride' lengthens its vowel in the active: *krāma-* (but *krama-* in the middle); *kṛp-* 'lament' retains its vowel unchanged: *kṛpa-*. — 2. The roots *daṁs-* 'bite' and *sañj-* 'hang' lose their nasal: *dāsa-*, *saja-*. — 3. *gam-* 'go', *yam-* 'reach', *yū-* 'separate' form their stem with the suffix *-cha*: *gāccha-*, *yāccha-*, *yūccha-*. — 4. Four stems are transfers from the reduplicating class⁶: *piba-* from *pā-* 'drink', *tiṣṭha-* from *sthā-* 'stand', *śīda-*⁷ (for **sī-sad-a-*) from *sad-* 'sit', *sācā-*⁸ (for **sā-sac-a-*) from *sac-* 'accompany'; four others⁹ are transfers from the *nu*- class, being either used beside or having entirely superseded the simpler original stems: *i-nu-a-* from *i-* 'send', beside *i-nō-ti*; *ji-nu-a-* from *ji-* 'quicken', beside *ji-nō-si*; *hi-nu-a-* from *hi-* 'impel', beside *hi-nō-ti*; *pinu-a-* 'fatten' was doubtless originally **pi-nu-* from the root *pī*¹⁰.

422. Present indicative. The forms of this tense which actually occur, if made from *bhāva*-, would be as follows:

Active. Sing. 1. *bhāvā-mi*, 2. *bhāva-si*, 3. *bhāva-ti*. Du. 1. *bhāvā-vas* (TS.),

2. *bhāva-thas*, 3. *bhāva-tas*. Pl. 1. *bhāvā-masi* and *bhāvā-mas*, 2. *bhāvā-tha*¹¹,

3. *bhāvā-nti*.

Middle. Sing. 1. *bhāv-e*, 2. *bhāva-se*, 3. *bhāva-te*¹². Du. 1. *bhāvā-vahe*,

3. *bhāv-ete*. Pl. 1. *bhāvā-mahe*¹³, 2. *bhāva-dhve*, 3. *bhāvā-nte*.

The forms which actually occur are the following:

¹ The first class of the Indian grammarians.

² The sixth class of the Indian grammarians.

³ The fourth class of the Indian grammarians.

⁴ The nominal *a* preceding the *-ya* is here sometimes dropped or changed to *ū* or *ī*. See below 562. Some of these verbs in *-aya*, having lost their special stem meaning, are treated as a class (the tenth) of primary verbs.

⁵ See WHITNEY 214—216, cp. 744.

⁶ *dād-a-* occasionally appears for the regular *dādā-*, from *dā-* 'give'.

⁷ See ROZWADOWSKI, BB. 21, 147.

⁸ A reminiscence of its reduplicative origin is the loss of the nasal (the sonant becoming *a*) in the ending of the 3. pl.: *sāceti*, *sācata*.

⁹ *ṛ-ya-a-*, beside *ṛ-nō-ti* from *ṛ-* 'send', is a similar transfer to the sixth class.

¹⁰ See WHITNEY, Roots, under *pinu*.

¹¹ *vāda-thana* is the only example of the ending *-thana* in the indicative of the *a*- conjugation.

¹² The RV. once has *śōbhe* as 3. sing. for *śōbbate*.

¹³ DELBRÜCK, Verbum p. 30 (top), AVERY p. 235, WHITNEY 735, b, and GRASSMANN, under *man*, 'think', give *manāmahē* (IX. 412),

Present Indicative.

Active. Sing. 1. *acāmi, ārcāmi, avāmi, ūhāmi* (AV. VS.), *khānāmi, gūcchāmi* (AV.), *carāmi, codāmi, jānāmi, jayāmi, tapāmi* (AV.), *tiṣṭhāmi* (AV.), *dahāmi, dhāvāmi* (AV.), *nāyāmi* (AV. TS.), *pacāmi* (AV.), *patāmi, pibāmi*¹, *bhajāmi, bhārāmi, bhavāmi* (AV.), *māndāmi* (TS. IV. 2. 6¹), *yacchāmi* (AV.), *yajāmi* (AV.), *yācāmi, rapāmi, rājāmi, rohāmi* (AV.), *vādāmi, vapāmi* (AV.), *vādhāmi, śāṃsāmi, śikṣāmi, śumbhāmi, sajāmi, sapāmi, sīdāmi*¹ (AV.), *svadāmi, harāmi*.

2. *atasi, arṣasi, arhasi, āvasi, invasi*², *ūhasi, kṣayasi, cārasī, jayasi, jinvasi*², *jūrvasi, tapasi* (AV.), *tarasi, tiṣṭhasi*¹, *tūrvasi, dāsasi, dhanvasi, dhāvasi, nāyasi, pātasi, pinvasi*², *pibasi*¹, *bhāvasi, bhūṣasi, mādasi* (AV.), *yācchasi, yājasi, rākṣasi, rājasi, rohasi, vañcasi* (AV.), *vādasi, vapasi, varṣasi* (AV.), *vādhasi, śāṃsasi, śikṣasi, sārpaṣi* (AV.), *śāṣcasi*¹, *sīdasi*¹, *harasi* (AV.).

3. *acati* (AV.), *ājati* (Kh. II. 10⁵), *ayati, ārcati, ardati* (AV.), *arṣati, arhati, āvati, invati*², *īṣati, īhati* (Kh. II. 10⁵), *ūhati, ējati, oṣati, krāndati, krāmāti* (AV.), *krīḷati, kṣāyati, kṣarati, khanati* (AV.), *khādati, gūcchati, gūhati* (AV.), *cāratī, cētati, jāyati, jinvati*², *jīvati, jūrvasi, jrayati, tapati, tūrati, tiṣṭhati*¹, *tsārati* (AV.), *dadati*¹, *dahati* (AV.), *dāśati, dāsati, dhāmāti, dhāvati* 'runs' and 'washes', *nākṣati, nāndati* (AV.), *nāyati, navati* (AV.) 'praises', *pācati, pātati, pinvati*², *pibati*¹, *pīyati, bīdhati, bhājati, bhānati, bhārati, bhārvati, bhāvati, bhūṣati* (AV.), *bhūṣati, bhūḍati, mādati, mārđhati, mehati* (AV.), *yācchati, yājati, yātati, yabhati* (TS. VII. 4. 19²), *yāmāti, yācāti* (AV.), *yūcchati, rākṣati, rādati, rapati, rājati, rādhati, rājati, rebhati, rōdhati, rōṣati, rōhati, vāñcāti* (AV.), *vādāti, vāpāti, varjati, vardhati, varṣati* (AV.), *vasati* 'dwells', *vahati, vāṣati, vēnati, śāṃsati, śāṣati*³, *śikṣati, śundhati, śumbhati, śūcati* (AV. TS.), *sarjati, sārpati, sādhati, sīdāti*¹, *sēdhati, skandati, stobhati, sphūrjati* (AV.), *sredhati, hārati, hīṃsati*⁴ (Kh. IV. 5¹¹).

Du. 1. *cārāvas* (TS. I. 5. 10¹). — 2. *acathas, ārcathas, arhathas, āvathas, invathas*², *karṣathas, kṣāyathas, gūcchathas, ghoṣathas, cetathas, janathas, jinvathas*², *jīvathas, jūrvasathas, tiṣṭhasathas*¹, *dhāmāthas, nākṣathas, nāyathas, pātathas, pinvathas*², *bhārathas, bhāvathas, bhūṣathas, mādathas, yajathas, yātathas, rākṣathas* (AV. TS.), *rājathas, rohathas, vanathas, varathas, vahathas, śikṣathas, sadathas, sādhatathas, sīdathas*¹, *svādathas*.

3. *invatas*², *ejatas* (AV.), *kṣayatas, khādatas* (AV.), *gūcchatas* (AV.), *ghoṣatas, cāratas, tiṣṭhasathas*¹ (AV.), *dravatas* (AV.), *dhāvatas* 'wash', *nākṣatas, pācatas* (AV.), *pinvatas*², *pibatas*¹, *bhāvatas, bhūṣatas, manthatas, mardhatas, yacchatas* (AV.), *yūcchatas, rākṣatas, rājatas, vardhatas* (AV.), *vasatas, vāhatas*.

Pl. 1. *ārcāmasi, ārhāmasi, khānāmasi* (AV.), *cārāmasi and cārāmas* (AV.), *janāmasi, jayāmasi, tarāmasi, dāyāmasi* (AV.), *dahāmasi* (AV.), *namāmasi* (AV.), *nāyāmasi and nāyāmas* (AV.), *pibāmasi*¹ (AV.), *bīdhāmasi, bhajāmas* (AV.), *bhārāmasi, mādāmasi and mādāmas, methāmasi, yājāmasi and yājāmas, vādāmasi and vadāmas, vasāmasi* (AV.), *śāṃsāmas* (AV.), *sajāmasi* (AV.), *harāmasi* (AV.) and *hārāmas* (AV.).

2. *ājatha*⁵, *āvatha, ējatha, kṣāyatha, khādatha, gūcchatha, caratha* (AV.), *cetatha, jinvatha*², *tāksatha, tūrvaṭha, dhāvatha* (AV.), *nāyatha, naśatha, patatha, pinvatha*² (TS. III. 1. 11⁸), *bhāratha, bhāvatha, bhūṣatha, mādatha, moṣatha, rākṣatha, rājatha, rejatha, vahatha, sārpatha*. — With *-thana* only *vādathana*.

3. *acanti* (AV.), *ajanti, ārcanti, āṣanti, ārhanti, āvanti, krāndanti,*

but this is due to Sandhi (108), *manāmahē* 'ti standing for *manāmahe āti* (Pp.).

¹ A transfer from the reduplicating class.

² A transfer from the *nu-* class.

3 A transfer from the root class for *śāsti*.

4 A transfer from the infixing class.

5 The Saphita lengthens the final vowel in at least ten of the following forms.

krāmanti (AV.), *krīṣanti*, *krōṣanti*, *kṣāraṇti*, *kṣodanti*, *khananti* (AV.), *khādanti* (AV.), *gacchanti*, *gāmantī*, *gūhanti*, *cāraṇti*, *jāyanti*, *jāraṇti*, *jinvaṇti*¹, *jīvanti*, *tāksanti*, *tāpanti*, *taranti*, *tiṣṭhanti*², *trāsanti*, *tsāraṇti*, *dabhaṇti*, *dahanti*, *dāsanti* (AV.), *drāvanti*, *dhaṇvanti*, *dhāmanti*, *dhāvanti*, *dhūrvanti*, *nakṣanti*, *nandanti*, *namanti*, *nāyanti*, *naṣanti* 'they attain', *nikṣanti* (AV.), *nindanti*, *pācanti*, *pīṭanti*, *pinvanti*¹, *pībanti*², *pīyanti*, *bhajaṇti*, *bhananti*, *bhāraṇti*, *bhāvanti*, *bhūṣanti*, *majjanti*, *mādanti*, *mānthanti*, *maranti*, *mardhaṇti*, *mimanti*² (mā- 'bellow'), *mehanti*, *yācchanti*, *yājanti*, *yācanti* (AV.), *yodhaṇti* (AV.), *rāksanti*, *rāṇanti*, *rādanti*, *rājanti*, *rebhaṇti*, *rōhaṇti*, *vādanti*, *vananti*, *vāpanti*, *vārdhaṇti*, *vārsanti*, *vaḷganti* (AV.), *vāsanti*, *vasanti* (AV.), *vāhanti*, *vēhanti*, *śāmsanti*, *śīkṣanti*, *śīcanti*, *ścīṭanti*, *śapanti*, *sarpaṇti* (AV.), *śīdanti*², *sedhanti*, *skandanti*, *stobhaṇti*, *srāvanti*, *svāddanti*, *svāraṇti*, *hāraṇti* (AV.), *hīṃsanti*³.

Indicative Middle.

Sing. I. *aje*, *āme*, *arce*, *īkṣe*, *gacche* (TS. I. I. 10²), *daye* (AV. TS.), *name*, *nikṣe* (AV.), *bādhe* (AV.), *bhāre*, *bhikṣe*, *mande*, *yāṣe*, *rabhe*, *lābhe* (AV.), *vade*, *vānde*, *varte*, *śraye* (AV.), *sāhe* (AV.), *stāve*, *svaṣe* (AV.), *hāve*.

2. *aṛṣase* (AV.), *ohase*, *garhase*, *gāhase*, *cāksase*, *cayase*, *jarase*, *joṣase* (AV.), *tiṣṭhase*², *toṣase*, *dohase*, *nakṣase*, *nayase*, *pavase*, *pinvase*¹, *bādhasse*, *bhrājase*, *maṃhasse*, *mandasse*, *modasse*, *yacchasse*, *yajasse*, *yamasse*, *rakṣasse*, *ramasse* (AV.), *rōcasse*, *rohase*, *vārdhase*, *vahase*, *ślūmbhase*, *śobhase*, *śācasse*, *stāvase*, *harṣase*.

3. *ajate*, *ayate*, *īkṣate* (AV.), *īṣate*, *īṣate*, *ejate*⁴, *edhate*, *ṣhate*, *kypate*, *kalpate* (AV.), *kramate*, *kriḍate* (AV.), *gacchate*, *gāhate*, *gūhate*, *ghoṣate*, *cāyate*, *cītate*, *codate*, *cṛāvate* (AV.), *jārate*, *jṣmbhate*, *tandate*, *tiṣṭhate*², *tejate*, *toṣate*, *dāksate*, *dadate*² (AV.), *dadhate*² (TS. II. 2. 12⁴), *dīhate*⁵, *dyotate* (AV.), *dhāvate*, *nakṣate*, *nāmte*, *nāyate* (AV.), *nāsate*, *nāsate*, *pācate* (AV.), *pāyate*, *pūvate*, *pinvate*¹, *pībate*², *prāthate*, *plāvate*, *bādhasse*, *bhājate*, *bhādate*, *bhayate*, *bhārate*, *bhikṣate*, *bhījate*, *bhrājate*, *bhṛṣate*, *māṃhate*, *madate* (AV.), *mārate*, *modate*, *yājate*, *yatate*, *yamate*, *yojate*, *raṃhate*, *rakṣate*, *rapṣate*⁶, *rāmte*, *rambate*, *rējate*, *rōcate*, *rohate*, *lāyate* (AV.), *vañcate* (AV.), *vadate*, *vanate*, *vāndate*, *vapate*, *vārate* 'covers', *vāriate*, *vārdhate*, *vārsate* (AV.), *vāsate* (x. 37³), *vāhate*, *vēpate*, *vyathate*, *śāpate* (AV.), *śīkṣate*, *ślūmbhate*, *śrayate* (AV.), *śācate*, *sahate*, *sādhate*, *śēcate*, *śēvate*, *stūrate*, *śayate*, *stāvate*, *smayate*, *syāndate*, *svādate*, *hārṣate*, *hāvate*, *hāsate*⁷, *hvārate*. — With -e for -te: *joṣe*, *toṣe*⁸, *mahe*, *śāye*, *śēve*, *stāve*.

Du. I. *sācāvaha*.

2. *jayethe*, *jarethe*, *rakṣethe*, *varethe*, *vahethe*, *śrayethe*, *sacethe*.

3. *carete*, *jārete*, *tārete*, *namete*, *bīdhete* (AV.), *bhayete*, *bharēte*, *methete*, *yatete*, *rejete*, *vādate*, *vartete*, *vārdhete*, *repete*, *vyathete*, *sacete*, *smayete*, *havete*.

Pl. I. *kṣadāmahe* (AV.), *cāyāmahe*⁹ (AV.), *jarāmahe*, *nakṣāmahe*, *nāvāmahe*, *nāsāmahe*, *bādāmahe*, *bhājāmahe*, *bhājāmahe*, *bhājāmahe*, *bharāmahe*, *mānāmahe*¹⁰, *māndāmahe*, *marāmahe*, *yājāmahe*, *yācāmahe*, *yācāmahe*, *rahāmahe*, *vānāmahe*, *vāndāmahe*, *sahāmahe* (AV.), *starāmahe*, *stāvāmahe*, *svājāmahe*, *hāvāmahe*.

2. *cayadhve*, *dhavadhve*, *bādhadhve*, *bhāradhve*, *mandadhve*, *vāhadhve*, *śayadhve*, *sācadhve* (AV.).

¹ Transfer from the -nu class.

² A transfer form from the reduplicating class.

³ A transfer from the infixing nasal class.

⁴ In *āpejate* in IV. 48², V. 64³: Pp. *āpa ījate*.

⁵ *dohāte* (x. 1337), DELBRÜCK, Verbum 97, and AVERY 233, is a mistake for *dīhate* (a transfer from the root class).

⁶ Cp. BARTHOLOMAE, IF. 10, 18.

⁷ From *hās-* 'go emulously', a secondary

form of *hā-* 'leave' (IX. 27⁵; x. 127³); cp. p. 322, note 3. This form is given by AVERY 258 as subjunctive of the s- aorist of *hā-*.

⁸ (iv. 38¹). With irregular accent, like that of similar forms in the graded conjugation.

⁹ Conjecture for *cayāmahe*, AV. XIX. 48¹: see WHITNEY's note on the passage in his Translation.

¹⁰ See note on *bhāvāmahe*, above, p. 319, note 73.

3. *āyante*, *īkṣante* (AV. TS.), *īṣante*, *ēdhante*, *kṣīdante*, *gācchante* (TS. IV. 2. 6²), *cētante*, *cyāvante*, *jāyante*, *jarante* 'sing', *tiṣṭhante*¹, *dādante*¹ (AV.), *dhavante*, *nakṣante*, *namante*, *navante*, *pāvante*, *pībante*¹, *plavante* (AV.), *bādhante*, *bhajante*, *bhāyante*, *bhāraṇte*, *bhrājante*, *māḍante* (AV.), *yājante*, *yatante*, *yācānte*, *rakṣante*, *raṇte*², *rapṣante* (AV.), *rabhante*, *ramante*, *rējante*, *ricānte*, *vadante*, *vāraṇte*, *vārānte*, *vārdhante*, *vahante*, *vyathante*, *śayante*, *ślūmbhante*, *śrayante*, *sācānte*, *sāpānte*, *sāhānte*, *stāvante*, *spārdhante*, *svajante*, *svadante*, *hāraṇte*, *hāvante*, *hāsānte*³ (AV.).

Present Subjunctive⁴.

423. Active. Sing. 1. *ajāni* (TS. VII. 4. 19¹; VS. XXIII. 19), *carāni*, *jīvāni* (AV.), *tarāni* (AV.), *nāyāni*, *pacāni*, *bhajāni*, *rājāni*, *vādāni* (AV.), *vāhāni*, *hārāni* (AV.). — Without -ni: *arcā*.

2. a. With -si: *ājāsi*, *gācchāsi* (AV.), *jayāsi*, *tiṣṭhāsi*¹ (AV.), *nayāsi* (AV.), *pībāsi*¹, *bhājāsi*, *bhāvāsi*, *bhāṣāsi* (AV.), *yājāsi*, *vadāsi*, *vahāsi*.

b. With -s: *āvās*, *gacchās*, *jāyās*, *jīvās* (AV.), *jūrās*⁵, *tiṣṭhās*¹, *bhārās*, *vadās* (AV.), *vānās* (AV.), *vārdhās*, *śikṣās*.

3. a. With -ti: *ājāti*, *ejāti* (AV.), *gācchāti*, *jayāti*, *jīvāti*, *tāpāti*, *tiṣṭhāti*¹, *dabhāti*, *dahāti*, *dhanvāti*, *nāyāti*, *pācāti*, *pātāti*, *padāti*, *pibāti*¹, *bādhāti*, *bhājāti*, *bhārāti*, *bhāvāti*, *marāti*, *yājāti*, *rakṣāti* (AV.), *vadāti*, *vahāti* (AV.), *sāmsāti*, *sāpāti* (AV.), *ślūmbhāti* (AV.), *śrīyāti* (AV.), *sīdāti*¹, *svādāti*, *svarāti*.

b. With -t: *ārcāt*, *ārcāt*, *ārcāt*, *ārcāt*, *invāt*⁶, *ejāt*, *gācchāt*, *ghṛṣāt*, *janāt* (AV. VI. 81¹), *jīvāt*, *tiṣṭhāt*¹, *dāsāt* (AV.), *dīsāt*, *dhāvāt* (AV.), *nāyāt* (AV.), *nindāt*, *pācāt*, *pātāt*, *pibāt*¹, *bhajāt* (AV.), *bhārāt*, *bhāṣāt*, *yācchāt*, *yajāt*, *rējāt* (AV.), *rīhāt* (AV.), *vārdhāt*, *vahāt* (AV. TS.), *sāmsāt*, *sāpāt* (AV.), *śikṣāt*, *sarpāt* (AV.), *skāndāt* (TS. I. 6. 2²), *smārāt* (AV.), *hārāt* (AV.).

Du. 1. *cārāva*, *jāyāva*, *pībāva*¹, *vānāva*, *sāmsāva*.

2. *āvāthas*, *tarāthas* (AV.), *tiṣṭhāthas*¹, *nāyāthas* (AV.), *pībāthas*¹, *bhāvāthas* (AV.), *vadāthas*, *smārāthas*.

3. *cārātas*⁷, *pībātas*¹, *vāhātas*, *sāpātas*.

Pl. 1. *ārcāma*, *krāmāma*, *khānāma* (TS. IV. 1. 2³), *lakṣāma*, *namāma* (TS. V. 7. 4⁴), *patāma* (Kh. p. 171. 6), *bhajāma*, *bhārāma*, *bhāvāma*, *madāma*, *manthāma*, *marāma*, *yajāma*, *rādhāma*, *vadāma*, *vārdhāma*, *vāsāma*, *śreṣāma*⁸, *hīrāma*.

2. *āvātha*, *gacchātha*, *jayātha*, *jīvātha* (TS. V. 7. 4⁴)⁹, *yacchātha* (AV.), *vāhātha*.

3. *ārcān*, *krīlān*, *gācchān*, *ghṛṣān*, *cārān*, *jīvān* (AV.), *dāsān* (AV.), *patān*, *yacchān* (AV.), *vādān*, *vārdhān*¹⁰, *vahān*, *śikṣān* (AV.), *sīdān*¹ (AV.), *hārān* (AV.).

Middle. Sing. 1. *gācchai* (AV.), *mānai*, *marai*, *stāvai*. — 2. *vārdhāse*; *nayāsai* (AV.). — 3. *jarāte*, *tiṣṭhāte*¹, *pavāte*, *bhayāte*, *yājāte*, *vāhāte*, *śrīyāte*, *svajāte*; *carātai* (AV.), *jayātai* (TS. AV.), *yajātai*, *śrayātai* (AV.), *svajātai* (AV.).

¹ A transfer form from the reduplicating class.

² According to ROTH, ZDMG. 20, 71, for **ray-ante*; WHITNEY, Roots = *r-ante*, under *r* 'go'; also GRASSMANN, under root *ar*.

³ From *hās*- 'go emulously': see WHITNEY's note on AV. IV. 36⁵.

⁴ No forms of the 2. 3. pl. subj. middle occur in this class.

⁵ DELBRÜCK p. 37 (top) gives *lakṣās*, which I cannot trace.

⁶ A transfer from the -*mu* class.

⁷ DELBRÜCK, Verbum 82, gives *tiṣṭhātas*, but I cannot trace it.

⁸ Perhaps from *śrīṣ* = *ślīṣ*- 'clasp': cp. WHITNEY, Roots.

⁹ DELBRÜCK 48 gives *pībātha* also.

¹⁰ *vārdhān* (I. 70⁴; VI. 171¹¹) as well as *ārcān* (IV. 55²; V. 31⁵) are given as indicatives by DELBRÜCK, Verbum 91; cp. p. 327, note 3.

Du. I. *rabhāvahai* (TS. IV. 4. 7²), *sacāvahai*, *sahāvahai*. — 3. *yātāite*.

Pl. I. *nāśamahai*, *bhājāmahai* (AV.), *yājāmahai*, *vānāmahai*.

Present Injunctive.

424. Active. Sing. I. *cyāvam*, *takṣam*, *tiṣṭham*¹, *bhojam*, *yojam*.

2. *āvas*, *eṣas* (AV.), *oṣas*, *gūhas*, *caras*, *tiṣṭhas*¹ (AV.), *dāhas*, *namas* (AV.), *madas* (AV.), *yamas*, *vadas* (VS. XXIII. 25), *vanas*, *vapas*, *vāras*, *vasas*, *venas*, *socas*.

3. *arcat*, *arṣat* (AV.)³, *karṣat*, *krandat*, *krāmat*⁴ (AV.), *kṣarat*, *cārat*, *cetat*, *cōdat*, *janat*, *jāyat*, *jōsat*, *takṣat*, *tandrat*⁵, *tapat*, *tamat*, *tārat*, *tiṣṭhat*¹, *dadat*¹, *dibhat*, *dāsāt*, *dūsat*, *dāsāt*, *drāvāt*, *nāksāt*, *nayat*, *naśāt*, *pācat*, *pātāt*, *pinvāt*², *pibat*¹, *prīthāt*, *blādhāt*, *bhārat*, *bhavāt* (AV.), *bhāsāt*, *bhraṃśāt* (AV.), *madāt* (AV.)⁶, *mināt*, *yāmat*⁷, *raṇāt*, *rādāt*, *rāpāt*, *rādhāt*, *rejat*, *resāt*, *rodhāt*, *vādāt*, *vārat*, *vārtāt*, *vārdhāt*, *vāśāt*, *śakat*, *śardhāt*, *śikṣāt*, *śnāthāt*, *śramāt*, *sadāt*, *sārpat*, *saścat*¹, *svājāt*.

Pl. 3. *arcan*, *cāran*, *dabhan*, *dhāvan*, *nāksan*, *nāsan* ('lose' and 'reach'), *bharan* (AV.), *bhavan* (AV.), *yaman*, *rāṇan*, *vaman*, *vārdhan*, *śāsan*, *sādhan*⁸, *sīdan*¹.

Middle. Sing. 2. *gūhathās* (AV.), *bādhathās*, *rabhathās* (AV.).

3. *īśata*, *bharata*, *rocata*, *vārdhata*, *sacata*, *sādhata*.

Pl. 3. *āmanta*, *dyanta*, *caranta*, *cyavanta*, *jananta*, *tiṣṭhanta*¹, *nakṣanta*, *namanta*, *nādyanta*, *navanta*, *naśanta*, *nasanta*, *pinvanta*², *pravanta*, *bhājanta*, *bhananta*, *bhāraṇta*, *bhikṣanta*, *yakṣanta*, *yavanta*, *raṇanta*, *raṇta* (I. 61¹¹; VII. 39³)⁹, *ramanta*, *rējanta*, *vanta*¹⁰, *vāraṇta* ('cover'), *vārdhanta*, *vārdhanta*, *śācanta*, *sācanta*, *sapanta*, *sādhanta*, *stāvanta*, *smayanta*, *hīvanta*.

Present Optative.

425. Active. Sing. I. *careyam* (AV.), *bhaveyam* (TS. IV. 7. 12³), *vadheyam* (AV.), *śikṣeyam*. — 2. *āves*, *bhaves*, *mades*, *vanes*. — 3. *āvet*, *gūcchet* (AV.), *caret*, *taret*, *pātet*, *bhāvet* (AV.), *yacchet* (AV.), *libhet* (AV.), *vadet* (AV.), *vaśet*¹¹ (AV.), *sravet*, *haret* (AV.). — Du. 3. *grāsetām*.

Pl. I. *krāmema*, *kṣayema* (AV.), *khanema* (TS. IV. I. 2⁴), *gacchema* (AV. TS.), *cayema*, *carema*, *jāyema*, *jīvema*, *tārema*, *tiṣṭhema*¹, *dāṣema*, *pātema* (TS. IV. 7. 13¹), *bharema* (AV. TS.), *bhāvema*, *bhūṣema*, *mādema*, *mahema*, *yatema*, *rapema*, *rāhema* (AV.), *vatema*, *vadema*, *śikṣema*, *sapema*, *sīdema*¹ (AV.), *hārema* (AV.). — 3. *tāreyur*, *yāceyur* (AV.), *vaheyur*, *saheyur* (SA. XII. 32).

Middle. Sing. I. *saceya*. — 3. *ajeta*, *kalpeta* (SA. XII. 20), *kṣameta*, *jareta*, *bhikṣeta*, *yajeta*, *vadeta*, *śāṃseta* (AV.), *saceta*, *saheta* (SA. XII. 20), *staveta*.

Du. I. *sacevahi* (AV.).

Pl. I. *gāhemahi*, *bhajemahi*, *bharemahī*, *yātemahi*, *rabhemahi*, *sīcemahi*. — 3. With ending *-rāt*: *bharerata*.

Present Imperative.

426. Active. Sing. 2. *aca*, *āja*, *ārca*, *ārṣa*, *āva*, *invā*², *ūha* (AV.), *ōsa*, *karṣa*, *kranda*, *krāma*, *kṣāra*, *khāda* (AV. TS.), *gūccha*, *gada* (AV.), *cāra*,

¹ Transfer form from the reduplicating class.

² A transfer from the *-nu* class.

³ AV. X. 4¹, some Mss. *riṣat*: see WHITNEY's note in his Translation.

⁴ Emendation for *kṣāmat*, AV. VII. 63¹: see WHITNEY's Translation.

⁵ II. 30¹, perhaps to be emended to *tandat*.

⁶ AV. XX. 49² emendation for *mada*.

⁷ DELBRÜCK 56 (top) adds *rākṣat*.

⁸ DELBRÜCK, Verbum 89 (p. 63), takes *hāran* as an unaugmented imperfect, but it seems to occur only as a N. sing. m. participle.

⁹ According to DELBRÜCK 113 for **raṇanta*; WHITNEY, Roots, *r-anta*. Cp. p. 322, note 2.

¹⁰ DELBRÜCK I. c., for **van-anta*.

¹¹ AV. XII. 47²: should probably be *vaset*. Cp. p. 324, note 3.

śāda, jāya, jinvā¹, jīva, jūrva, jōsa, tāpa, tara, tīṣṭha², daśa (AV.), dīha, dīṃha (AV.), drava, dhanva, dhama, dhāva, nama, nāya, nīkṣa (AV.), pata, pava, pinva¹, pība², protha, bīdha, bhāja, bhāra, bhāva, bhūsa, mada, māntha (AV.), manda, myakṣa, mṛada, yāccha, yāja, yābha (AV.), yojā, rākṣa, rāpa, rāda, rāja (AV.), rīha, vada, vadha (AV.), vapa, vārdha, vaśa³ (AV.), vasa (AV.), vāha, vāñcha⁴ (AV.), śāpisa, śārdha, śīkṣa, śumbha, śoca, śraya (AV. TS.), śāra, sarpa, saha (ŚA. XII. 31), śādha, śīda², śēdha, skanda (AV.), stana (AV.), srava, svada, svapa, svāra, hara, hinva¹. — With ending -tāt: avātāt, ośātāt, gacchatāt (AV.), jinvātāt¹ (AV.), dahātāt, dhāvātāt (AV.) 'run', bhavātāt, yacchatāt, yācatāt, rīkṣātāt, vahātāt, śrayātāt (TS. VII. 4. 19²).

3. *ajatu, āncatu (AV.), arcatu, arṣatu (AV.), āvatu, invatu¹, īṣatu (AV.), ejatu, ēṣatu (AV.), oṣatu (AV.), krandatu, krāmātu (TS. VII. 3. 11³), kroṣatu (AV.), gacchatu, caratu (AV.), jayatu, jinvatu¹, jīvatu (AV.), tapatu, tīṣṭhatu², dahatu (AV.), dīṃhatu (AV.), dravatu (AV.), dhāvatu, nakṣatu (AV.), nayatu, patatu (AV.), pībatu², bīdhatu, bhavatu, bhūṣatu, manīhatu (AV.), mīndatu, yacchatu, yajātu, rīkṣatu, rājatu (AV.), rohatu, vadatu (AV.), vapatu (TS. AV.), vārdhatu, varṣatu (Kh. II. 13⁵), vasatu (AV.), vahatu, śīkṣatu, śocatu, sarpatu, śīdatu², sedhatu, hinvalu¹. — With ending -tāt: gacchatāt, smarātāt (AV.).*

Du. 2. *ajātam, āvatam, invatam¹, ośatam, gacchatam, jāyatam, jaratam, jinvatam², takṣatam, tīpatam, tīṣṭhatam², tīrvatam, dahatam (AV.), dhāvatam, nayatam, patatam, pinvatam, pībatam², bīdhatam, bhajātam, bhāratam, bhāvātām, bhūṣatām, mānīhatām (Kh. I. 10²), yacchatām, yātātām, rākṣatām, rohatām (TS. I. 8. 12³), vānatām, vārdhatām, vāhatām, venatām, śīkṣatām, śīdatām², sedhatām.*

3. *ayātīm (AV.), āvatīm, invatīm¹, kroṣatām (AV.), gacchatām, cetatām, jāyatām (AV.), jīvātām (AV.), drāvātām, pībatām² (AV.), bharatām (AV.), bhavātīm, madatām, mehatām (AV.), yacchatām, rākṣatām, vahātām, veṣātām (AV.), śīdatām².*

Pl. 2. *ārcata, arṣata⁵, avata, gacchata, gūhata, carata, codata, janata, jayata, jinvata¹, jīvata, takṣata, tapata, tarata, tīṣṭhata¹, trasata, dakṣata, dīṃhata, dhāvata, nāyata, nīndata, pācata, patata (AV.), pinvata¹, pībata², bhājata (AV.), bhārata, bhāvata, bhūṣata, madata, mānīhata, yācchata, yajata, yācata, rākṣata, rohata, vadata, vanata, vapatata, vārdhata, vāhata, vrajata (AV.), śāpīṣata, śundhata (Kh. III. 16⁵), śumbhata, śōcata (AV.), śacata, sarpatata, śāścata², śīdatata², sedhata, stobhata, sredhata, harata (AV.). — With ending -tana: bhajātana.*

3. *ārcantu, arṣantu, āvantu, kasantu (AV.), kroṣantu (AV.), kṣarantu, gacchantu, carantu, jāyantū, jīvantu, takṣantu, tapantu (AV. TS.), tīṣṭhantu², trasantu (AV.), dahantu, drāvantu, dhanvantu (AV.), dhāvantu (AV.), dhūrvantu, namantu (AV. TS.), nayantu, pacantu, patantu, pībantu², bīdhantu, bhajantu (AV.), bharantu (AV.), bhāvantu, mathantu (AV.), madantu, manīhantu (AV.), mīndantu, yācchantu, yajantu, yīcchantu, rākṣantu, radantu, rohantu, lapantu (AV.), vādantu, vāpantu, vārdhantu, vārṣantu (AV.; Kh. II. 5), vasantu (AV.), vāhantu, vāñchantu, śundhantu, śumbhantu (AV.), śroṣantu, sajantu (AV.), sarpantu (AV.), śīdantu², sedhantu, stobhantu, sravantu, svādantu, svarantu, harantu (AV.).*

Middle. Sing. 2. *ācasva (AV.), edhasva (AV.), kalpasva, kramasva, gacchasva (AV.), codasva, cyavasva (AV. TS.), jārasva, tapasva, dayasva (AV.),*

¹ Transfer from the -nu class.

² Transfer from the reduplicating class.

³ AV. III. 4⁷, perhaps to be read *vasa*.

⁴ AVERY 243 adds *vena*(?).

⁵ The form *arṣata* in AV. VI. 28² is a corruption: see WHITNEY's note in his Translation.

nakṣasva, *nabhasva* (AV.), *namasva*, *nayasva*, *pāvasva*, *plnvasva*¹, *pibasva*², *prathasva*, *plavasva*³ (Kh. II. 16), *bādhasva*, *bhajasva*, *bhārasva*, *mādasva* (AV.), *mandasva*⁴, *yajasva*, *yatasva*, *rakṣasva*, *rabhasva*, *ramasva*, *vadasva*, *vāndasva*, *vārtasva*, *vārdhasva*, *vāhasva*, *śocasva*, *śrayasva*, *śvañcasva*, *śācasva*, *sāhasva*, *sīdasva*², *sevasva* (AV.), *syandasva*, *svajasva* (AV.), *svādasva*, *hārṣasva*.

3. *edhatām* (TS. VII. 4. 19²), *kalpatām* (AV.), *gacchatām*, *jaratām*, *tiṣṭhatām*² (AV.), *dadatām*², *dayatām* (AV.), *dyotatām* (AV.), *nabhatām* (AV.), *pāvatām*, *plnvatām*¹, *prathatām*, *bādhatām*, *bhayatām* (AV.), *yajatām*, *rabhatām* (AV.), *ramatām* (AV.), *rocātām*, *vanatām*, *varītatām*, *vārdhatām*, *śrayatām* (AV.), *sacātām*, *sahatām* (AV.).

Du. 2. *kalpethām* (TS. IV. 2. 5¹), *gāhethām* (AV.), *cīdethām*, *cyavethām* (AV.), *jarethām*, *bādhethām*, *yajethām*, *rabhethām* (AV.), *varīethām* (AV.), *vārdhethām*, *vahethām*, *śrayethām*, *sacethām* (AV.), *smarethām*.

3. *kalpetām* (TS. IV. 4. 11¹), *śrayetām*, *sacetām*.

Pl. 2. *ajadhvam*, *kṣāmadhvam*, *gacchadhvam*, *cyavadhvam* (TS. IV. 7. 13⁴), *tiṣṭhadhvam*², *nyadhvam*, *namadhvam*, *pavadhvam*, *plnvadhvam*¹, *pibadhvam*², *bādhadhvam*, *bhajadhvam* (AV.), *bharadhvam*, *modadhvam*, *yacchadhvam*, *yajadhvam*, *rabhadhvam*, *rāmadhvam*, *vadadhvam*, *varīdhvam*, *śrayadhvam*, *sacadhvam* (AV.), *sādhadhvam*, *syandadhvam* (AV.), *svajadhvam*, *harṣadhvam* (AV.). — With ending *-dhva*: *yājadhva*.

3. *ayantām* (AV.), *kālpantām* (TS. IV. 4. 11¹), *jayantām*, *tiṣṭhantām*², *namantām*, *pāvantām*⁵, *bādhantām* (TS. IV. 2. 6⁴), *bharantām* (AV.), *yajantām*, *yatanantām*, *radantām* (AV.), *rabhantām* (AV.), *ramantām* (AV.), *layantām*, *varītantām*, *vārdhantām*, *śrayantām*, *sacantām*, *sādhantām*, *syandantām*, *hārṣantām* (AV.).

Present Participle.

427. a. The active form made with the suffix *-ant*⁶ is very common. Stems of forms which occur are: *ājant-*, *ātant-*, *ārcant-*, *ārṣant-*, *ārhan-*, *āvant-*, *invant*¹, *īkṣant-*, *ējant-*, *ēṣant-*, *ūdant-*, *ūṣant-* (AV.), *kālpant*¹ (AV.), *kṛjant-* (AV.), *krāndant-*, *krāmant-*, *krīlant-*, *krīṣant-*, *kṣāyant-*, *kṣārant-*, *kṣārant-*, *khānant-* (AV.), *khādant-* (AV.), *gacchant-*, *gūhant-*, *ghṛṣant-*, *cātant-*, *cārant-*, *cētant-*, *cēṣant-* (AV.), *jājñhant-*, *jāñjant-*, *jāyant-*, *jārant-*, *jīvant*¹, *jīvant-*, *jīrvant-*, *tākṣant-*, *tāpant-*, *tārant-*, *tiṣṭhant*², *tīrvant*³, *dāṣant-*, *dīhant-*, *dāṣant-*, *drāvant-*, *dhāmant-*, *dhāvant-*, *dhūrvant-*, *dhriṣant-*, *nāksant-*, *nādent-* (AV.), *nāyant-*, *nāvant-*, *pācant-*, *pātant-*, *pīnvant*¹, *pībant*², *pīṣant-*, *prāthant-*, *bhājant-*, *bhārant-*, *bhārvant-*, *bhāvant-*, *bhāṣant-*, *bhūṣant-*, *bhrājant-*, *mādent-*, *mīvant-* (AV.), *mēhant-* (AV.), *mīrcant-*, *yāksant-*, *yācchant-*, *yājant-*, *yātant-*, *yācant-*, *yīcchant-*, *yēṣant-*, *rākṣant-*, *rādant-*, *rāpant-* (TS. VII. 1. 11¹), *rājant-*, *rēbhant*⁹, *rīhant-*, *līpant-* (AV.), *vātant-*, *vādant-*, *vāpant-*, *vārdhant-*, *vārṣant-* (AV.), *vāsant-*, *vāhant-*, *vēhant-*, *vēṣant-*, *vrājant-*, *vrādhant-*, *śāṁsant-*, *śāpant-*, *śārdhant-*, *śāṣant-*, *śīkṣant-*, *śōcant-*, *svāyant*¹⁰, *sānant-*, *sāpant-*, *sārjant-* (AV.), *sārpant-*, *sādhant-*, *sāhant-* or *sāhant-*, *sīdant*², *sēdhant-*, *skāndant-* (AV.), *stībhant-*, *srāvant-*, *srēdhant-*, *hāyant-*, *hīrant-*, *hārṣant-*, *hēṣant-*.

b. The middle participles almost invariably formed with the suffix *-māna* are also numerous: *ātamāna-*, *āmamāna-* (AV.), *āyamāna-*, *īkṣamāna-* (AV.), *īṣamāna-*, *kālpamāna-* (TS. IV. 2. 10²), *kīpamāna-*, *krīkṣamāna-*, *krīṣamāna-*, *kṣāmamāna-*,

¹ Transfer from the *-nu* class.

² Transfer form from the reduplicating class.

³ Accented *plavāsya*.

⁴ AVERY 243 adds *yachasva* (?).

⁵ AVERY 246 adds *pīnvantām* (?).

⁶ On the declension of these stems see 314.

⁷ If *kālpat*, AV. XI. 52⁶, is with WHITNEY in his Translation emended to *kālpant*.

⁸ From *tīrv-* a secondary form of *tur-*.

⁹ Fem. *tīrvhatyau* (Kh. I. 37).

¹⁰ The form *svāyat*, VII. 50¹, seems to be regarded by DELBRÜCK (p. 56, middle) as an injunctive of *svi-*.

khānamāna-, *gāhamāna-*, *gūhamāna-*, *cāyamāna-*, *jānamāna-*, *jāramāna-*, 'singing' and 'approaching', *jāsamāna-*, *jīhamāna-*, *tīhjamāna-*, *tījamāna-*, *īśamāna-* (AV.), *āśkamāna-* (AV.), *dāsamāna-*, *dyātamāna-*, *dhāvamāna-*, *nāksamāna-*, *nāmamāna-*, *nīyamāna-*, *nīvamāna-*, *nādhāmāna-*, *pāvamāna-*, *pinvamāna-*¹, *pībdamāna-*, *prāthamāna-* (AV. TS.), *prīhamāna-*, *bādhamāna-*, *bhāndamāna-*, *bhīyamāna-*, *bhīramāna-*, *bhīksamāna-*, *bhrījāmāna-*, *mādhāmāna-*, *mādamāna-*, *mēghamāna-*, *mīdamāna-*, *yācchamāna-*, *yējāmāna-*, *yātāmāna-*, *yācamāna-* (AV.), *yādamāna-*, *rāpāmāna-*, *rāksamāna-*, *rābhamāna-*, *rāmbamāna-*, *rāsamāna-* (AV.), *rījamāna-*, *rīcamāna-*, *vāndamāna-*, *vārtamāna-*, *vārdhamāna-*, *vāhamāna-*, *vīpāmāna-* (AV.), *vyāthamāna-*, *śīksamāna-*, *śīmhamāna-*, *śībhamāna-*, *śrīyamāna-*, *śrīksamāna-*, *śvāncāmāna-*, *sācamāna-*, *sāhamāna-*, *stīvamāna-*, *spārdhamāna-*, *smāyamāna-*, *syāndamāna-*, *hīrāmāna-*, *hīvamāna-*, *hāsamāna-*.

a. A few middle participles in *-āna* instead of *-māna*, seem to be formed from present stems of this class: thus *cyāvāna-*, *prathāna-*, *yātāna-* and *yātāna-*, *śīmhamāna-*³; but it is probably better to class them as somewhat irregular or isolated root aorist participles⁴.

Imperfect Indicative.

428. It is to be noted that the longer ending of the 2. pl. active never occurs in the imperfect of this or any other class of the *a*-conjugation. Unaugmented forms are fairly common; used injunctively they are in the 3. sing. very nearly as frequent (424) as the regular subjunctive⁵ (423).

Active sing. 1. *āgaccham* (AV.), *acaram*, *ataksam*, *ataram*, *anamam*, *anayam*, *apinvam*¹, *abharam*, *abhavam*, *abhedam*, *arodham*, *aroham*, *asidam*; *āvam*; *yamam*.

2. *ākrandam*, *akṣaras*, *agacchas*, *ācaras*, *ājanas*, *ājayas*, *ātaras*, *ātīṣṭhas*², *ādahas*, *adhamas*, *ānayas*, *āpinvas*¹, *apibas*², *ābhajas*, *ābharas*, *ābharas*, *āmadas*, *āyajas*, *āramhas*, *āradas*, *āvadās*, *āvapas*, *āvahas*, *āsīkṣas*, *āsadas*, *āsarpas* (AV.), *asīdas*², *asadhās*, *asravas*; *ājas*, *āvas*; *tapas* (AV.), *bhīras*.

3. *ākrandat*, *ākrāmat*, *ākṣarat*, *akhanat* (AV.), *āgacchat*, *āgūhat*, *ācarat*, *ācalat* (AV.), *acetat*, *ājanat*, *ājayat*, *ājinvat*¹, *ātaksat*, *atapat*, *atarat*, *ātīṣṭhat*², *ādadat*² (AV.), *ādahat*, *adāsat*, *ādramhat* (AV.), *ādravat*, *adhamat*, *anamāt*, *ānayat*, *āpacat*, *āpatat* (AV.), *āpinvat*¹, *āpibat*², *ābhajat*, *ābharat*, *ābharat*, *ābhīsat*, *āmadat*, *amanthat*, *āmandat*, *āmūrchat* (AV.), *āyacchat*, *āraksat*, *arapat*, *arohat*, *āvapat*, *āvāsāt*, *āvahat*, *āvenat*, *āsayat*, *āsāsāt*⁶ (Kh. I. 9¹), *āslocat*, *asajat*, *asadat*, *āsīdat*², *asadhāt*, *askandat* (AV.), *āharat* (AV.); *ājat*, *ārcat*, *āvat*; *āirat* (√*ir*)⁷, *auhat* (√*ah* 'push'); *krāndat*, *carat* (AV.), *taksat*, *tsārat*, *dr̥mhat*, *naksat*, *nayat*, *pibat*², *bhārat*, *rībhat*, *vāhat*.

Du. 2. *ājinvatam*¹, *ātaksatam* (AV.), *āpinvatam*¹, *āprathatam*, *ābhavatam*, *āmanthatam*, *aradatam*, *āsīksatam*, *āsāscatam*², *āsīdatam*²; *ājatam*, *āvatam*; *āiratam*⁷ (√*ir* 'set in motion').

3. *ātīṣṭhatām*² (AV.), *ābhavatām* (TS. IV. 7. 15⁶), *āvadhātām*; *āvatām*; *auhatām* (AV. VS. TS.).

Pl. 1. *ātaksāma*, *ābharāma* (AV.). — 2. *ātaksata*, *ātīṣṭhata*², *ānadāta* (TS. v. 6. 1²), *ānayata*, *āpinvata*¹, *ābhavata*, *āvartata* (AV.), *āvalgata* (TS. v. 6. 1²), *āsarpata*; *āvata*; *auhata* (AV.).

3. *ākāṣan* (AV.), *ākrāman*⁸ (AV.), *ākṣaran*, *akhanan* (AV.), *agūhan*,

¹ Transfer from the *-nu* class.

² Transfer from the reduplicating class.

³ Cp. WHITNEY 741 a, and LINDNER, *Nominalbildung* 54 (top).

⁴ Cp. Root Aorist 506.

⁵ See WHITNEY 743.

⁶ Transfer from the root class.

⁷ Transfer from the root class, in which the verb *ir*- is also middle.

⁸ *akramus* is given by AVERY 249 as an impf. of this class with *-as*, but it is doubt-

dcaran (AV.), *acalan* (AV.), *ajanan*, *ajayan* (AV.), *ātaksan*, *ātaran*, *ātīṣṭhan*¹, *atrasan*, *ādāsan*, *adravan*, *adhrajan*, *anakṣan*, *ānāman* (AV.), *ānayan*, *āpinvan*², *apiban*¹ (AV.), *ābharan*, *ābhavan*, *ābhūsan*, *āmādan*, *āmāndan*, *āyacchan* (AV.), *āyācan* (AV.), *āraksan*, *ārājan* (AV.), *āvadan*, *āvapan* (AV.), *āvardhan*³, *āvahan*, *aveṣan* (√*vis-*), *āsāṃsan*, *āsīksan* (AV.), *asṛayan* (AV.), *asṣhīvan*⁴ (AV.), *āsredhan*, *asvaran*; *ājan*, *āyan* (AV.), *ārcan*⁵, *āvan*⁵, *dījan* (cf. 'stir'), *auhan*⁶ (AV.); *jinvan*, *tūksan*, *isāran* (AV.), *dādan*⁷ (AV.), *bharan*, *bhūsan*, *śrōsan*, *sūdan*⁷.

Middle. Sing. 1. *atiṣṭhe*¹ (AV.). — 2. *dgāhathās* (AV.), *āpavathās*, *āmandathās*, *ārocathās*; *gāhathās* (AV.).

3. *akalpata*⁸ (AV.), *ataksata*, *apinvata*², *abādhata*, *āmamhata*⁹, *āmanthata*, *āmādata*, *āramhata*, *araksata*, *ārocata*, *āvartata*, *āvardhata*, *āvalgata* (AV.), *āsapata*; *ājata*, *āyata*; *dīksata*¹⁰ (AV.), *auhata* (ūh- 'remove'); *caḥsata*, *janata*, *naksata*, *nimsata*, *bādhata*, *rejata*.

Du. 2. *ābādhethām*, *ārabhethām* (AV.). — 3. *akṛpetām*, *aprathetām*, *ābhyasetām*¹¹, *ārejetām*; *dīksetām*¹⁰.

Pl. 3. *ākalpanta* (AV.), *akṛpanta*, *ākhananta*, *āgacchanta*, *ajananta*, *atiṣṭhanta*¹, *ādadanta*¹, *adhavanta*¹², *anamanta* (TS. IV. 6. 2⁶), *ānayanta*, *ānavanta*, *apacanta*, *aprathanta*, *ābhajanta*, *abhayanta*, *ābharanta*, *āyajanta*, *aramanta*, *ārejanta*, *avadanta*, *āvartanta*, *āvardhanta*, *avepanta* (AV.), *āvaradanta*, *āsamanta* (TS. IV. 6. 3²), *āsacanta*, *āsapanta*, *āsahanta*; *dīksanta*¹⁰ (AV. TS.); *ṛsanta*, *kṛpanta*, *jananta*, *navanta*, *prathanta*, *bhājanta* (AV.), *bhananta*, *mananta*, *vapanta*.

2. The suffixally accented *ā*-class (*tudā*)¹³.

429. Nearly one hundred roots belong to this class. The radical vowel is almost always medial, being regularly *i*, *u* or *r*. If the vowel is final, which is very rare, it is almost invariably short. As the *-a* is accented, the radical vowel appears in its weak form; e. g. *huv-ā*- (but according to the radically accented class, *hāv-a*-) from *hū*- 'call'.

a. There are, however, some irregularities in the formation of the present stem. 1. Several roots instead of appearing in their weak form, are nasalized: *kyt*- 'cut': *kṛtā*-; *tṛp*- 'be pleased': *tṛmpā*-; *piś*- 'adorn': *pīṣā*-; *muc*- 'release': *mūñcā*-; *lip*- 'smear': *līmpā*-; *lup*- 'break': *lūmpā*-; *vid*- 'find': *vīdā*-; *sic*- 'sprinkle': *sīñcā*-. A few other roots occasionally have nasalized forms according to this class: thus *tundate*, beside the regular *tudāti* etc., from *tud*- 'thrust'; *āṛmṣṭhe*, beside *āṛmṣhata*, etc., from *āṛh*- 'make firm'; *śumbhānti*,

less an aorist: see WHITNEY, Roots, under *√kram*.

¹ Transfer form from the reduplicating class.

² Transfer from the *-nu* class.

³ *ārcan* (IV. 55²; V. 31⁵) and *vārdhān* are given as indicatives by DELBRÜCK 91, followed by AVERY 249. Cp. p. 322, note ¹⁰.

⁴ From *ṣhīc*- 'spue'. originally **ṣhīc*-. cp. V. NEGELEIN 24, note ⁶: the root is there wrongly given as *ṣhīc*.

⁵ *āsthan* (AV. XIII. 1⁵) is given by V. NEGELEIN 18, note ¹ as imperfect of *as*; but see WHITNEY's note on AV. XIII. 1⁵.

⁶ *akṛpān* being formed with the ending *-ran* (DELBRÜCK 124) is doubtless an aorist; cp. WHITNEY, Roots under *√kṛp*. See below, 500.

⁷ *śran* (IV. 21⁹) according to DELBRÜCK, Verbum 89 (p. 63, middle), followed by AVERY 249, for **asara-n*; but *avasran* is 3. pl. aor.

of *vas*- 'shine' with ending *-ran* (not *ava-sran*: accent!). Cp. WHITNEY, Roots, under *vas* 'shine'.

⁸ DELBRÜCK 176 and AVERY 247 give *akṛpata* as (once) a 3. sing. If this is correct, the form would be a transfer for *akṛpata*.

⁹ *āmata* is given by DELBRÜCK 101 and AVERY 247 as belonging to this class (presumably from the root *am*-), but it is doubtless 3. sing. mid. aor. of *man*- 'think'; see WHITNEY, Roots, under *√man*.

¹⁰ From *īk*- 'see'.

¹¹ From *bhyas*- 'fear'.

¹² VII. 18¹⁵: from *dhav*- 'run' = *dhanv*-.

¹³ Cp. E. LEUMANN, Die Herkunft der 6. Praesensklasse im Indischen (Actes du X. Cong. Intern. Orient. II. 1, 39-44; IF. 5, Anz. 109; KZ. 34, 587 ff.).

beside *śumbhate* and *śōbhate*, from *śubh-* 'shine'; *śynthati* (TS¹), beside the regular *śrathnās* etc., from *śrath-* 'loosen'. — 2. Four roots form their stem with the suffix *-chā*: *i-* 'wish': *i-ccā-*; *ṛ-* 'go': *ṛ-ccā-*; *prā-*¹ 'ask': *pr-ccā-*; *vas-* 'shine': *u-ccā-*. — 3. Two stems are transfers from the nasal class of the second conjugation: *prṇā-*, beside *pr-ṇā-*, from *pr-* 'fill'; *mṛṇā-*, beside *mṛ-ṇā-*, from *mṛ-* 'crush'; *ṛñjā-* 'stretch' has become the regular stem beside 3. pl. *ṛñjate*; and 2. pl. *umbha-ta* (AV.), appears beside *ubh-nā-*, from *ubh-* 'confine'. — 4. Beside the normal *-nu* stem *ṛ-nu*, the root *ṛ-* also has the transfer stem *ṛṇv-ā-*. — 5. While roots ending in *i* or *ū* change these vowels into *īy* or *uv* before *-ā* (e. g. *kṣīy-ā-*, from *kṣi-* 'dwell', *yuv-ā-* from *yu-* 'join'), the TS. has *kṣy-ānt-* beside RV. *kṣiyānt-* 'dwelling'.

b. The present stems *chyā-* (AV.) 'cut up', *dyā-* (AV.) 'divide', *śyā-* 'sharpen', *śyā-* 'bind', though regarded by the Indian grammarians as belonging to the *-ya* class, should most probably be classified here, because the *a* is accented, *i* appears beside *ā* in various forms from these roots, and *-yā* is here often to be read as *-ia*, while this is never the case in the *-ya* class.

430. The inflexion is exactly the same as that of *bhāva-*. The forms which actually occur are the following:

Present Indicative.

Active. Sing. 1. *icchāmi*, *ukṣāmi* (AV.), *kirāmi* (AV.), *khidāmi* (AV.), *girāmi*² (AV.), *ṛtāmi* (AV.), *tirāmi*, *dyāmi* (AV.), *diśāmi* (TS. AV.), *dhuvāmi* (AV.), *prēcchāmi*, *muñcāmi*, *rujāmi*, *limpāmi* (AV.), *vindāmi*, *viśāmi* (AV.), *vrścāmi* (AV.), *vrhāmi*, *siñcāmi*, *sulāmi* (TS. VII. 4. 19⁴), *suwāmi*, *srjāmi*, *sprśāmi*, *syāmi* (AV. TS.).

2. *icchasi* (AV.), *ucchasi* (TS. IV. 3. 11⁵), *tirasi*, *kṣipasi* (AV.), *trmpāsi*, *prēcchasi*, *mṛṇasi*, *vindasi*, *vrścasi*, *suvasi*.

3. *anāti* (AV.), *icchatī*, *ucchatī*, *ṛccatī* (AV.), *ṛṇvati*, *kṛntāti* (AV.), *kṛṣati* (TS. IV. 2. 5⁶), *kṣiyati* (AV.), *khidāti*, *girati* (AV.), *chyati* (TS. V. 2. 12¹), *dyati* (AV.), *pīṃsati*, *prēcchati*, *prṇāti*, *miṣati*, *muñcati* (AV.), *yuvāti*, *rujāti*, *ruvāti*, *vindāti*, *viśati* (AV.), *vrścati*, *vrhāti*, *siñcati* (AV.), *suwāti*, *srjāti*, *sphurāti* (AV.), *syati*.

Du. 2. *ṛṇvathas*, *bhasāthas*, *muñcathas*, *viśathas* (AV.), *vrhathas*, *srjāthas*.

3. *icchatas* (AV.), *muñcatas* (AV.), *siñcatas*.

Pl. 1. *girāmas* (AV.), *ṛtāmasi* (AV.), *tirāmasi*, *dyāmasi* (AV.), *nudāmasi* (AV.) and *nudāmas* (AV.), *prēcchāmas* (AV.), *mṛśāmasi*, *vrhāmasi* (AV.) and *vrhāmas* (AV.), *suwāmasi* (AV.), *srjāmasi* (AV.) and *srjāmas* (AV.), *sprśāmasi*.

2. *muñcātha*, *siñcātha* (TS. AV.).

3. *anānti* (AV.), *icchānti*, *ukṣānti*, *ucchānti*, *ṛccānti*, *ṛñjānti*, *ṛśānti*, *kṣiyānti* (AV.), *khidānti* (AV.), *ṛtānti*, *tirānti*, *tuñjānti*, *prēcchānti*, *miśānti*, *muñcānti*, *muñcānti*, *mṛśānti*, *rujānti*, *vindānti*, *viśānti*, *vrścānti*, *śumbhānti*, *siñcānti*, *suwānti*, *srjānti*, *sprśānti*, *sphurānti*, *syanti*.

Middle. Sing. 1. *iṣe* 'send', *nude* (AV.), *prēcché*, *muñce* (AV.), *mṛje*, *vindhe*, *viśe* (AV.), *śuṣe*, *siñce*, *huvē*.

2. *icchase*, *ṛñjase*, *juśase* (AV.), *prēcchase*, *mṛśase*, *yuvase*, *vindase*, *siñcāse*.

3. *icchate* (AV.), *ukṣāte*, *ṛñjāte*, *kirate*, *kṛśāte* (AV.), *tirāte*, *tundate*, *turāte* (TS. II. 2. 12⁴), *nudate* (AV.), *pīṃśāte*, *prēcchate*, *prñcāte*, *muñcate*, *mṛśate*, *rujāte*, *vindāte*, *vindhāte*, *viśāte*, *vrścāte* (AV.), *srjate*. — With ending *-e*: *huvē*.

Du. 2. *dyṇhēthe*, *nudethe* (AV. TS.), *yuvethe*, *vindethe* (Kh. I. 12⁸).

3. *tujete*.

Pl. 1. *nudāmahe* (AV.), *yuvāmahe*, *viśāmahe*, *siñcāmahe*, *huvāmahe*.

3. *icchantē* (AV.), *ukṣāntē*, *tirāntē*, *viśāntē* (AV.), *vindāntē* (AV.), *viśāntē*, *vrścāntē* (AV.), *srjāntē* (AV.).

¹ The suffix *-cha* has in this instance attached itself throughout the conjugation to the root, which thus becomes for practical purposes *prēcch-* (but *prās-nā-* 'question'); cp. *prēc-* or and *posco* for **porc-sco* in Latin.

² From *gr-* 'swallow'.

Present Subjunctive.

431. Active. Sing. 1. *srjāni*; *mṛkṣā*. — 2. *kirāsi*, *muñcāsi* (AV.), *rujāsi*; *siñcās*. — 3. *tirāti*, *bhryjāti*, *mṛlāti*, *mṛdhāti*, *vanāti*, *vidhāti*, *viśāti* (AV.), *suwāti*, *srjāti* (AV.); *icchāt*, *ucchāt*, *ṛcchāt*, *nudāt* (SA. XII. 29), *prcchāt*, *prñāt*, *muñcāt* (AV.), *mṛlāt*, *mṛśāt* (AV.), *vṛścāt*, *siñcāt*, *srjāt*, *spṛśāt* (AV.).

Du. 1. *viśava* (AV.). — 3. *mṛlātas*.

Pl. 2. *viśatha* (AV.). — 3. *ucchān*, *prcchān*, *sphurān*.

Middle. Sing. 1. *prcchai*, *viśāi* (TS. III. 5. 6¹). — 2. *yuvāse*. — 3. *juṣāte*, *tirāte*. — Du. 2. *prñāithe*. — 3. *yuvāite*. — Pl. 1. *siñcāmahi*.

Present Injunctive.

432. Active. Sing. 2. *icchas* (AV.), *guhas*, *rujās*, *vṛhas*, *vṛścas*, *sicas*, *srjās*.

3. *ucchat*, *kṛntāt*, *kṣipāt*, *khidat*, *juṣāt*, *mṛnat* (AV.), *rujāt*, *rudhat*, *ruvāt*, *vidhat*, *viśat*, *vṛhat*, *siñcat*, *srjāt*¹, *spṛśat* (AA. V. 2²), *sphurat*, *huvat*.

Pl. 3. *trpān*, *vidhān*, *vindan*.

Middle. Sing. 3. *juṣata*, *tirata*. — Pl. 3. *icchānta*, *iṣanta*, *juṣānta*, *tirānta*, *nudānta*, *bhurānta*, *yuvānta*, *vidhānta*, *srjānta*.

Present Optative.

433. Active. Sing. 1. *udeyam*² (AV.), *tireyam* (Kh. I. 9⁵), *vindeyam* (Kh. II. 6²). — 3. *icchet*, *ucchet* (AV.), *khidit* (AV.), *prcchet*, *lumpēt* (AV.), *siñcēt* (AV.), *srjēt* (AV.). — Du. 1. *vṛheva*. — 2. *tiretam*. — Pl. 1. *iṣema*, *kṣiyema* (AV.), *rujema*, *ruhema* (Kh. II. 4¹), *vanēma*, *vidhēma*, *viśema*, *huvēma*. — 2. *tireta*; *tiretana*.

Middle. Sing. 1. *huvēya*. — 3. *iccheta* (AV.), *juṣēta*.

Pl. 1. *vanemahi*, *vidhemahi*. — 3. *juṣerata*.

Present Imperative.

434. Active. Sing. 2. *icchā*, *ucchā*, *ubja* (AV.), *kira*, *kṛntā* (AV.), *kṣipa*, *kṣiya* (AV.), *khida* (AV.), *cṛta*, *chya* (AV.), *tira*, *tuda*, *trmpā*, *nuda* (AV.), *pimśā* (AV.), *prccha*, *prñca*³ (AV.), *prṇa*, *pruṣa*, *muñcā*, *mṛnā*, *mṛlā*, *mṛśa*, *yuva*, *rikha*, *rujā*, *ruva*, *viśa*, *vinda*, *vṛścā*, *vṛhā*, *ṣṇa* (AV.), *siñca*, *suva*⁴, *srjā*, *spṛśa*, *sphura*, *śya*. — With ending *-tāt*: *mṛdātāt* (AV.), *vṛhatāt*, *viśatāt* (TS. VII. 1. 6⁶), *suwatāt*.

3. *icchatu*, *ukṣatu* (AV.), *ucchatu*, *ubjatu* (AV.), *ṛcchatu*, *kirātu* (TS. III. 3. 11⁵), *kṛṣatu* (AV.), *cṛtatu* (AV.), *tirātu* (Kh. II. 11²), *trmpatu*, *diśatu* (AV.), *dyatu* (AV.), *nudatu* (AV.), *pimśatu*, *muñcatu* (AV. TS.), *mṛlatu*, *viśātu* (AV. TS.), *vindatu* (AV.), *vṛscatu* (AV.), *siñcatu*, *suvalu*, *syatu*. — With *-tāt*: *viśatāt* (Kh. IV. 6¹; 8³).

Du. 2. *ukṣatam*, *ubjātam*, *tiratam*, *trmpatam*, *nudatam* (AV.), *bṛhatam* (AV.), *muñcātām*, *mṛlātām*, *viśatām* (AV.), *vṛhatam*, *siñcatām*, *srjātām*, *sphuratām* (AV.), *syatām*.

3. *juṣatām* (Kh. I. 3¹), *trmpatām*, *dyatām* (AV.), *muñcatām*, *viśatām* (TS. VII. 3. 13¹), *suwatām* (AV.), *syatām*.

¹ AVERY adds *srđhat*(?): perhaps the aor. injunctive *srđhat* is meant.

² With Samprasāraṇa. This verb otherwise follows the radically accented *a*-class.

³ Transfer from the infixing nasal class (Vprc-): that it would have been accented

prñcā is to be inferred from the fem. part. *prñcat-ī* (RV. AV.), though the AV. has also *prñcat-ī*.

⁴ In AV. VII. 14³ *suwā* appears in the Pp. as *śva*.

Pl. 2. *icchata*, *ukṣata*, *ucchata*, *umbhata* (AV.), *rñjāta*, *khudāta*, *grṇāta* (AV.), *tirāta*, *tudāta* (AV.), *nudāta*, *pīṃṣata*, *prcchāta*, *prṇāta*, *muñcāta*, *mṛjāta*, *mṛṇāta* (AV.), *viśāta* (AV.), *vṛhata*, *śunāhata*, *siñcata*, *srjāta*, *spṛṣāta*.

3. *ukṣantu* (AV.), *ucchāntu*, *ubjantu*, *prcchantu*, *ṛdantu*, *kṛṣantu*, *chyanu* (TS. V. 2. 12¹), *tirantu*, *tudantu* (AV. TS.), *disantu* (Kh. III. 10²), *nudantu* (AV.), *bhurantu*, *muñcāntu*, *mṛjantu*, *viśantu*, *siñcantu*, *svantu*, *srjantu*.

Middle. Sing. 2. *icchasva*, *kṛṣasva*, *gurasva*, *juṣṣasva*, *nuddṣasva*, *prcchasva* (Kh. II. 13¹), *prṇḍasva*, *mṛṣḍasva*, *yuvāṣasva*, *vindḍasva* (AV.), *viśḍasva*, *vṛṣasva*, *siñcasva*, *srjasva*, *spṛṣasva* (AV.), *syasva*.

3. *icchatām* (AV.), *juṣṣātām*, *nudātām* (AV.; ŚA. XII. 9), *prṇātām*, *muñcatām* (AV.), *viśātām*, *srjatām* (AV.).

Du. 2. *ukṣsthām*, *juṣṣthām*, *nuddhām*, *prṇethām*, *vṛsethām*, *srjethām* (AV. TS.). — 3. *juṣṣhām*.

Pl. 2. *kramādhvam* (TS. IV. 6. 5¹), *juṣādhvam*, *tirādhvam*, *prṇādhvam*, *viśādhvam* (AV.), *siñcādhvam*, *srjādhvam*, *syādhvam*.

3. *juṣāntām*, *muñcantām* (AV.), *viśantām*, *vijantām* (AV.), *vṛścantām* (AV.), *spṛśantām* (AV.).

Present Participle.

435. Active. *icchānt-*, *ukṣānt-* (AV.), *ucchānt-*, *ubjānt-*, *ṛśānt-*, *kṛtānt-*, *kṛṣānt-*, *kṣipānt-*, *kṣiyānt-*, *khidānt-* (AV.), *guhānt-*, *citānt-*, *jurānt-*, *tirānt-*, *tujānt-*, *tudānt-*, *tyṇānt-*, *disānt-*, *dṛmḥānt-* (AV.), *nudānt-*, *nuvānt-*, *prcchānt-*, *pruṣānt-* (AV.), *bhujānt-*, *mithānt-*, *miśānt-*, *muñcānt-*, *mṛjānt-*, *mṛśānt-*, *viśānt-*, *rujānt-*, *rudhānt-*, *ruvānt-*, *vidhānt-*, *viśānt-*, *vṛścānt-*, *śucānt-*, *śumbhānt-*, *śuśānt-* and *śvasānt-*, *siñcānt-*, *svānt-*, *srjānt-*, *sphurānt-*, *huvānt-*¹ (*hū* 'call').

Middle. *icchāmāna-*, *ukṣāmāna-*, *uśāmāna-* (*ṽśā-*), *uśāmāna-* (*vas-* 'wear'), *guhāmāna-*, *juṣāmāna-*, *dṛṣāmāna-*, *urtāmāna-*, *prcchāmāna-*, *bhurāmāna-*, *muñcāmāna-* (AV. TS.), *yuvāmāna-*, *vijāmāna-* (AV.), *śucāmāna-*.

Imperfect Indicative.

436. Active. Sing. 1. *atiram* (TS. IV. 1. 10²), *āprecham*, *ārujam*.

2. *ātiras*, *anudas*, *āprṇas*, *āmuñcas*, *amṛṇas*, *arujas*, *avindas*, *avṛhas*, *asṛjas*, *āspḥuras*, *āsyas* (AV.); *dicchas*, *āucchas*; *vindas*, *vṛścas*, *srjas*.

3. *ākṛntat*, *akhidat*, *ājuṣat*, *ātirat*, *ādūhat* (TS. IV. 6. 5¹), *āpīṃṣat*, *āprṇat*, *āmuñcat*, *amṛṇat*, *amṛṣat* (AV.), *arujat*, *āvidhat*, *āvindat*, *āviśat*, *āvṛścat*, *āsiñcat*, *asuvāt*, *asṛjat*, *asṛṣat*, *asphurat*, *asyat*; *dicchat* (AV.), *duḥṣat*, *āucchat*, *aubjat*; *tudat*, *trṇhāt*, *rujāt*, *likhat* (AV.), *vīndat*, *vṛścāt*, *śyat*, *siñcat*, *srjāt*.

Du. 2. *atiratam*, *amuñcatam*, *amṛṇatam*, *avindatam* (Kh. I. 3¹), *āsiñcatam*.

3. *āmuñcatām*, *āsiñcatām* (AV.).

Pl. 1. *dicchāma*. — 2. *āpīṃṣata* (*ṽpiṣ-*), *āprechata*, *āmuñcata*, *asṛjata*. — 3. *āpīṃṣan*, *āpiṣan*² (AV. IV. 6¹), *āvindan*, *āviśan* (AV.), *āvṛścan* (AV.), *āsiñcan*, *āsṛjan*, *asṛṣan* (AV.); *ārdan* (*ṽrd-*); *duḥṣan*; *ukṣan*, *rujan*.

Middle. Sing. 1. *ājūṣe* (AV.), *avije*, *āhuve*. — 2. *amuñcathās*, *aviśathās* (AV.). — 3. *ājuṣata*, *amuñcata*, *āsiñcata* (AV.), *asṛjata*; *dṛmḥata*.

Du. 2. *anudethām*, *āvindethām*.

Pl. 2. *ājuṣadhvam*. — 3. *ājuṣanta*, *atiranta*, *atviśanta*, *ānudanta* (AV.), *amuñcanta* (AV.), *āyuvanta* (AV.), *āvindanta*, *aviśanta*, *asṛjanta*, *asṛṣanta* (AV.), *āhuvanta*; *āiśanta* (*iṣ-* 'send'); *gṛṇanta*, *juṣanta*.

¹ The fem. is regularly formed from the strong stem in *-ant*; but the weak stem in *-at* appears in *siñcat-ī*, beside *siñcānt-ī*.

² Anomalous form for **āpīṃṣan*, from *piṣ-* 'crush'.

3. The *ya-* class¹.

437. The present stems formed with this suffix fall into two groups. In the first, consisting of about 70 transitive or intransitive verbs, the suffix is unaccented; in the second, consisting of rather more than 80 verbs with a passive meaning, the suffix is accented. In all probability both groups were identical in origin, with the accent on the suffix. This is indicated by the fact that the root though accented in the first group appears in its weak form; and that this group consists largely of intransitive verbs and to some extent of verbs with a passive sense. The latter are manifestly transfers from the *-yá* or passive group with change of accent. Thus *jáyate* 'is born' is an altered passive beside the active *jánati* 'begets'. The accent moreover occasionally fluctuates. Thus the passive *mucyáte* 'is released' once or twice occurs (in the RV. and AV.) accented on the root; and there is no appreciable difference of meaning between *kṣyáte* and *kṣyáte* 'is destroyed'; *jíyate* and *jíyáte* 'is overcome'; *pácýate* and *pacyáte* 'is cooked'; *míyate* and *míyáte* (AV.) 'is infringed'².

A. The radically accented *ya-* class.

438. The root nearly always appears in a weak form. Thus roots that otherwise contain a nasal, lose it: *dṛṇh-* 'make firm': *dṛh-ya-*. The root *vyadh-* 'pierce' takes Samprasāraṇa: *vidh-ya-*. The root *spāś-* 'see' loses its initial: *pās-ya-*. Several roots ending in *ā* shorten the vowel before the suffix: *dhā-* 'suck': *dhaya-*; *mā-* 'exchange': *maya-*; *vā-* 'weave': *vāya-*; *vyā-* 'envelope': *vyāya-*; *hvā-* 'call': *hvāya-*³.

a. Several other roots usually stated as ending in *ā* remain unchanged: *gā-* 'sing': *gāya-*; *glā-* 'be weary': *glāya-* (AV.); *trā-* 'save': *trāya-*; *pyā-* 'fill up': *pyāya-*; *rā-* 'bark': *rāya-*; *vā-* 'blow': *vāya-*; *srā-* 'boil': *srāya-*⁴.

b. The root *śram-* 'be weary' lengthens its vowel: *śrāmya-*⁵.

c. The final of roots in *-ṛ* sometimes becomes both *ir*⁶ and *ūr*; thus *jṛ-* 'waste away' becomes *jūrya-* and *jīrya-* (AV.); *tṛ-* 'cross': *tūrya-* and *tīrya-*⁷ (AV.). The root *pṛ-* 'fill' because of its initial labial becomes *pūrya-* only.

439. The forms actually occurring in this class are the following:

Present Indicative.

Active. Sing. 1. *asyāmi* (AV.), *īsyāmi*, *nahyāmi*, *pāśyāmi* (AV.), *vidhyāmi* (AV.), *hvāyāmi*.

2. *āsyasi*, *īsyasi*, *ucyasi* (√uc-), *gāyasi*, *nāśyasi*, *pāśyasi*, *pūsyasi*, *rānyasi*, *rāsyasi*, *riśyasi*, *haryasi*.

3. *āsyati*, *īyati* (RV¹), *īsyati*, *krudhyati* (AV.), *gāyati*, *jīryati* (AV.), *jūryati*, *tanyati*, *dāsyati*, *dāhyati* (AV.), *dīyati*, *dīryati* (AV.), *duśyati* (SA. XII. 23), *dhayati*, *nāsyati*, *nītyati* (AV.), *pāśyati*, *pūsyati*, *ranyati*, *riśyati*, *vayati* (AV.), *vāyati*, *vidhyati*, *vyayati*, *śinyati* (TS. v. 2. 12¹), *śusyati* (Kh. IV. 5^{3b}), *sidhyati*, *haryati*, *hr̥syati*, *hvāyati*.

Du. 2. *dīyathas*, *ranyathas*. — 3. *asyatas* (AV.), *nāsyatas*, *pāśyatas*, *pūsyatas*, *riśyatas* (AV.), *vayatas* (AV.), *vāyatas*, *śrāmyatas* (AV.).

¹ Cp. LORENTZ, IF. 8, 68—122.

² Also in Brāhmaṇa passages of the TS. *riyate* 'is left' beside *riyáte* (V.), *lipyate* 'is lost' beside *lipyáte* (AV.), *hiyate* 'is left' beside *hiyáte* (V.).

³ These are reckoned by the native grammarians as ending in *e* and belonging to the *a-* class. This seems preferable from the point of view of vowel gradation: see 27, a, 3.

⁴ Such roots are reckoned by the native

grammarians as ending in *-ai* and belonging to the *a-* class. The latter form is preferable from the point of view of gradation. Cp. 27, a, 1; BB. 19, 166.

⁵ In B. this analogy is followed by several roots in *-am*.

⁶ In the *a-* class *-ṛ* becomes *-ir*, e. g. *tṛ-*: *tīr-*.

⁷ Only in an emendation *ava-tīryati* (AV. XIX. 9⁸) for *avatīryati*, Pada *avatīṛyati*.

Pl. 1. *asyāmasi*, *pāśyāmasi* and *paśyāmas* (AV.), *vidhyāmas* (AV.), *vyayāmasi* (AV.TS.), *haryāmasi*, *hvyāmasi*.

2. *āsyatha*, *pāśyatha*, *pūsyatha*, *riśyatha*, *hāryatha*.

3. *āsyanti* (AV.), *āryanti*, *gāyanti*, *jāyanti*, *dāsyanti*, *dīyanti*, *dhāyanti* (AV.), *naśyanti* (AV.), *nāhyanti*, *nītyanti* (AV.), *pāśyanti*, *puśyanti*, *rāhyanti*, *riśyanti*, *vāyanti*, *vāyanti*, *vidhyanti* (AV. TS.), *śrāmyanti*, *hāryanti*, *hvyanti*.

Middle. Sing. 1. *īsyē*, *padye* (AV.), *gāye*, *nahye* (TS. I. 1. 10¹), *mānye*, *mṛsyē*, *vyaye* (AV.), *hvyē*.

2. *īyase* (i-‘go’), *jāyase*, *trāyase*, *dāyase*, *pātyase*, *pyāyase*, *mānyase*, *mīyase*, *mūcyase*.

3. *isyate*, *īyate*, *rīyate*, *kśīyate*, *jāyate*, *jīyate*, *trīyate* (AV.), *dāyate*, *dīpyate* (AV.), *pācyate*, *pātyate*, *pādyate*, *pāśyate*, *pūsyate* (AV.), *budhyate* (AV.), *manyate*, *mīyate*, *mṛsyate*, *rīyate*, *haryate*.

Du. 3. *jāyete* (AV.), *hvyete*.

Pl. 1. *hvyāmahe*. — 2. *trāyadhve*. — 3. *īyante*, *kśīyante*, *jāyante*, *trāyante*, *pādyante*, *manyante* (AV.), *mayante*, *mṛsyante*, *yidhyante*, *rīyante*, *hvyante*.

Present Subjunctive.

440. Active. Sing. 1. *pāśyāni* (AV.). — 2. *pāśyāsi*, *haryāsi* (AV.); *paśyās* (AV.); *riśyās*, *hāryās*. — 3. *riśyāti*; *pāśyāt*, *pūsyāt*, *riśyāt* (TS. I. 6. 2¹).

Pl. 1. *pāśyāma* (AV.). — 3. *pāśyān*.

Middle. Sing. 1. *yidhyai*. — 2. *paśyāsai* (AV.). — 3. *manyāte*, *mūcyātai* (AV.). — Pl. 1. *hvyāmahai* (AV.).

Present Injunctive.

Active. Sing. 2. *dīryas*. — 3. *gāyat*, *dīyat*, *pāśyat*, *vidhyat*. — Pl. 3. *pāśyan*.

Middle. Sing. 2. *manyathās*. — 3. *jāyata*, *manyata*. — Pl. 3. *dīyanta*.

Present Optative.

Active. Sing. 1. *vyayeyam*. — 2. *paśyes*. — 3. *dasyet*, *dhayet* (AV.), *riśyet*. — Du. 3. *hvyetām* (TS. III. 2. 4¹). — Pl. 1. *pāśyema*, *pūsyema*, *būdhyema* (AV.), *riśyema*.

Middle. Sing. 3. *paśyeta*, *manyeta* (AV.), *mīyeta* (ŚA. XII. 20). — Pl. 1. *jāyemahi*.

Present Imperative.

441. Active. Sing. 2. *asya*, *gāya*, *dīya*, *dīhya*, *naśya*, *nahya* (AV.), *nṛtya* (AV.), *pāśya*, *yudhya*, *vaya*, *vidhya*, *śusya* (AV.), *stīya* (AV.), *harya*, *hwaya*. — With ending -tāt: *asyatāt* (AV.).

3. *asyatu*, *ucyatu* (AV.), *trīyatu* (AV.), *naśyatu*, *nṛtyatu* (AV.), *rādhyatu* (AV.), *vidhyatu* (AV.), *śusyatu*, *stīyatu*, *hvyatu* (AV.).

Du. 2. *asyatam*, *isyatam* (AV.), *dīyatam*, *nahyatam* (AV.), *pusyatam* (AV.), *vidhyatam*, *hāryatam*. — 3. *asyatām* (AV. TS.), *nahyatām* (ŚA. XII. 32), *vidhyatām*.

Pl. 2. *īsyata*, *gāyata*, *jāyata*, *nāśyata* (AV.), *nahyata* (AV.), *pāśyata*, *pusyata*, *mūhyata* (AV.), *vayata*, *vidhyata*, *haryata*. — With ending -tana: *nahyatana*.

3. *gāyantu* (AV.), *trīyantu* (AV.), *naśyantu* (AV.), *pusyantu*, *mūhyantu*, *mēdyantu*, *vyayantu* (AV.), *śimīyantu* (TS. V. 2. 11¹), *haryantu* (AV.), *hvyantu* (AV.).

Middle. Sing. 2. *jāyasva*, *trāyasva*, *dayasva*, *drīyasva*, *nahyasva* (AV.), *padyasva*, *pāśyasva*, *pyāyasva*, *budhyasva* (TS. AV.), *manyasva* (TS. AV.), *vyayasva*, *hvyasva* (AV.).

3. *rādhyatām*, *jāyatām*, *trāyatām*, *dīpyatām* (TS. IV. 7. 13⁴), *padyatām* (AV.), *pyāyatām* (TS. AV.), *manyatām* (TS. AV.), *medyatām* (AV.), *rādhyatām* (AV.), *śīyatām* (AV.) ‘lie’, *hvyatām* (AV.).

Du. 2. *trāyethām, manyethām, hvayethām* (AV.). — 3. *trāyetām*.

Pl. 2. *asyadhvam, jāyadhvam* (AV.), *trāyadhvam, dayadhvam, nahyadhvam* (AV.), *budhyadhvam, śvayadhvam*. — 3. *jāyantām, trāyantām, padyantām* (AV.), *pyāyantām, manyantām* (AV. TS.), *vyayantām* (TS. III. 3. 11³), *hvayantām* (TS. III. 2. 4¹).

Present Participle.

442. Active. *āsyant-, īsyant-, ŷjyant-, (d-)kupyant-* (AV.), *keśīdyant-, gāyant-, grāhyant-¹, tṣyant-, dīyant-, nṛtyant-, pāsyant-, pīyant-, pāsyant-, yāsyant-, yūdhyant-, rāyant-, (d-)lūbhyant-* (AV.), *vāyant-, vidhyant-* (AV.), *vyāyant-, śīmyant-* (TS. v. 2. 12¹), *śvayant-, hāryant-*; and the compound *an-ava-glāyant-* (AV.) 'not relaxing'.

Middle. *īyamāna-, kāyamāna-, cāyamāna-, jāyamāna-, trāyamāna-, dāyamāna-, nāyamāna-, pātyamāna-, pādya-māna-, pāsya-māna-, pūryamāna-, pyāyamāna-, bīdhya-māna-, mānyamāna-, yūdhya-māna-, rādhyamāna-* (AV.), *vāsya-māna-* (AV.), *hāryamāna-, hvāyamāna-*.

Imperfect Indicative.

443. Active. Sing. 1. *adīyam, āpaśyam, avyayam*. — 2. *apaśyas, dyudhyas*. — 3. *agāyat, adhaya, anṛtyat* (AV.), *āpaśyat, ayudhyat, avayat* (AV.), *dvidhyat, avayyat, āharyat, āhvayat; āsyat*.

Du. 3. *āpaśyatām*.

Pl. 1. *āpaśyāma*. — 3. *ajūryan², āpaśyan, dvayan* (AV.), *āhvayan* (AV.); *āsyan* (AV.).

Middle. Sing. 2. *ājāyathās, āharyathās; jāyathās*. — 3. *ājāyata, apatyata, amanyata, arājyata* (AV.); *jāyata*.

Du. 2. *āhvayethām* (AV.). — 3. *āhvayetām*.

Pl. 3. *ājāyanta, ānahyanta* (AV.), *apadyanta* (AV.), *āpaśyanta, āman-yanta, āhvayanta; jāyanta, dāyanta*.

B. The suffixally accented *yā*- class (passive).

DELBRÜCK, Verbum 184 (p. 166—169). — AVERY, Verb-Inflection 274—275. — WHITNEY, Sanskrit Grammar 768—774; Roots 230—231. — v. NEGELEIN 38—40.

444. Any root that requires a passive forms its present stem by adding accented *-yā* (which never needs to be pronounced *-ia*). The root appears in its weak form, losing a nasal and taking Samprasāraṇa; thus *añj-* 'anoint': *aj-yā* 'be anointed'; *vac-* 'speak': *uc-yā* 'be spoken'. Final vowels undergo the changes usual before *-ya* in verbal forms: final *i* and *u* being lengthened, *ā* mostly becoming *ī*, *r* being generally changed to *ri*, and *ṛ* becoming *īṛ*. Thus *mi-* 'fix': *mīya-*; *su-* 'press': *sūyā-*; *dā-* 'give': *dī-yā* (but *jñā-* 'know': *jñā-yā*); *kṛ-* 'make': *kri-yā*; *śṛ-* 'crush': *śīrya-*.

a. The root *tan-* 'stretch' forms its passive from *tā-*: *tā-yā*. Similarly *jan-* 'beget' makes its present stem from *jā-*: *jāya-te*, which has, however, been transferred to the radically accented *ya*-class. *mri-yā-te* 'dies' (*ṽmr-*)⁴ and *dhriyāte* (*ṽdhṛ-*) 'is steadfast', though passives in form, are not so in sense⁵.

445. The inflexion is identical with that of the radically accented *ya*-class in the middle, differing from it in accent only. No forms of the optative are found in the RV. or AV. The forms actually occurring are the following:

¹ *āvatīryatīs* (AV. XIX. 9⁸) is a corrupt reading: see WHITNEY's Translation; cp. p. 331, note 7.

² AVERY 249 adds *adhayan*(?).

³ No example of *ūr* seems to occur in the Sāmhitās, but *pūr-ya-* from *pṛ-* 'fill' is found in the *-ya* class.

⁴ This root has a transitive sense ('crush') only in its secondary form *mṛu-*, and in the AV. in the imperative forms *mṛūhi* and *mṛūta*.

⁵ Cp. above 437.

Present Indicative.

Sing. 1. *hīye* (hā- 'leave'). — 2. *acyase* (añc- 'bend', AV.), *ajyāse* (Vaj- and Vāñj-), *idhyāse*, *ucyāse* (Vvac-), *niyase*, *pūyase*, *badhyāse* (AV.), *mucyāse* (AV.), *mṛjyāse*, *yujyāse*, *ricyāse*, *rudhyāse* (rudh- 'hinder'), *sasyāse* (Vśams-), *sicyāse*, *stūyase*, *hūyāse* (hū- 'call'). — 3. *ajyāte* (Vaj- and Vāñj-), *asyāte* (AV.), *idhyāte*, *ucyāte* (Vvac-), *udyāte* (ud- 'wet' and vad- 'speak'), *upyāte* (Vvap-), *uhyāte* (Vvah-), *reyāte* (arc- 'praise'), *kriyāte*, *kṣiyāte* 'is destroyed', *gamyāte* (AV.), *grhyāte* (AV.), *chidyāte* (AV.), *jīyāte* (AV.)¹, *tapyāte*, *tīyāte*, *tujyāte*, *dabhyāte*, *dīyāte* 'is given' (AV.), *dīyāte* 'is divided' (AV.), *duhyāte*, *drīyāte*, *dhamyāte*, *dhyāte* (dhā- 'put'), *dhriyāte*, *nīyāte*, *pacyāte*, *pīyāte* 'is drunk' (AV.), *pūyāte*, *preyāte*, *badhyāte* (Vbandh-)², *mathyāte* (AV.), *mucyāte*, *mṛjyāte*, *mriyāte*, *yujyāte*, *ricyāte*, *ribhyāte*³, *lapyāte* (AV.), *vacyāte* (Vvañc-), *vidyāte* 'is found', *vṛjyāte*⁴, *sasyāte* (Vśams-), *śīyāte*, *śriyāte*, *śrūyāte*, *sicyāte*, *sūyāte* 'is pressed', (Vsu-), *srjyāte*, *hanyāte*, *hūyāte* 'is called'.

Du. 3. *ucyete* (Vvac-).

Pl. 1. *tapyāmahe* (AV.), *panyāmahe*. — 3. *upyānte* (Vvap-), *reyānte*, *ṛdhyanāte* (AV.), *kriyānte*, *jūyānte*, *tṛhyānte* (AV.), *dahyānte* (AV.), *duhyānte* (AV.), *bhriyānte*, *mīyānte* 'are fixed' (Vmi-, AV.), *mriyānte* (AV.), *yujyānte*, *vacyānte* (Vvañc-, AV.), *vīyānte* (Vvī-, AV.), *sasyānte* (Vśams-), *śriyānte* (AV.), *srjyānte* (AV.), *hanyānte*, *hūyānte*.

Present Subjunctive.

446. Sing. 3. *uhyāte*, *bhriyāte*, *śiṣyātai*⁵ (AV.).

Du. 2. *ūhyāthē*⁶.

Present Injunctive.

Sing. 3. *sūyāta* (Vsu-).

Present Imperative.

Sing. 2. *idhyāsva* (AV. TS.), *dhīyasva* (AV.), *dhriyasva* (AV.), *mucyasva* (Kh. II. 11⁴), *mriyāsva* (AV.), *vacyasva* (Vvañc-).

3. *ṛdhyatām* (AV.), *tīyatām* (AV.), *dhīyatām* (AV.), *dhūyatām* (AV.), *dhriyatām* (AV.), *preyatām*, *badhyatām* (AV.), *mucyatām* (AV.), *hanyatām* (AV.), *hīyatām*.

Pl. 2. *preyadhvam* (AV. TS.), *yujyadhvam*, *vicyadhvam* (AV.).

3. *tapyantām* (AV.), *tṛhyantām* (AV.), *preyantām* (AV.), *badhyantām*, *bhajyantām* (Vbhañj-, AV.), *vacyantām*, *vṛśyantām*, *hanyantām* (AV.).

Present Participle.

447. *acyāmāna-* (AV.), *ajyāmāna-*, *idhyāmāna-*, *udyāmāna-* (Vvad-, AV.), *upyāmāna-* (Vvap-, AV.), *uhyāmāna-*, *reyāmāna-*, *kṛtyāmāna-* (AV.), *kriyāmāna-*, (ā-)kṣiyāmāna-, *gīyāmāna-*, *guhīyāmāna-*, *tapyāmāna-*, *tīyāmāna-*, *tujyāmāna-*, *tṛhyāmāna-*, *dadyāmāna-*⁷, *dīyāmāna-* (AV.), *duhyāmāna-* (AV.), *dhīyāmāna-*, *nahyāmāna-* (AV.), *nidyāmāna-*, *nīyāmāna-*, *pacyāmāna-*, *piśyāmāna-* (AV.), *pūyāmāna-*, *preyāmāna-*, *badhyāmāna-*, *bhajyāmāna-*, *mathyāmāna-*, *madyāmāna-*, *mīyāmāna-* (mi- 'fix'), *mṛjyāmāna-*, *yamyāmāna-*, *vacyāmāna-* (Vvañc-),

¹ From Vjyā- or Vjī- 'scathe'.

² *bhidhyate*, AV. XX. 131¹, is an emendation.

³ *īyate*, AV. XX. 1343-4, is an emendation.

⁴ The forms *vṛścate*, *vṛścante*, *vṛścantām* appear occasionally to stand for *vṛśyate*, *vṛśyante*, *vṛśyantām* in the AV. See v. NEGELEIN 40; BLOOMFIELD, SBE. 42, 418.

⁵ Emendation in AV. II. 31³, for *uchiṣātai*, the reading of the text.

⁶ A 3. pl. mid. in -antai once occurs in the TS. in the form *jāyantai*: WHITNEY 760 a.

⁷ From the weak present stem *dad-* of *dā-* 'give'.

vīyāmāna- (AV.), *śasyāmāna-*, *sicyāmāna-*, *srjyāmāna-*, *stūyāmāna-*, *hanyāmāna-* (AV.), *hiṃsyāmāna-*, *hūyāmāna-* (*hū* 'call'); from the causative of *√bhaj-*: *bhājyāmāna-* (AV. XII. 4²⁸).

Imperfect Indicative.

448. Sing. 3. *anīyata*, *āmucyata*, *aricyata*. — Pl. 3. *dtapyanta* (AV. TS.), *apacyanta*, *apreyanta*, *dsicyanta* (AV.); *acyanta*.

b. The second or graded conjugation.

449. The chief characteristic of this conjugation is vowel gradation in the base¹ consequent on shift of accent. The base has a strong grade vowel in the singular indicative (present and imperfect) active, throughout the subjunctive, and in the 3. sing. imperative active. Minor peculiarities are: 1. loss of *n* in the endings of the 3. pl. mid. (*-ate*, *-ata*, *-atīm*); 2. formation of the 2. sing. imperative active with a suffix, generally *-dhi*; 3. vowel gradation in the modal suffix of the optative (act. *-yā*; mid. *-ī*); 4. formation of the middle participle with *-āna*.

a. The second conjugation comprises five distinct classes falling into two main groups in which α) the vowel of the root (simple or reduplicated) is graded; β) the vowel of the suffix (nearly always containing a nasal) is graded.

a. 1. The root class.

450. The base is formed by the root itself, to which the personal endings are directly attached (in the subjunctive and optative with the intervening modal suffix). The radical vowel is accented and takes Guna in the strong forms. More than a hundred roots are comprised in this class².

a. A good many irregularities are met with in this class, with regard to both the base and the endings. 1. *√ṛddhi* is taken in the strong forms by *mṛj-* 'wipe' (e. g. *mṛj-mi*), and before consonants by roots ending in *-u*, i. e. by *ḥṣu-* 'whet', *nu-* 'praise', *yu-* 'unite' (AV.), *stu-* 'praise'; e. g. *stū-mi*³, *ā-stau-t*⁴, but *ā-stav-am*. — 2. The Guna vowel, along with the accent, is retained in the root of *ś-* 'lie' (middle) throughout the weak forms; e. g. sing. 1. *śāy-e*, 2. *śē-ṣe*. In the 3. pl. this verb at the same time inserts *r* before the endings: *śē-rate*, *śē-re* (AV.), *śē-ratīm*, *ā-śe-rata*, *ā-śe-ran*⁵. — 3. Several roots form a base with the connecting vowel *i* or *r*⁶ before consonant endings. The roots *an-*⁷ 'breathe', *rud-*⁸ 'weep', *vam* 'vomit', *śvas-* 'blow', *svap-*⁹ 'sleep' insert *i* before all terminations beginning with a consonant, except in 2. 3. impf., where they insert *ī*: e. g. *āni-ti*, *āni-t*; *avami-t*; *śvasi-ti*. The roots *iḡ-* 'praise' and *ī-* 'rule' add *i* in some forms of the 2. pers. middle: *īḡi-ṣva*; *īḡi-ṣe* (beside *īḡ-ṣe*), *īḡi-dhve*. The 3. pl. *īḡi-re* is, owing to its accent¹⁰, probably to be accounted a present rather than a perfect¹¹. Occasional (imperative sing.) forms with connecting *i* from other roots also occur: *jāni-ṣva* 'be born', *vāsi-ṣva* 'clothe', *śnathi-hi* 'pierce', *stani-hi* 'thunder'. The root *brū-* 'speak' regularly inserts *r* in the strong forms before terminations beginning with consonants; e. g. *brāvī-mi*. The same *r* also appears in the form *lavī-ti* from *tu-* 'be strong'; in *amī-ṣi* and in the TS.¹² *amī-ti*, *amī-ṣva*, *āmī-t* from *am-* 'injure'; and in *śamī-ṣva* (VS.), from *śam-*

¹ Cp. BRUGMANN, KG. 211.

² Several roots of this class show transfers to the *a-* conjugation: cp. WHITNEY 625 a.

³ The RV. has once 2. sing. *sto-si* (X. 22⁴), a form which AVERY 275 takes to be a 3. sing. aor. pass. injunctive.

⁴ *√ṛddhi* on the other hand once appears even in the weak form 3. pl. impf. *anāvan*. On the *√ṛddhi* in these verbs, cp. V. NEGELEIN 10 a.

⁵ There are some transfer forms according to the *a-* conjugation from the stem *śāy-a-*, including the isolated active form *dsayat*, which is common. Nearly a dozen roots

besides *ś-* retain the accent on the radical syllable throughout. See 97, 2 a.

⁶ This *ī* is, however, in reality originally part of a dissyllabic base: cp. BRUGMANN, KG. 212, 2.

⁷ The AV. has also forms according to the *a-* conjugation: *āna-ti*, etc.

⁸ The RV. has no such forms from *rud-* and *svap-*.

⁹ The AV., however, has the form *svap-tu*.

¹⁰ See 97, 2 a and 484.

¹¹ The 3. sing. impf. of this verb is in the MS. *aiśa* (like *adūha*), cp. WHITNEY 630.

¹² WHITNEY 634.

'labour'. — 4. A few roots undergo peculiar shortenings in the weak forms: *as-* 'be' loses its vowel¹ (except where protected by the augment², e. g. *s-mās* 'we are'; *han-*³ 'slay' in the weak forms loses its *n* before terminations beginning with consonants (except *m*, *y* or *v*), but syncopates its *a* before terminations beginning with vowels, when *h* reverts to the original guttural *gh-*; e. g. *ha-thā*, but *han-yāma*; *ghā-anti*, part. *ghā-ant-*; the root *vas-* 'be eager', takes Samprasāraṇa; e. g. 1. pl. *uś-māsi*, part. *uś-ānā-*⁴, but 1. sing. *uś-mi*. The root *vas-* 'clothe' similarly takes Samprasāraṇa once in the participle *uś-ānā-* (beside the usual *vāsāna-*). — 5. With regard to endings, the root *śās-* 'order' loses the *n* in the 3. pl. active (as well as middle) and in the participle, being treated like roots of the reduplicating class (457)⁵: 3. pl. impv. *śās-atu* (TS.), part. *śās-at-*⁶. The root *duh-* 'milk' is very anomalous in its endings: middle impv. 3. sing. *duh-ām*, 3. pl. *duh-rām* and *duh-ratām*; ind. 3. pl. mid. *duh-ré* and *duh-rāte* beside the regular *duh-āté* (with irregular accent)⁷; active imperf. 3. sing. *ā-duh-a-ti*⁸ beside *ā-dhok*, 3. pl. *a-duh-ran* beside *ā-duh-an* and *duh-ūr*⁹; and in the 3. opt. the entirely anomalous sing. *duh-ī-yāt* (RV.) and pl. *duh-īyān* (RV.) (for *duh-yāt* and *duh-yīr*).

Present Indicative.

451. A final or prosodically short medial radical vowel takes Guṇa in the singular; elsewhere it remains unchanged, excepting the changes of final vowels required by internal Sandhi, and the irregular shortenings mentioned above (450, a 4). The ordinary endings are added directly¹⁰ to the root. But the 3. sing. mid. ends in *-e* nearly as often as in *-te*; and anomalous endings appear in the 3. persons of the roots *īś-*, *duh-*, *śās-*, *śr-*¹¹.

The forms actually occurring would, if made from *i-* 'go' and *brū-* 'speak', be as follows:

Active. Sing. 1. *ī-mi*. 2. *ī-ṣi*. 3. *ī-ti*. — Du. 2. *i-thās*. 3. *i-tās*. — Pl. 1. *i-māsi* and *i-mās*. 2. *i-thā* and *i-thāna*. 3. *y-anti*.

Middle. Sing. 1. *bruv-d*. 2. *brū-śé*. 3. *brū-té* and *bruv-d*. — Du. 2. *bruv-āthe*. 3. *bruv-āte*. — Pl. 1. *brū-māhe*. 2. *brū-dhve*. 3. *bruv-āte*.

The forms which actually occur are the following:

Active. Sing. 1. *āsmi*, *āsmi*, *īmi*, *kṣaumi*, *dveṣmi* (AV.), *pāmi* 'protect', *mārijmi*, *yāmi*, *yaumi* (AV.) 'join', *vaśmi*, *vāmi*, *śāsmi* (AV.), *staumi* (AV. TS.), *hanmi*, *harmi*. — With connecting *i-*: *brūvīmi*.

2. *ātsi*, *āsi*, *ēsi*, *kārsi* (AV.), *cakṣi* (= **cakṣ-ṣi*), *chantṣi* (√*chand-*), *dārṣi* (*dr-* 'pierce'), *pārṣi* (*pr-* 'pass'), *pāsi* ('protect'), *bhāsi*, *yāsi*, *vakṣi* (*vaś-* 'desire'), *vēsi* (√*vī-*), *śāsi*, *sātsi*, *stōsi*¹², *hāmsi*. — With imperative sense¹³: *kṣēsi* (*kṣi-* 'dwell'), *jēsi*, *jōsi* (= **jōs-ṣi* : *jus-* 'enjoy'), *dārṣi*, *dhākṣi* (*dah-* 'burn'), *nakṣi* (*naś-* 'attain'), *nēsi*, *pārṣi*, *prāsi*, *bhākṣi* (*bhaj-* 'divide'), *māsi*, *māsi*, *yākṣi* (*yaj-* 'sacrifice'), *yāmsi* (*yam-* 'reach'), *yāsi*, *yōtsi* (*yudh-* 'fight'), *rātsi* (*rad-* 'dig'), *rāsi*, *vākṣi* (*vah-* 'carry'), *vēsi* (√*vī-*), *śrōsi*, *sakṣi* (*sah-* 'prevail'), *sātsi*, *hōsi* (*hu-* 'sacrifice'). — With connecting *i-*: *amīsi*, *brūvīsi*.

¹ It is, however, preserved in an altered form in the 2. sing. impv. act.: *e-dhi* for **as-dhi* (62, 4, 6, p. 57). This verb has the further anomalies of losing its *s* in the 2. sing. pres. *a-si*, and in inserting *i* in the 2. 3. sing. impf. *ās-i-*, *ās-i-*. It has no middle.

² Cp. v. NEGELEIN 83; VAN WIJK, IF. 18, 59.

³ Limited to the active in this conjugation in the RV.

⁴ The only middle form.

⁵ There are also some transfer forms according to the *a-* conjugation: 3. sing. *śāsati*.

⁶ Similarly from *dās-* 'worship' the part. *dās-at-*.

⁷ In the middle participle the *h* of the root reverts to the guttural *gh*: *dūgh-āna-*.

⁸ Transfer to the *a-* conjugation.

⁹ The MS. has further anomalous endings in the imperf. mid.: 3. sing. *a-duh-a* and 3. pl. *a-duh-ra*, probably as parallel to the present *duhe* and *duhre*: WHITNEY 635.

¹⁰ Excepting the few forms of roots which may take connecting *i* or *ī* (450, a 3).

¹¹ See above 450, a 2, 3, 5; cp. JOHANSSON, KZ. 32, 512; NEISSER, BB. 20, 74.

¹² See 450, a 1, note 3.

¹³ Some of these have no corresponding root present or root aorist; cp. WHITNEY, Sanskrit Grammar 624; BARTHOLOMAE, IF. 2, 271; NEISSER, BB. 7, 230ff., 20, 70ff.; BRUGMANN, IF. 18, 72; DELBRÜCK, Verbum 30; Syntaktische Forschungen 5, 209.

3. *ātti*, *āsti*, *ēti*, *kseti*, *takti* (*tak-* 'rush'), *dāti* (*dā-* 'share'), *dāṣṭi* (*dāṣ-* 'worship'), *dvēṣṭi*, *pāti*, *bhārti*, *bhāti*, *mārṣṭi* (SĀ. XII. 9), *yāti*, *rāṣṭi* (*rāj-* 'rule'), *rēlhi* (*rih-* 'lick'), *vaṣṭi* (*vaṣ-* 'desire'), *vāti*, *vēti*, *stauti* (AV.; Kh. v. 3²), *hānti*. — With connecting *-i-* or *-ī-*: *āniti*, *śvāsiti*; *amīti* (TS. VS.), *tavīti* (*tu-* 'be strong'), *brāvīti*.

Du. 2. *īthās*, *kṛthās*, *pāthās*, *bhūthās*, *yāthās*, *vīthās*, *sthās* (as- 'be'), *hathās* (Vhan-).

3. *attas*, *etas*¹ (AV.), *kṣitās*, *dvīṣtas* (AV.), *pātas*, *psātās* (AV.), *bhūtas*, *yātas*, *vātas*, *stas*, *snātās*, *hatās*, *hnutas*.

Pl. 1. *admāsi* (AV.), *imāsi*, *uīmāsi*² (Vvaṣ-), *stumāsi*, *smāsi*, *hanmāsi* (AV.), *dvīsmās*, *brūmās* (AV.), *mṛjmas* (AV.), *yāmas*, *rudhmas* (AV.), *vidmas* (Kh. IV. 5³³), *stumās* (AV.), *smas*, *hanmas*.

2. *ītha*, *kṛtha*, *gathā* (RV¹)³, *nethā*⁴, *pāthā* 'protect'⁵, *yāthā*, *stha*, *hathā*; *pāthāna*, *yāthāna*, *sthāna*.

3. *adanti*, *amānti*, *uśānti*, *kṣiyānti*, *ghnānti* (Vhan-), *dānti* (*dā-* 'cut'), *duhanti*, *dvīṣānti* (AV.), *pānti*⁶, *bruvānti*, *bhānti*, *mṛjānti*, *yānti*, *yānti*, *rihānti*, *rudānti*, *vānti*, *vyānti* (Vvā-), *sānti*.

Middle. Sing. 1. *īye* (*i-* 'go'), *īle*, *īṣe*, *uvēṭ*, *duhe*, *bruve*, *mṛje* (AV.), *yujē*, *yuve* (*yu-* 'join'), *suve* (*sū-* 'beget')⁸, *hnuve*.

2. *īkṣe*, *kṛṣē*, *cakṣe* (= **cakṣ-ṣe*), *dhukṣe* (AV.), *brūṣe*, *vīṣe* (*vid-* 'find'), *śēṣe*. — With connecting *-i-*: *īṣiṣe*.

3. *āste*, *īṣte* (Vīṣ-), *īrte*, *īṣte* (Vīṣ-), *cāṣte* (Vcakṣ-), *brūtē*, *vāste*, *śāste*, *śīnkte*⁹ (Vśīṅ-), *sūte*, *hate* (SĀ. XII. 27). — With ending *-e*: *īṣe*¹⁰, *cītē* (*cit-* 'perceive'), *duhē*, *bruve*, *vidē* ('finds'), *śāye*¹¹.

Du. 2. *āsāthe*, *īśāthe*, *cakṣāthe*, *vasāthe*. — 3. *āsāte*, *iyāte*, *duhāte*, *bruvāte*, *sayāte*, *sūvāte*.

Pl. 1. *āsmāhe* (AV.), *īmahe*, *īsmāhe* (AV.), *mṛjmāhe* (AV.), *yujmahe*, *śāsmāhe*, *śmahe* (AV.), *hūmāhe*. — 2. With connecting *-i-*: *īśidhve* (AV.). — 3. *āsate*, *īrate*, *īlate*, *īśate*, *śhate* (Vūh-), *grhate*¹², *cakṣate*, *duhatē*¹³, *dvīṣate* (AV.), *nīṣate*, *bruvāte*, *rihatē*¹³, *vāsate*, *śāsate*, *suvate*. — With ending *-re*: *duhrē*, *śēre* (AV.); with *-rate*: *duhrate*, *śērate* (AV. TS.).

Present Subjunctive.

452. In the AV. several forms are irregularly made with *ā*, as if following the *a-* conjugation. No examples of the 2. du. and pl. mid. are found. The forms which actually occur, if made from *brū-* 'speak', would be:

Active. Sing. 1. *brāvāni*, *brāvā*. 2. *brāvāsi*, *brāvās*. 3. *brāvati*, *brāvat*. — Du. 1. *brāvāva*. 2. *brāvāthas*. 3. *brāvatas*. — Pl. 1. *brāvāma*. 2. *brāvātha*. 3. *brāvan*.

Middle. Sing. 1. *bravē*. 2. *bravase*. 3. *brāvate*. — Du. 1. *bravāvahai*. 3. *brāvāite*. — Pl. 1. *brāvāmahai*, *bravāmahe*. 3. *brāvanta*.

The forms which actually occur are the following:

Active. Sing. 1. *āsāni* (AV.), *brāvāni*; *ayā*, *bravā*, *stāvā*.

¹ With irregular strong radical vowel.

² Once anomalously *smāsi*.

³ With loss of nasal as in Vhan-.

⁴ With irregular strong radical vowel: cp. v. NEGELEIN 33.

⁵ Once from *pā-* 'drink', in I. 86¹?

⁶ Thirteen times from *pā-* 'protect', once (II. 11¹⁴) from *pā-* 'drink' (probably subj. aor.).

⁷ This form occurring only once in the RV. seems to be formed from a doubtful root *u-* 'proclaim'; cp. WHITNEY, Roots, under *u*.

⁸ *huvē*, sing. 1. and 3., should perhaps be

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placed here rather than in the *ā-* class; on this form cp. OLDENBERG, ZDMG. 59. 355 ff.; NEISSER, BB. 25. 315 ff.

⁹ *śīnte* (AV.).

¹⁰ AVERY 234 gives *īṣe* only, apparently instead of *īṣe*. The form *īṣe* would be 3. sing. mid. perfect.

¹¹ On these forms cp. v. NEGELEIN 102; NEISSER, BB. 20. 74.

¹² Placed by WHITNEY, Roots, doubtfully under the aorist of Vgrah-.

¹³ With irregular accent.

2. *ayasi* (AV.), *āsasi*, *bravasi*; *āyas* (AV.), *āsas*, *kṣāyas* (*kṣi*- 'dwell'), *ghāsas*, *dānas*, *parcas*, *bravas*, *vēdas*, *sākas*, *hānas*; with *-ā*: *āyās* (AV.).

3. *dyati*, *dsati*, *vayati* (√*vr*-), *vēdati*, *hanati*; *adat* (AV.), *dyat*, *dsat*, *īrat*¹, *kṣayat*, *ghasat*, *cayat*, *dēhat*, *dohat* (I. 164²⁵), *dveṣat* (AV.), *pāt* ('protect'), *brāvat*, *vēdat* (*vid*- 'know'), *stēvat*, *hānat* (AV. TS.); with *-ā*: *ayāt* (Kh. III. 1⁸), *asāt* (AV.), *rodāt* (Kh. 2. 11¹).

Du. 1. *hānāva*. — 2. *dsathas*, *velathas*. — 3. *pātas* 'protect' (iv. 55⁷).

Pl. 1. *ayāma*, *dsāma*, *kṣāyāma*, *dveṣāma* (AV.), *brāvāma*, *stāvāma*, *hānāma*. — 2. *dsatha*², *stāvatha*; with *-ā*: *brāvātha* (AV.), *hanātha* (AV.). — 3. *ayan*, *dsan*, *brāvan*, *yavan* ('join', AV. III. 17²), *hānan* (AV.); with *-ā*: *ādān* (AV.), *ayān* (AV.).

Middle. Sing. 1. *stuṣé*³. — 2. *āsase*. — 3. *āsate*, *idhate*⁴, *dōhate*, *dveṣate* (TS. IV. 1. 10³), *vārjate*; with *-tai*: *dyātai* (AV.), *āsātai* (AV.); with secondary ending *-ta*: *āsata*. — Du. 1. *brāvāvahai*. — 3. *brāvāite*. — Pl. 1. *īṣāmahai*, *brāvāmahai*; *īṣāmahe*. — 3. *hānanta*.

Present Injunctive.

Active. Sing. 2. *vés*. — 3. *vet* (X. 53⁹), *staut*; without ending: *dān*, *rāt*, *han*. — Pl. 3. *yan*, *san*.

Middle. Sing. 3. *vasta*, *sūta*. — Pl. 3. *īṣata*, *vasata*.

Present Optative.

453. Active. Sing. 1. *iyām*, *yāyām*, *vidyām*, *syām*. — 2. *syās*. — 3. *adyāt* (AV.), *iyāt*, *brūyāt*, *vidyāt*, *syāt*, *hanyāt* (AV.).

Du. 2. *brūyātam* (TS. IV. 7. 15⁵), *vidyātam*, *syātam*. — 3. *syātām*.

Pl. 1. *iyāma*, *turyāma*, *vidyāma*, *syāma*, *hanyāma*. — 2. *syēta*; *syātana*. — 3. *adyūr*, *vidyūr*, *syūr*.

Middle. Sing. 1. *īṣya*, *sāyīya* (AV.). — 3. *āsita*, *īṣita*, *īṣita*, *duhita*, *bruvita*, *sāyita*, *stuvitā*. — Pl. 1. *bruvimahi*, *vasimahi*, *stuvimahi*.

Present Imperative.

454. The endings are added directly to the root, which appears in its weak form except in the 3. sing. act., where it is strong and accented⁵. In the 2. sing. act., *-dhi* is added to a final consonant, *-hi* to a vowel; *-tāt*, which occurs only three times, may be added to either a consonant or a vowel. In the mid., *-ām* 3. sing., *-rām* and *-ratām* 3. pl., occasionally appear for *-īm* and *-atām*⁶.

Active. Sing. 2. *addhi*, *edhi* (*as*- 'be'), *tāhi* (√*taks*-), *psāhi* (AV.), *mr̥d̥dhi* (AV.), *viddhi* ('find' and 'know'), *śādhi* (√*śās*-); *īhi*, *jāhi*⁷, *pāhi* 'protect', *brūhi*, *bhāhi*, *yāhi*, *vāhi*, *vīhi*⁸, *vīhi*, *stuhi*, *snāhi* (AV.); with connecting *-i*: *anihi* (VS. IV. 25), *snathihī*, *śvasihī* (AV.), *stanihī*; with *-tāt*: *brūtāt* (TS. I. 6. 4³), *vittāt*, *vītāt*. — 3. *attu*, *āstu*, *etu*, *dveṣtu* (AV.), *pātu* 'protect', *psātu* (AV.), *mārṣtu* (AV. TS.), *yātu*, *vaṣtu* (√*vas*-), *vātu*, *vētu*, *vettu* (AV.), *sastu*, *stautu* (AV.), *snautu* (TS. III. 5. 5²), *svādptu* (AV.), *hāntu*; with connecting *-ī*: *brāvītu*.

¹ AVERY 230 here adds *r̥dhat*, which I regard as a root aor. subjunctive.

² *vidātha*, AV. I. 32¹, seems to be a corruption for *vēdatha*; cp. WHITNEY's note.

³ For *stuṣ-a-i*; cp. AVERY 238; DELBRÜCK, Verbum p. 181³; NEISSER, BB. 27, 262—280; OLDENBERG, ZDMG. 55, 39.

⁴ With irregular accent and weak root (VII. 18) for **indhate*, beside *inddhate* formed from *vidh-* according to the infixing nasal class.

⁵ This is also irregularly the case in six or seven forms of the 2. pl., before both *-ta* and *-tana*: *ēta*, *neta*, *stota*; *ētana*, *brac̥tana*, *śotana*, *hanāna*.

⁶ In *duhām*, *vidām* (AV.), *sāyām* (AV.); *duhrām* (AV.), *duhratām* (AV.).

⁷ For **jha-hi*, from *han*- 'slay': see 32, 2 c, and cp. V. NEGELEIN, Zur Sprachgeschichte 8⁷.

⁸ Metrically shortened for *vīhi*, from *√vī-*.

Du. 2. *attam* (AV.), *itam* (AV. TS.), *pātām* 'protect', *brūtām* (AV.), *yātām*, *vittām*, *vītām*, *stam* (as- 'be'), *stutam*, *hatām*. — 3. *itām*, *dugdhām* (√*duh*-), *pātām* 'protect', *sastām*, *stām* (AV.), *hatām* (AV.).

Pl. 2. *attā*, *itā* and *ēta*, *pātā* 'protect', *brūta*, *yātā*, *sasta* (sas- 'cut'), *sta* (VS. AV.), *stota*, *hatā*; with *-tana*: *attana*, *ilana* and *ēta*, *yātāna*, *sastāna*, *soṭana* (su- 'press'), *hantana*; with connecting *-ī-*: *bravītana*.

3. *adantu*, *ghnantu*, *drāntu*, *pāntu* 'protect', *bruvantu*, *yantu*, *yāntu*, *vāntu* (AV.), *vyāntu* (√*vī*-) and *viyantu* (TS.), *sāsatu* (TS.v.2.12¹), *svāsantu* (AV.), *santu*, *svāpantu* (AV.).

Middle. Sing. 2. *īrṣva*, *cakṣva* (= **caks-ṣva*), *trāsva*, *dhukṣva*¹, *mṛkṣva* (√*mṛj*-, AV.), *stuṣvā* (AV.); with connecting *-ī-*: *īḥṣva*, *jāniṣva*, *vāsiṣva*.

3. *āstām*, *yutām* (AV.), *vastām*, *śetām* (AV.); with *-ām*: *duhām*, *vidām* (*vid*- 'find', AV.), *śayām* (AV.).

Du. 2. *trāthām*, *cakṣāthām* (TS.), *duhāthām* (AV.), *vasāthām* (TS.). — 3. *duhāthām* (AV.). — Pl. 2. *ādhwam*² (√*ās*-), *trādhvam*, *trādhvam*, *mṛdādhvam* (AV.). — 3. *trātām*, *stuvātām* (AV.); with *-rām*: *duhrām* (AV.); with *-ratām*: *duhrātām* (AV.).

Present Participle.

455. The active participle is formed by adding *-ānt*³ to the weak root; thus *y-ānt* from *i*- 'go'; *duh-ānt* from *duh*- 'milk'; *s-ānt* from *as*- 'be'. The strong stems of the participles of *dās*- 'worship' and *sās*- 'order' lose the *n*: *dās-at*⁴ and *sās-at*⁵. The middle participle is formed by adding the suffix *-ānā* to the weak form of the root; thus *iy-ānā* from √*i*-; *uś-ānā* from √*vas*-; *ghn-ānā* (AV.) from √*ghan*-. In a few examples, however, the radical vowel takes Guṇa; thus *oh-ānā* from *ūh*- 'consider'; *yodh-ānā* from *yudh*- 'fight'; *śāy-ānā* from *śi*- 'lie'; *stav-ānā* from *stuv*- 'praise'. The final of √*duh*- reverts to the original guttural in *dūgh-ānā* beside the regular *dūhāna*. The root *ās*- 'sit' has the anomalous suffix *-ina* in *ās-ina* beside the regular *ās-ānā*. Several of these participles in *-āna* alternatively accent the radical vowel instead of the final vowel of the suffix; thus *vid-āna* beside *vid-ānā* 'finding'.

Active. *adānt*-, *anānt*-, *uśānt*-, *kṣiyānt*⁶ 'dwelling', *ghnānt*- (√*ghan*-), *duhānt*-, *doiśānt*-, *dhṛṣānt*-, *pānt*- 'protecting', *bruv-ānt*-, *bhānt*-, *yānt*-, *yānt*-, *rihānt*-, *rudānt*-, *vānt*⁷ (AV.), *vyānt*- (√*vī*-), *sānt*-, *sasānt*-, *stuvānt*-, *snānt*-, *svapānt*-, with loss of *n*: *dāsāt*-, *sāsāt*-.

Middle. *adānā*-, *āsānā*- and *āsīna*-, *indhāna*-, *iyānā*- (VS. x. 19; TS. i. 8. 14²), *īlāna*-, *īrāna*-, *īśāna*- and (once) *īśānā*-, *uśānā*⁸-, *uśānā*⁹- (*vas*- 'wear'), *dhāna*- and *ohānā*- (√*ūh*-), *kṣuvānā*¹⁰-, *ghnānā*- (AV.), *dihānā*-, *dūghāna*- and *duhānā*- and *dūhāna*-, *dhṛṣānā*- (AV.), *nijānā*-, *bruvānā*-, *mṛjānā*-, *yuvānā*- (*yu*-

¹ DELBRÜCK 61 and AVERY 242 wrongly give this form as *dukṣva*.

² In AV. (iv. 14²) and TS. (iv. 6. 51) some Mss. read *ādhwam*. VS. xvii. 65 has *adhvam*.

³ The feminine is formed with *-ī* from the weak stem; thus *ghnat-ī*-, *duhat-ī*-, *yāt-ī*-, *yāt-ī*-, *bhāt-ī*-, *rudat-ī*-, *sat-ī* (AV.), *snāt-ī*-. But the AV. has *yāntī*- (beside *yātī*-) and *svapāntī*-; see WHITNEY, Index Verborum 374f.

⁴ The verb *dās*- may have lost its nasal in the 3. pl. act., but there is no evidence of this, as the only form preserved according to the root class is 3. sing. *dāṣṭi*.

⁵ As in 3. pl.

⁶ *kṣiyāntam* TS. iv. 1. 2⁵.

⁷ *apa-vān* AV. xix. 50⁴ is probably N. sing. of this part; see WHITNEY's note and cp. LANMAN 484².

⁸ The RV. has once the transfer form *uśāmāna*-.

⁹ Once, beside the regular *vāsāna*-. The RV. has also once the transfer form *uśāmāna*-.

¹⁰ The form *gṛhṇā* (x. 103¹²), doubtless 2. sing. impv. of the *nā*- class, is regarded by GRASSMANN as a participle.

'join'), *yodhānd-*, *rihānd-*, *vāsāna-* 'wearing', *vidāna-* and *vidānd-*, *vyānd-* (*√vī-*), *śāyāna-*, *śāsāna-* (AV. TS.), *śivāna-* (*sū-* 'bring forth', AV.), *stuvānd-* and *stavānd-*, *svānd-* (*su-* 'press', SV.)¹.

Imperfect Indicative.

456. Active. Sing. 1. *adōham* (Kh. v. 15¹⁴), *apām* ('protect'), *ābravam*, *avedam*, *āhanam*; *ādam* (VS. XII. 105), *āyam*, *āsam*, *airam* (*√ir-*).

2. *āpās*, *āyās*; *āis* (AV.); *ves* (*√vī-*); with connecting *-ī-*: *abravīs* (AV.); *āsīs*; without ending: *āhan*; *han*.

3. *āpāt*, *āyāt*, *avāt* (AV.), *astaut*; *dit*²; with connecting *-ī-*: *ābravīt*, *avamīt*; *āntī*, *āsīt*; without ending: *adhok*, *āvet* (AV.), *āhan*; *ās* (= **ās-t*, from *as-* 'be'); *han*⁴.

Du. 2. *āyātam*, *āhatam*; *āstam*, *ditam*; *yātām* (AV.). — 3. *abrūtām* (AV.); *aitām* (VS. XXI. 43), *āstām*, *aitām* (AV. VS.).

Pl. 1. *ataksma*, *āpāma*. — 2. *ataṣṭa*; *dita*; *abravīta*; *dyātana*, *dsastana*; *ditana*; *ābravītana*. — 3. *ādīhan* (AV.), *anāvan*, *abruvan*, *avyan* (*√vī-*); *āyan* (*i-* 'go'), *āsan*; *asan*⁵ (*as-* 'throw'), *-ghnan* (Kh. I. 2²); with ending *-ur*: *atvīsur*, *apur* (*pā-* 'protect'); *asur* (*as-* 'throw', I. 179²); *caksur*, *duhur*.

Middle. Sing. 3. *acaṣṭa*, *ataкта*, *dvasta* (AV.), *dsūta*; *diṭṭa* (*√id-*); *mṣṣṭa* (I. 174⁴), *sūta*.

Pl. 2. *drādhvam*. — 3. *aghnata* (AV.), *acaṣṣata*, *ajanata*, *āmṛjata* (AV.), *āsāsata*; *āsata*, *dirata*. With ending *-ran*: *aduhran* (AV.), *āseran*.

a. 2. The Reduplicating Class.

457. This class is less than half as frequent as the root class, comprising fewer than 50 verbs. The endings are here added to the reduplicated root, which is treated as in the root class, taking Guṇa in the strong forms. The stem shows the same peculiarity as the desiderative in reduplicating *ī* (= *ar*) and *ā* with *i*. Here, however, this rule is not invariable. All the roots with *r* except one reduplicate with *i*. They are *r-* 'go': *i-yar*⁶; *ghr-* 'drip': *jighar-*; *tṛ-* 'cross': *titr-*; *pṛ-* 'fill' and *pr-* 'pass': *pīpar-*; *bhr-* 'bear': *bībhar-*; *sr-* 'run': *sīsar-*; *prc-* 'mix': *pīprc-*; but *vrt-* 'turn': *vavart-*. While nine roots reduplicate *ā* with *a*, thirteen do so with *i*. The latter are: *gā-* 'go': *jīgā-*; *ghrā-* 'smell': *jighrā-*; *pā-* 'drink': *pībā-*; *mā-* 'measure': *mīmā-*; *mā-* 'bellow': *mīmā-*; *śā-* 'sharpen': *śīśā-*; *sthā-* 'stand': *tīṣṭha-*; *hā-* 'go forth': *jīhī-*⁷; *vac-* 'speak': *vīvac-*; *vaś-* 'desire': *vīvaś-*⁸; *vyac-* 'extend': *vīvyac-*; *sac-* 'accompany': *śīṣac-*⁹; *han-* 'strike': *jighna-*. Three of these, however, *pā-*, *sthā-*, *han-*, have permanently gone over to the *a-* conjugation, while a fourth, *ghrā-*, is beginning to do so. Contrary to analogy the accent is not, in the majority of verbs belonging to this class, on the root in the strong forms, but on the reduplicative syllable. The latter is further accented in the 3. pl. act. and mid., as well as in the 1. du. and pl. mid. Doubtless as a result of this accentuation, the verbs of this class lose the *n* of the endings in the 3. pl. act. and mid.; e. g. *bībhr-ati*¹⁰ and *jīhate*.

¹ To be pronounced thus in the RV, though always written *śuvānd-*.

² The form *aitāt* (AV. XVIII. 34⁰) seems to be a corruption of *dit*; see WHITNEY's note in his Translation.

³ Cp. v. NEGELEIN 8²; REICHELTS BB. 27, 89. VS. VIII. 46 has the transfer form *āsāt*.

⁴ *ārudat* (AV.) is a transfer to the *a-* conjugation. In I. 77² *vās*, 3. sing., seems to be an aor. form = **vā-s-t*.

⁵ Unaugmented form IV. 3¹.

⁶ With *-y-* interposed between reduplication and root.

⁷ With *ī* for *ā*; inflected in the middle only.

⁸ Also *vavaś-*.

⁹ Also *śaśc-*.

¹⁰ That is, *a* replaces the sonant nasal.

a. There are a number of irregularities chiefly in the direction of shortening the root in weak forms. 1. Roots ending in *ā* drop their vowel before terminations beginning with vowels: e. g. *ṽmā*: *mim-e*, 3. pl. *mim-ate*. *ṽdā*- and *ṽdhā*-, the two commonest verbs in this class, drop the *ā* in all weak forms. — 2. The root *vyac*- takes *Samprasāraṇa*; e. g. 3. du. *viviktās*; analogously *hvar*- 'be crooked', makes some forms with *Samprasāraṇa*, when it reduplicates with *u*; e. g. *juhūrthās*, 2. sing. mid. injunctive. — 3. The verbs *ḥas*- 'chew', *sac*- 'accompany', *has*- 'laugh', syncopate the radical vowel; thus *babhas-at*, 3. sing. subj., but *bāps-ati*, 3. pl. ind.; *sāsc-ati*, 3. pl. ind. pres., *sāsc-ata*, 3. pl. inj.; *jāks-at*, pres. part. — 4. The *ā* of *sā*- 'sharpen', *mā*- 'measure', *mā*- 'bellow', *vā*- 'give', *hā*- 'go away' (mid.), and (in AV.) *hā*- 'leave' (act.)², is usually changed to *i* before consonants; e. g. *śi gṃdsi*, *mimīte*, *varīthās*³, *jihīte*, *jahīta* (AV.); while the roots *dā*- 'give' and *dhā*- 'put' drop their vowel even here⁴; e. g. *dād-mahe*, *dādā-māsi*. — 5. The initial of *ci*- 'observe' reverts to the original guttural throughout; e. g. *cikēṣi* (AV.). — 6. When the aspiration of *dadh*-, the weak base of *dhā*-, is lost before *t*, *th*, *s*, or *dhv*, it is thrown back on the initial; e. g. *dhat-sva*. — 7. The roots *dī*- 'shine', *dhī*- 'think', *pī*- 'swell', reduplicate with *i*; e. g. *ādīdet*, *ādīdhet*; *āpīpet*. — 8. There are a number of transfers from this to other classes. Thus *caks*- 'see', originally a syncopated reduplicative base (= **cakās*-), has become a root inflected according to the root class; *jāks*- 'eat', also originally a reduplicated base (*jaghas*-), has become a root from which is formed the past passive participle *jag-dhā*-, and which in the later language is inflected both in the root class and the *a*- class. The weak bases *dad*- and *dadh*- show an incipient tendency to become roots⁵, from which a number of transfer forms according to the *a*- conjugation are made, such as 3. sing. mid. *dada-te*, 3. pl. ind. act. *dādanti*, 3. pl. impv. act. *dadhānti*, 3. sing. mid. *dadhā-te*, 2. du. *dadhete* (AV.). The roots *pā*- 'drink', *sthā*-, *han*-, form only transfer stems according to the *a*- class: *piba*-, *tīṣṭha*-, *jighna*-, while *ghrā*-, *mā*- 'bellow', *rā*-, *bhas*-, *sac*- make occasional forms from transfer stems according to the *a*- class: *jighrā*-, *mima*-, *rāra*-, *bāpsa*-, *sāscā*-.

Inflexion.

458. The forms actually occurring would, if made from *bhr*- 'bear', be the following:

Active. Sing. 1. *bībharmi*. 2. *bībharṣi*. 3. *bībharti*. — Du. 2. *bībhrthās*. 3. *bībhrtās*. — Pl. 1. *bībhṛmāsi* and *bībhṛmās*. 2. *bībhrthā*. 3. *bībhrati*.

Middle. Sing. 1. *bībhrē*. 2. *bībhrṣē*. 3. *bībhrtē*. — Du. 1. *bībhrvahe*. 2. *bībhrāthe*. 3. *bībhrāte*. — Pl. 1. *bībhrmahe*. 2. *bībhrāhve*. 3. *bībhrate*.

The forms which actually occur are the following:

Present Indicative.

Active. Sing. 1. *īyarmi*, *jāhāmi*, *jigharmi*, *juhōmi*, *dādāmi*, *dādāhāmi*, *pīpāmi* ('fill', AV.), *bībharmi*, *vivakmi* (*Vvac*-), *śisāmi*.

2. *iārṣi*⁶, *cikēṣi* (AV.), *jāhāsi* (AV.), *jīgāsi*, *dādāsi*, *dādāhāsi*, *pīparṣi*, *bībharṣi*, *mamatsi*, *vavāksī* (*Vvaś*-), *vivekṣi*⁷ (*vis*- 'be active'), *śisakṣi* (*Vsac*-), *sisarṣi*⁸.

3. *īyarti*, *jāhāti*, *jīgāti*, *jigharti*, *juhōti*, *dādāti*⁹, *dādāhāti*, *pīparti* 'fills' and 'passes', *bābhasti* (AV.), *bībharti* and (once) *bībhārti*, *mīmāti* 'bellows', *mimeti* (*mā*- 'bellow', SV.), *yuyoti* 'separates', *vavarti* (= *vavartti*, II. 38⁵), *vīvakti*, *vivaṣṭi* (*Vvaś*-), *viveṣṭi* (*vis*- 'be active'), *sāsasti* (VS.) and *sasāsti* (TS. VII. 4. 19¹), *śisakti* (*Vsac*-), *śisarti*.

Du. 2. *dhatthās*, *nīnthās*, *pīpṛthas*, *bībhrthās*. — 3. *dattās* (AV.), *dādāhātas*¹⁰ (AV.), *bībhātās* (AV.), *bībhrtās*, *mīmātas*, *viviktās* (*Vvyac*-), *viviṣtas*.

Pl. 1. *juhūmāsi*, *dadmasi*, *dadhmasi*, *bībhṛmāsi*, *śiśīmāsi*; *jahimas*¹¹ (AV.), *juhūmās*, *dadmas* (AV.), *dadhmas*, *bībhṛmas* (AV.), *viviṣmas*. — 2. *dhatthā*,

¹ This of course does not take place in the transfer verbs according to the *a*- conjugation.

² In the RV. *hā*- 'leave', has only forms with *ā* (never *i*).

³ But *varāsva* (AV.).

⁴ The vowel of *hā*- 'leave' is also dropped in the 3. pl. opt. act. *jahyur* (AV.).

⁵ From the former is made the past passive participle *dat-tā*- 'given'.

⁶ This is the accentuation in MAX MÜLLER'S and AUFRICHT'S editions, both in *Samhitā* and *Padapāṭha*.

⁷ Cp. NEISSER, BB. 30, 303.

⁸ With imperative sense.

⁹ Also the transfer form *dādāti*.

¹⁰ With strong base, for *dhatthās*.

¹¹ With base weakened to *jahi*- for *jahī*-.

piprthā, bibhṛthā. — 3. *jahati, jighrati* (AV.), *jihvati, dādāti, dādhati*¹, *dīdyati*² (AV.), *pīprati, bapsati* (√*bhas*-), *bibhrati*³, *sāscati*.

Middle. Sing. 1. *juhvé, dadí* (AV. TS.), *dadhé, mime*. — 2. *datse* (AV.), *dhatsé*. — 3. *jihíte, juhúte, datté*⁴, *dhatté*⁵, *mimíte, śisíte*⁶; with -e: *dadhé* (+ AV.).

Du. 1. *dādvahe*. — 2. *dadhāthe*. — 3. *jihāte, dadhāte*⁷, *mimāte*⁸ (v. 82⁶).

Pl. 1. *dādmahe, mimīmahe* (AV.). — 2. *jihidhve* (AV.). — 3. *jihate, dadhate*⁹, *mimate* ('measure'), *sisrate*.

Present Subjunctive.

459. Active. Sing. 1. *dadhāni, bibharāni* (TS. I. 5. 10¹). — 2. *juhuras, dādas, dadhas, dīdhyas* (AV.), *vīveṣas*. — 3. *pīprati; dadat, dādhat, dīdayat, dīdīyat*¹⁰ (AV.), *babhasat, bibharat* (AV.), *yuyāvat* 'separate'.

Du. 2. *dādhatas, bapsathas* (Kh. I. 11¹).

Pl. 1. *jāhāma, juhāvāma, dadhāma*. — 3. *dādan* (AV.), *dādhan, yuyavan*.

Middle. Sing. 1¹. 2. *dādhasē*. — 3. *dādhatē*; with -tai: *dadātai* (AV.). —

Du. 1. *dadhāvahai* (TS. I. 5. 10¹). — Pl. 1. *dadāmahe*. — 3. *juhuranta*¹².

Present Injunctive.

Active. Sing. 2. *dadās* (AV.), *bibhes* (AV.). — 3. *jigāt, dadāt* (AV.), *vicyak*.

Pl. 1. *yuyoma*¹³ (AV.).

Middle. Sing. 2. *juhūrthās* (√*hvy*-). 3. *jihīta*.

2. युयोधा: (RV.)

Pl. 3. *sāscata*.

Present Optative¹⁴.

Active. Sing. 2. *mimīyās* (x. 56²). — 3. *jahyāt*¹⁵ (ŚA. XII. 11); *juhuyāt* (AV.), *dadyāt* (AV.), *bibhīyāt, bibhryāt, mamanyāt, mimīyāt* (mā- 'measure'). — Du. 3. *yuyuyātīm*. — Pl. 1. *juhuyāma*. — 3. *jahyur*¹⁵ (AV.).

Middle. Sing. 3. *dādhitā* and *dadhūtā*. — Pl. 1. *dadīmahi, dadhīmahi*. — 3. *dadīran*.

Present Imperative.

460. Active. Sing. 1. *jāhāni* (AV.). — 2. *daddhī, pīprgdhī* (√*prc*-), *mamaddhī, mamandhī, yuyodhī, vīviḍdhī* (√*vis*-), *śisādhi*. — With -hi: *cikihī* (ci- 'note', AV.), *didihī* and *dīdihī* (√*dī*-), *dehī* (√*dā*-), *dhehī, pīprhī, bibhṛhī* (AV. TS.), *mimīhī* (mā- 'measure'), *rīrīhī*¹⁶ (√*rā*-), *śisīhī*. — With -tāt: *jāhtāt* (AV.), *dattāt, dhattāt, pīprtāt* (TS. IV. 4. 12¹). — 3. *ciketu* (TS. III. 3. 11⁵), *jāhātu, jigātu, juhotu* (TS. III. 3. 10¹), *dādātu, dadhātu, pīpartu* ('fill' and 'pass'), *bibhartu* (AV. TS.), *mimātu, yayastu, yuyotu, śisātu, śisaktu*.

¹ Also the transfer form *dādhati*.

² Regarded by DELBRÜCK, *Verbum* p. 133, as an intensive.

³ There is also a transfer form *mimanti* 'bellow'.

⁴ Also the transfer form *dadate*.

⁵ Also the transfer form *dadhate*.

⁶ There is also the transfer form *rarate* from √*rā*-.

⁷ Also the transfer form *dadhete* (AV.).

⁸ By AVERY 237⁴ given as 3. sing. subjunctive middle.

⁹ TS. I. 5. 10⁴, III. 1. 8² has the transfer form *dādante*.

¹⁰ Pp. *dīdayat*; see WHITNEY's note on AV. III. 8³.

¹¹ *sāscadī* (RV. III. 33¹⁰) is probably sing. 1 perfect subj. (p. 361); but occurring beside the aorist form *namsai*, it may be an aorist, to which tense WHITNEY, *Roots*, doubtfully assigns it.

¹² *dīdayante* (AV. XVIII. 373) is perhaps a subjunctive.

¹³ With the strong base *yuyo-* for *yuyu-*.

¹⁴ AVERY 241 gives here several forms which it is better to class as optatives perfect.

¹⁵ With weak base *jah-*, for *jahī-*, which here loses its final vowel like *dadā-* and *dadhā-*.

¹⁶ The only form in which √*rā*-reduplicates with *i*.

Du. 2. *jāhītam* (AV.), *jigātam*, *dattām*, *dhattām*, *piprām*, *mimītam*, *yuyutām* and *yuyotām*¹, *śiśītām*, *sisrām*. — 3. *cikītam* (ci- 'note', AV.), *dattām*, *dhattām*, *piprām*, *bibhrām*, *mimītam*, *śiśītām*.

Pl. 2. *lyartā*², *jāhīta* (AV.), *jigāta*, *juhūta*³, *dattā* and *dādātā*⁴, *dhattā* and *dādhātā*⁵, *ninikta* (√*nij-*), *piprktā*, *piprtā*, *bibhrta* (AV.), *bibhrtā* (TS. IV. 2. 3²), *yuyōtā*¹, *śiśīta*, *śiśaktā*; *jigātana*, *juhūtana*³, *dādātana*⁴, *dhattana* and *dādhātana*⁵, *pipartana*⁶, *bibhātana*, *mamattāna*, *yuyātana*¹, *vivaktana*. — 3. *dadatu* (AV.), *dadhātu*¹.

Middle. Sing. 2. *jihīṣva*, *datsva* (AV.), *dhatsva*, *mimīṣva* (AV.), *rarāṣva* (AV.). — 3. *jihītām*⁸.

Du. 2. *jihāthām* (TS. I. I. 12¹), *dīdhīthām* (AV.), *mimāthām*, *rarāthām*.

Pl. 2. *juhūdīhvam* (TS. IV. 6. 15), *rarūdīhvam*. — 3. *jihātām*, *dadhātām*, *sisrātām* (Kh. I. 3⁶).

Present Participle.

461. Active. As the suffix *-ant* drops its *n* (like the endings of the 3. pl. act.) strong and weak stem are not distinguished. The feminine stem of course lacks *n* also; e. g. *bībhrat-i-*. Stems occurring are: *cikyat-* (ci- 'note')⁹, *jāhat-*, *jigat-*, *jūhvat-*, *tītrat-* (tī- 'cross'), *dādat-*, *dādhāt-*, *dīdyat-*, *dīdhyat-*, *bāpsat-*, *bībhyat-*, *bībhrat-*, *sāścat-* ('pursuer') and *sāścat-*¹⁰ ('helping'), *sisrat-*¹¹.

Middle. *jihāna-*, *jūhūāna-*, *dādāna-*, *dādhāna-*, *dīdyāna-*, *dīdhyāna-*, *pīpāna-* (pā- 'drink', AV.) and *pīpānā-*¹², *pīpyāna-*¹³ (√*pī-*), *mīmāna-*, *rārāna-*¹⁴, *śiśāna-*.

Imperfect Indicative.

462. All the verbs of this class occurring in the 3. pl. act. take the ending *-ur* except *bhī-*, which has the normal *-an*. The verbs *dā-*, *dhā-*, *hā-* show the irregularity (appearing elsewhere also) of using the strong instead of the weak base in the 2. pl. act.

Active. Sing. 1. *adadām*, *adadhām*. — 2. *ādadās*, *ādadhās*¹⁵, *ādīdes*, *āvives* (√*vi-*); *bībhes* (AV.), *vivēs* (√*vi-*), *śiśās*. — 3. *aciket* (√*ci-*), *ājahāt*, *ajigāt*, *ādadāt*¹⁶, *ādadhāt*, *ādīdet*, *ābibhar*, *ābibhet*, *āvīvyak*¹⁷, *āsīśat*, *vivēs* (√*vi-*).

Du. 2. *adattām*, *adhattām*. — 3. *āvīvīktām*, *āmimātām* (AV.)¹⁸.

Pl. 2. *ādadātā*¹⁹, *ādadhātā*¹⁹ and *dāhatta*; *ājahātana*¹⁹, *ādattana*. — 3. *ābibhran*; *ājahur*, *ājuhavur*, *adadur*, *adadhur*, *āmamadur*, *āvīvyacur*; *jahur*, *dadur*, *dīdhyur* (AV.), *vīvyacur*.

Middle. Sing. 2. *dādhathās*, *āmimīthās*; *dīdīthās* (AV.). — 3. *ājihīta*, *adatta*, *adhatta*, *āpīprata*²⁰, *āmimīta*; *śiśīta*. — Pl. 3. *ājihata*, *ājuhvata*²¹.

¹ With strong base *yuyo-* for *yuy-*.

² With strong base *īyar-* for **īy-*; cp. v. NEGELEIN 65¹f.

³ With strong base for weak.

⁴ Strong base *dādā-* for *dad-*.

⁵ Strong base *dādhā-* for *dadh-*.

⁶ Strong base *pīpā-* for *pīp-*.

⁷ Also the transfer form *dādhān*'u.

⁸ There is also the 3. sing. transfer form *dadātām*.

⁹ *cikyat* (IV. 38¹), nom. sing. m., is given by v. NEGELEIN 77² as *cīkyat* and explained as a pluperfect form.

¹⁰ When compounded with the negative particle, *sāścat-* remains unchanged in the fem. if accented *a-sāścat-*, but has *n* if accented on the prefix: *ā-sāścant-i-*.

¹¹ For inflected forms of these stems see 312.

¹² With irregular accent.

¹³ The anomalous transfer form *bībhra-māna-* takes the place of **bībhra-na-*.

¹⁴ But perfect *rarāṇā-*.

¹⁵ There is no sufficient reason for regarding *ādadhās* in x. 739, as a 3. sing. (AVERY 248; DELBRÜCK, Verbum 50, 59).

¹⁶ There is also the transfer form *dādat*. v. NEGELEIN 67² gives *dādhāt* (RV. AV.) which seems a misprint for *dādhāt*.

¹⁷ There is also the unaugmented transfer form *vīvyācat*.

¹⁸ WHITNEY, Sanskrit Grammar 665, quotes *ājahītām* from the TS. (mantra?).

¹⁹ With strong base instead of weak.

²⁰ Anomalous form instead of **āpīprta*.

²¹ Also the transfer form *adadanta*. WHITNEY 658 also mentions the unaugmented 3. pl. *jihata*.

β. 1. The infixing nasal class.

463. This class, which includes fewer than 30 verbs, is characterized by the accented syllable *ná* preceding the final consonant of the root in the strong forms. That syllable in the weak forms becomes a simple nasal varying according to the class to which the following consonant belongs.

1. The infix, appearing in forms outside the limits of the present stem, has become part of the root in *añj-* 'anoint', *bhañj-* 'break', and *hims-* 'injure'. — 2. There are a few transfers to the *a-* class, in which some of these verbs come to be inflected in the later language¹, and in which several verbs are regularly nasalized in the present stem (429, a, 1). — 3. Instead of the regular *-ná-*, the root *trh-* 'crush' infixes *-né-* in the strong forms; thus 3. sing. *tr̥ne-dhi*. — 4. In the 3. pl. ind. mid. irregular accentuation of the final syllable occurs exceptionally in each of the forms *añjaté*, *indháté*, *bhuñjaté*².

Present Indicative.

464. The forms actually occurring, if made from *yuj-* 'join', would be the following:

Active. Sing. 1. *yundámi*. 2. *yundáksi*. 3. *yundákti*. — Pl. 1. *yunñjmas*. 3. *yunñjanti*.

Middle. Sing. 1. *yunñjé*. 2. *yunñkse*. 3. *yunñkté*. — Du. 2. *yunñjathe*. 3. *yunñjáte*. — Pl. 2. *yunñjdhré*. 3. *yunñjáte*.

The forms which actually occur are the following:

Active. Sing. 1. *anajmi* (AV.), *chinadmi* (AV.), *tr̥nadmi* (*tr̥* 'd'), *bhinádmī*, *yundámi*, *runadhmi* (*rudh-* 'obstruct'). — 2. *pr̥nákṣi* (*pr̥* 'c'), *bhinátsi*, *yunakṣi*, *vr̥nákṣi* (*vr̥j-* 'twist'). — 3. *anakti*, *unátti* (*u* 't'), *kṛnatti* (*kṛ-* 'spin'), *gr̥natti*³ (AV. x. 7⁴³), *chinátti* (AV.), *tr̥natti*, *pináṣti* (*piṣ-*), *bhanákti* (*bhañj-*), *bhinátti*, *yundákti* (AV.), *rinákti* (*ric-*), *runáddhi*, *vr̥nákṣi*, *hináṣti* (*hims-*, AV. SA.).

Pl. 1. *añjmas*. — 3. *añjanti*, *undanti*, *piṇṣanti*, *pr̥ncanti*, *bhindanti*, *yunñjanti*, *viñcanti* (*vic-* 'sift'), *vr̥ñjanti*.

Middle. Sing. 1. *añje*, *rñje* (*rj-* 'direct'), *pr̥ñce* (AV.), *yunñjé*, *vr̥ñjé*. — 2. *yunñkse* (AV.). — 3. *añkté*⁴, *indhé* (= *ind-dhé*, *vidh-*), *pr̥ñkté*, *yunñkté*⁵, *runádhé* (= *runádhé*, AV.), *vr̥ñkte*, *himpste*⁶ (AV.). — With ending *-e*: *vr̥ñjé*.

Du. 2. *añjathe* (Kh. v. 6⁴; VS. xxxiii. 33), *yunñjathe*. — 3. *añjáte* (VS. xx. 61), *tuñjáte*, *vr̥ñjáte* (AV.).

Pl. 2. *añjdhré*. — 3. *añjáte* and *añjaté*, *indháte* and *indháté*, *rñjate*, *tuñjáte*, *pr̥ncáte*, *bhuñjáte* and *bhuñjaté*, *yunñjáte*, *runadhate* (AV.), *vr̥ñjate*.

Present Subjunctive.

465. The weak base is once used instead of the strong in the form *añj-a-tas*; and the AV. has once the double modal sign *ā* in the form *tr̥nādhān*.

Active. Sing. 2. *bhinádas*. — 3. *r̥nádhat*, *bhinádat*, *yundájat*. — Du. 1. *rin̐cāva*. — 3. *añjatas*. — Pl. 3. *andjan*, *yundājan*, *vr̥ñajan*; *tr̥nādhān* (AV.).

Middle. Sing. 3. *inádhaté*, *yundájaté*. — Pl. 1. *bhunājāmahai*, *runadhāmahai*.

Present Injunctive.

Active. Sing. 2. *piṇák* (*piṣ-*), *bhindát*. — 3. *piṇak*, *pr̥nák*, *bhinát*, *riṇak* (*ric-*).

Middle. Pl. 3. *yunñjata*.

¹ Thus *ud-* 'wet': *unátti* is inflected as *unda-ti* in B. and S.; and *yuj-* 'join': *yundákti* as *yunñja-ti* in U. and E., beside the old forms.

² In the RV. *añjaté* occurs once, *añjáte* 12 times, *indháté* 4 times, *indháte* 15 times, while *bhuñjaté* and *bhuñjáte* occur once each.

³ *ud gr̥natti* 'ties up', is here only a corruption of the corresponding *ut kṛnatti* of RV. x. 130², seemingly a form of *grath-* 'tie'.

⁴ AV. *añté*.

⁵ AV. *yunle*.

⁶ With irregular accent.

Present Optative.

Active. Sing. 3. *bhindyāt* (AV.). — Middle. Sing. 3. *prñcētā*.

Present Imperative.

466. The only ending of the 2. sing. act. is *-dhi*, no form with *-tāt* having been met with. As usual, the strong base sometimes appears in the 2. pl. act.: *unātta*, *yunākta*; *anaktana*, *pinasjana*.

Active. Sing. 2. *añdhi*¹ (√*añj*-), *undhi* (= *unddhi*), *chindhi* (= *chind-dhi*), *trñdhi* (= *trñddhi*), *prñdhi* (= *prñgdhi*), *bhandhi* (= *bhañgdhi*), *bhindhi* (= *bhinddhi*), *yundhi* (= *yuñgdhi*, AV.), *rundhi* (= *runddhi*, AV.), *vñdhi* (= *vñgdhi*). — 3. *anaktu*, *chindātu* (AV.), *trñēdhu*² (AV.), *prñaktu*, *bhanaktu* (AV.), *bhinattu* (AV.), *yunaktu* (AV.), *vinaktu* (√*vic*-, AV.), *vñaktu*, *hindstu* (Kh. IV. 5¹⁵).

Du. 2. *añtam* (= *añktam*, AV.), *chintām* (= *chinttām*, AV.), *prñktām*. — 3. *añktām* (VS. II. 22).

Pl. 2. *unātta*³, *bhintta* (TS. IV. 7. 13²), *yunākta*, *vñakta*; *anaktana*, *pinasjana*. — 3. *añjantu*, *undantu* (AV.), *yñjantu* (AV.), *vñjantu* (AV.).

Middle. Sing. 2. *añkṣva*⁴ (AV.), *yñkṣvā*, *vñkṣva* (AV.). — 3. *indhām*⁵ (= *inddhām*, AV.), *yñktām* (= *yñktām*, AV.), *rundhām* (= *runddhām*, AV.). — Du. 2. *yñjāthām*. — Pl. 2. *indhvam* (= *inddhvam*), *yñgdhvam*. — 3. *indhātām*.

Present Participle.

467. Active. *añjant-*, *undant-* and *udat-ē* (AV.), *rñjant-*, *rñdhant-*, *kñntatī* (AV.), *piñsatī*, *prñcānt-* and *prñcatī*⁶, *bhañjant-* and *bhañjati-*, *bhindant-* and *bhindati-* (AV.), *bhuñjati-*, *yñjati-*, *vñcānt-*, *(ā-)hñpsant-*.

Middle. *añjānā-*, *indhāna-*, *tuñjānā-*, *tundānā-*⁷ (AV.), *prñcānā-*, *bhindānā-*, *yñjānā-* (TS. IV. 1. 1¹), *rundhānā-*, *śumbhānā-*⁸, *hñpsāna-*.

Imperfect Indicative.

468. Active. Sing. 2. *ātrñat*⁹ (AV.), *abhanas*¹⁰ (AV.), *ābhinat*, *arīnak* (√*ric*-), *avṛnak*; *unap* (√*ubh*-), *rñak* (Kh. IV. 6⁹), *pinak*, *bhindāt*. — 3. *ātrñat*, *apṛnak* (√*pṛc*-), *ābhinat*, *ayunak* and *āyunak*, *avinak* (√*vic*-, AV.), *avṛnak* (√*vṛj*-); *āunat* (√*ud*-); *bhindāt*, *rīnak*, *vṛñak*. — Du. 2. *ātrñtam* (= *ātrñttam*). — Pl. 3. *ātrñdan*, *ābhindan*, *avṛñjan*; *āñjan*, *āyññan* (TS. I. 7. 7²).

Middle. Sing. 3. *aindhā* (√*idh*-, AV.). — Pl. 3. *ayññjata*, *arundhata* (AV.); unaugmented: *añjata*.

β. 2. The *nu*- class.

DELBRÜCK, Verbum p. 154—157. — AVERY, Verb-Inflection 232 ff. — WHITNEY, Sanskrit Grammar p. 254—260; Roots 213. — v. NEGELEIN, Zur Sprachgeschichte 57—60; 63—64; 94.

469. More than thirty verbs follow this class in the Samhitās. The stem is formed by adding to the root, in the strong forms, the accented syllable *-nū*, which in the weak forms is reduced to *-nu*.

¹ For *añg-dhi*. The final consonant of the root is regularly dropped before the ending *-dhi*.

² Cp. v. NEGELEIN, Zur Sprachgeschichte 61³.

³ The AV. has the transfer form *umbhata* according to the *ā*- class.

⁴ AV. XIX. 45⁵: *ākṣva* emended to *ā-kṣva*; see WHITNEY's note on the passage.

⁵ v. NEGELEIN 63, note 1, thinks this form may be the starting point of the ending *-ām*

in the imperatives 3. sing. *vid-ām* and *dih-ām*.

⁶ AV. also *prñcatī*.

⁷ √*ud*- otherwise follows the *ā*- class.

⁸ √*ubh*- otherwise follows the *ā*- or *ā*- class.

⁹ From √*trd*-. The MSS. have *ātrñat*; see WHITNEY's note on AV. XIX. 32⁴.

¹⁰ For **abhanak-s* (√*bhañj*-): see WHITNEY, Grammar 555, and his note on AV. III. 63⁵. Cp. above 66, c, β 2 (p. 61).

a. Several irregularities occur with regard to root, suffix, and ending. 1. The root *sru-* 'hear' is dissimilated to *śr-* before the suffix: *śr-nu-*, *śr-nō-*. — 2. The root *vr-* 'cover' assumes the anomalous form of *ār-* (with interchange of vowel and semivowel): *ār-nu-*, beside the regular *vr-nu-*.² — 3. Four roots ending in *-u*, *tan-* 'stretch', *man-* 'think', *van-* 'win', *san-* 'gain', seem to form their stem with the suffix *-u*, being assigned by the Indian grammarians to a separate class, the eighth; but this appearance has probably been brought about by the *-an* of the root having originally been reduced to the nasal sonant: *ta-nu-* for **tā-nu-*.³ — 4. In place of the regular and very frequent *kṛ-nu-*, there appears in the tenth book of the RV. the anomalous stem *kuru-*, once in the form *kur-mas* (X. 51¹), 1. pl. pres. ind., and twice in the form *kuru* (X. 19², 145²), 2. sing. impv. act. The strong form of this stem, *karō-*,⁴ which has the additional anomaly of Guṇa in the root, appears in the AV., where however the forms made from *kṛnō-*, *kṛnu-* are still upwards of six times as common as those from *karō-*, *kuru-*.⁵ The isolated form *taru-te* 'attains', which occurs once in the RV. (X. 76²), seems to be analogous in formation to *karō-te*, but it may be connected with the somewhat frequent nominal stem *taru-*.⁶ — 5. The *u* of the suffix is dropped, in all the few forms which occur in the 1. pl. ind. act. and mid., before terminations beginning with *m*: *kur-mās*, *kṛn-māsi* (AV.), *tan-māsi* (TS.), *hin-mas* (AV.), *hin-māsi* (AV.); *kṛn-māhe*, *man-māhe*.⁷ When the *-nu* is preceded by a consonant, the *u* becomes *av* before vowel endings; e. g. *āśnuv-anti* (but *sunv-anti*). — 6. In the 3. pl. mid., six verbs of this class take the ending *-re*⁸ with connecting vowel *-i-*: *inv-ire*, *piv-ire*, *finv-ire*⁹, *śpiv-irē*, *sunv-irē*, *hinv-irē*. The connecting vowel *-i-* is also taken by *sru-* in the 2. sing. mid. *śpiv-i-śē* (for **śpinu-śē*) used in a passive sense. — 7. Five stems of this class, *i-nu-*, *ṛ-nu-*, *ṣi-nu-*, *hi-nu-*, have come to be used frequently even in the RV. as secondary roots following the *a*-conjugation. Of these *finv-a-* occurs almost exclusively in the RV. as well as the AV.; *inv-a-* alone is met with in the AV.; and *ṣinv-a-* and *hinv-a-* are commoner in the RV. than *ṣi-nu-* and *hi-nu-*.

Present Indicative.

470. The forms actually occurring, if made from *kṛ-* 'make', would be as follows:

Active. Sing. 1. *kṛnōmi*. 2. *kṛnōsi*. 3. *kṛnōti*. — Du. 2. *kṛnuthās*. 3. *kṛnuthās*. — Pl. 1. *kṛnmāsi* and *kṛnmās*. 2. *kṛnuthā*. 3. *kṛnvanti*.

Middle. Sing. 1. *kṛnō*. 2. *kṛnōḥ*. 3. *kṛnōt* and *kṛnōt*. — Du. 2. *kṛnvāthe*. — Pl. 1. *kṛnmāhe*. 3. *kṛnvāte*.¹⁰

The forms which actually occur are the following:

Active. Sing. 1. *ārpomi* (AV.), *ṛpomi*, *kṛnōmi*, *ṣinōmi* (AV. TS.), *minomi* (mi- 'fix', AV.), *vṛpomi* ('choose', Kh. II. 65), *śaknōmi* (AV.), *śṛpomi*, *hinōmi*. — With *-u-*: *karomi* (AV. TS.), *tanomi*.

2. *āpnōsi* (AV.), *inoṣi*, *kṛnōsi*, *ṣinōsi*, *hinōsi*; *tanōsi*, *vanōsi*.

3. *āśnoti* (āś- 'attain'), *āpnōti* (VS. AV.), *inōti*, *unōti* (RV¹), *ārpnoti*, *ṛpnoti*, *ṛdhnoti*, *kṛnōti*, *cinōti* 'gathers', *dāśnōti*, *dunōti* (AV.), *dhūnōti*, *minōti* (AV.), *vṛnōti*, *śaknoti* (AV.), *śṛnōti*, *sunōti*, *skunōti* (AV.), *hinōti*; *karoti* (AV. TS. VS.), *tanōti*, *vanoti*, *sanōti*.

Du. 2. *āśnuthas* (Kh. I. 9²), *ārpnuthas*, *kṛnuthās*, *vanuthās*. — 3. *āśnutās*, *ārpnutās*, *kṛnutās*, *sunutās*; *tanutās* (Kh. III. 22⁶).

Pl. 1. *kṛnmāsi* (AV.), *hinmas* (AV.), *hinmāsi* (AV.); *kurmās*, *tanmāsi* (TS. IV. 5. 11¹). — 2. *āśnutha*, *kṛnuthā*, *dhūnuthā*, *sunuthā*. — 3. *āśnuvanti*,

¹ Cp. DELBRÜCK, Verbum p. 154¹.

² Cp. BRUGMANN, KG. 674.

³ Cp. BRUGMANN, KZ. 24, 259; DELBRÜCK p. 156.

⁴ Perhaps starting from the aorist *ā-kar* and following the analogy of *kṛnō-*; cp. BRUGMANN, KG. 656, 3.

⁵ WHITNEY 715.

⁶ Occurring in *tāru-* 'swift' (?), *taru-ty-* 'conqueror', *tāru-tra-* 'victorious', *tāru-ṣa-* 'victor', and the verbal stem *tāruṣya-* 'cross', 'overcome'.

⁷ Thus *kṛn-māhe* is not the only example

(DELBRÜCK 174, BRUGMANN, KG. 673) of this phenomenon. There is no example in the Samhitās of the 1. du. in *-vas* and *-vāhe*; but **kṛn-vās*, **kṛn-vāhe* must be presupposed to account for the loss of the *-u* before *-mas* and *-māhe*: BRUGMANN, KG. 673.

⁸ Like *duh-re* in the root class.

⁹ This is the only form (besides the participle *ṣinv-ānā-* and *ṣinv-ant-*, *ṣinv-at-im* in AV.) in which the stem *ṣinv-* appears. All others are made from the transfer stem *ṣinv-a-*.

¹⁰ Sometimes accented *kṛnvāte*.

*rñvānti, kṛñvānti*¹, *cinvānti* (TS. I. I. 7²), *dabhñvānti, dñvānti* (AV.), *pruṣñvānti, śakñvānti* (AV.), *śṛñvānti, sunvānti, hinvānti; kurvānti* (AV.), *tanvānti*.

Middle. Sing. 1. *aśnūve, kṛñvê, hinvê; kurve* (AV.), *manvê* (AV.), *vanve*.

2. *aśnūṣe, ūṛṇūṣe, kṛñūṣê, dhūnūṣê; tanūṣe* (AV.). — With connecting vowel -i-: *śṛñv-i-ṣê*.

3. *aśnutê, ūṛnutê, kṛnutê, dhūnute, pruṣnute, śṛnute; kurute* (AV.), *tanute, tarute, vanutê*. — With ending -e: *śṛñvê, sunvê, hinvê*.

Du. 2. *tanvāthe*. — Pl. 1. *kṛñmahe, manmahe*. — 3. *aśnūvate, kṛñvāte, rñvāte and rñvatê, śṛñvatê, hinvāte; kurvāte* (AV.), *tanvāte and tanvāte* (AV.). — With ending -re: *inv-i-re, rñv-i-re, pinv-i-re, śṛñv-i-rê, sunv-i-rê, hinv-i-rê*.

Present Subjunctive.

471. Active. Sing. 1. *kṛñavā, hinavā; sanāvāni* (AV.). — 2. *rñdvas, kṛñdvas, tṛñdvas, śṛñdvas; karavas* (AV.). — 3. *aśnavat*², *kṛñdvat, cinavat, dhūnavat, pruṣñdvat, śṛñdvat, sundvat; vandvat*. — With double modal sign ā: *karavāt* (AV.), *kṛñavāt* (AV. XX. 132³). — With ending -tai: *aśnavātai*³ (AV.). — Du. 1. *aśnavāva, kṛñavāva*.

Pl. 1. *aśndvāma, kṛñdvāma, minavāma, śakndvāma, sunavāma, śṛñnavāma*. — 2. *sandvatha*; with double modal sign: *kṛñavātha* (VS.). — 3. *aśnavan, kṛñdvan, śṛñdvan*.

Middle. Sing. 1. *aśnavai* (VS. XIX. 37), *kṛñdvai, sundvai; mandvai*. — 2. *kṛñavase; vanavase*. — 3. *kṛñdvate; mandvate*.

Du. 1. *kṛñavāvahai; tanavāvahai*. — 2. *aśndvāithe*. — 3. *kṛñvaite*⁴.

Pl. 1. *aśndvāmahai* (X. 97¹⁷)⁵, *kṛñdvāmahai, śṛñnavāmahai* (AV.). — 3. *aśnavanta, kṛñdvanta*.

Present Injunctive.

Active. Sing.⁶ 2. *rños*. — 3. *ūrnot*. — Pl. 3. *rñvan, minvān, hinvān; vanvan*.

Middle. Sing. 2. *tanuthās*. — 3. *rñutā*. — Pl. 3. *kṛñvata; manvata*.

Present Optative.

Active. Sing. 1. *sanuyām*. — 3. *śṛñuyāt* (AV.). — Pl. 1. *cinuyāma, śṛñuyāma; vanuyāma, sanuyāma*.

Middle. Sing. 3. *kṛñvīta*⁷; *manvīta* (AV.).

Present Imperative.

472. Active. Sing. 2. *śṛñudhi*. — With ending -hi⁸: *akṣnuhi* (aks- 'mutilate', AV.), *aśnuhi, āpnuhi* (AV.), *inuhi, ūṛnuhi, kṛnuhi, cinuhi, tṛpnuhi, dabhnuhi* (AV.), *dhūnuhi, dhrṣnuhi, śṛnuhi, sprṇnuhi, hinuhi; tanuhi, sanuhi*. — With ending -tāt: *kṛnutāt, hinutāt*. — Without ending: *inh, ūṛnu, kṛnu, dhūnu* (AV.), *śṛñū, sunū, hinu; kuru, tanu*. — 3. *aśnotu, āpnotu* (AV.), *ūrnotu* (AV.), *kṛñōtu, cinōtu, minōtu, śṛñōtu, sunōtu; karōtu* (TS. VS.), *tanōtu* (AV.), *sanōtu*.

Du. 2. *aśnutam, kṛnutām, tṛpñutām, śṛñutām, hinōtam*⁹. — 3. *aśnutām* (AV. TS.), *kṛñutām* (AV.).

¹ *skṛñvānti* after *pari: pariṣkṛñvānti* (IX. 14²), *pāri skṛñvānti* (IX. 64²³).

² The form *arñavat*, AV. V. 2⁸ (V. 2⁸), is a corruption of *avṛnot* in RV.

³ The TS. has once *aśnavatai* (WHITNEY 701).

⁴ Irregular for *kṛñdvāite*.

⁵ Omitted by AVERY 238.

⁶ The injunctive form *aśnavam*, AV. XIX. 55⁶, is a conjecture; see WHITNEY's note on the passage.

⁷ *ūrñvāta* occurs in TS. VI. I. 3³ and *ūrñvāta* in K. (WHITNEY 713).

⁸ Cp. WHITNEY 704.

⁹ With strong stem.

Pl. 2. *ārṇuta*, *kṛṇutā* and *kṛṇōtā*¹, *tyṛṇuta*, *dhūṇuta*, *śṛṇutā* and *śṛṇotā*¹, *sunutā* and *sunōtā*¹, *hinuta* (AV.) and *hinōtā*¹; *tanotā*¹ (AV. TS.). — With ending *-tana*: *kṛṇōtana*², *śṛṇotana*², *sunōtana*², *hinotana*² (x. 30⁷). — 3. *aśnuvantu*, *ūrṇuvantu*, *kṛṇvāntu*, *cinvantu* (TS.V.2.11²), *śṛṇvāntu*, *hinvantu*; *vanvāntu*, *sanvantu*.

Middle. Sing. 2. *ārṇuṣva*, *kṛṇuṣvā*, *cinuṣva* (AV.), *dhūnuṣva* (AV.), *śṛṇuṣvā*; *tanuṣva*, *vanuṣva*. — 3. *aśnutām* (AV.), *kṛṇutām*; *tanutām* (TS. I. 6. 3³), *manutām*, *vanutām* (AV.).

Du. 2. *kṛṇvāthām* (AV.). — Pl. 2. *kṛṇudhvām*, *sunudhvām*; *tanudhvām*, *vanudhvām* (AV.). — 3. *ṛṇvātām* (AV.); *kurvatām* (AV.), *tanvātām* (AV.), *vanvātām* (AV.).

Present Participle.

473. Active. *ūrṇuvānt-* and *ūrṇvānt-*, f. *-vatī-*, *ṛṇvānt-*, *kṛṇvānt-*³, f. *-vatī-*, *cinvānt-*, f. *-vatī-*, *duvānt-* (AV.), *dhūvānt-*, *pinvānt-* (AV.), *minvānt-*, *vyvānt-*, *śṛṇvānt-*, f. *-vatī-*, *sunvānt-*, *hinvānt-*, f. *-vatī-*; *kurvānt-* (AV.), f. *-vatī-* (AV.), *tanvānt-*, f. *-vatī-* (AV.), *vanvānt-*.

Middle. *ūrṇvānd-*, *kṛṇvānd-*, *cinvānd-* (TS.IV.2.10¹), *dhūvānd-*, *pinvānd-*, *sunvānd-*, *hinvānd-*; *kurvānd-* (AV.), *tanvānd-*, *manvānd-*, *vanvānd-*.

Imperfect Indicative.

474. Active. Sing. 1. *aśṛṇavam*; *kṛṇavam*. — 2. *ākṛṇos*, *dyṛṇos*, *āṣṛṇos*, *āsagṇos*, *ainos*, *durṇos*; *akaros* (AV.), *dvānos*, *āsānos*. — 3. *ākṛṇot*, *ādḥūnot*, *avṛṇot*, *āpnot* (AV. TS.), *ārdhnot* (AV.), *ainot*, *durṇot*; *akarot* (VS. AV.), *atanot*, *asanot*. — Du. 2. *ākṛṇutam*, *adhūnutam*.

Pl. 2. *ākṛṇuta* and *ākṛṇota*; *ākṛṇotana*. — 3. *ākṛṇvan*, *acinvan* (AV.), *āsakṇvan*, *aśṛṇvan* (AV.); *ṛṇvan*, *minvan*; *akurvan* (AV.), *avanvan*, *āsānvan*.

Middle. Sing. 2. *adhūnuthās*; *kuruthās* (AV.). — 3. *ākṛṇuta*, *ādḥūnuta*; *kṛṇuta*; *akuruta* (AV.), *atanuta* (AV.), *āmanuta*.

Pl. 2. *ākṛṇudhvam*. — 3. *ākṛṇvata*⁴, *avṛṇvata*; *akurvata* (AV.; Kh. II 135), *ātanvata*, *āmanvata*, *avanvata* (AV.).

β. 3. The *nā*- class.

DELEBRÜCK, Verbum p. 151–153. — AVERY, Verb-Inflection 232 ff. — WHITNEY, Sanskrit Grammar p. 260–263; Roots 214. — v. NEGELEIN, Zur Sprachgeschichte 49–57. — Cp. J. SCHMIDT, Festschrift an Roth 179 ff.; BARTHOLOMAE, IF. 7, 50–81; BRUGMANN, IF. 16, 509 ff.

475. Nearly forty verbs belong to this class in the Samhitās. The stem is formed by adding to the root, in the strong forms, the accented syllable *-nāṣ*, which in the weak forms is reduced to *-nī* before consonants and *-n* before vowels.

a. There are some irregularities with regard to the root, the suffix, and the endings. 1. The root shows a tendency to be reduced in various ways. The roots *jī-* 'overpower', *jū-* 'hasten', *pū-* 'purify', are shortened; e.g. *jināmi*, *junāsi*, *punāti*. The root *grabh-* 'seize' and its later form *grah-* take

¹ With strong stem instead of weak. Thus in four out of seven verbs there is an alternative strong form; and in one other (*tanota*) the strong is the only form occurring.

² Thus all the forms occurring with *-tana* have a strong stem. WHITNEY 704 also mentions *karōta* besides the 2. du. *kṛṇotam*, but I do not know whether these forms occur in mantra passages.

³ *skṛṇvānt-* in *pari-skṛṇvān* (IX. 39²).

⁴ In x. 134 *ākṛṇvata* has the appearance of being used for the 3. sing. (= *ākṛṇuta*).

⁵ The suffix may originally have been *-nai* of which *-nī* would be the weak grade (27); but BRUGMANN, Grundriss 2, 597, note, disagrees with this view. He thinks *-nī* has displaced earlier *-ni*, KG. p. 512.

Samprasāraṇa; e. g. *grbhñāmi* and *grhñāmi* (AV.). Four roots which, in forms outside the present system appear with a nasal¹, drop the nasal here; thus *bandh-* 'bind': *badhnāmi* (AV.); *manth-* 'shake': *mathnāmi* (AV.); *skambh-* 'make firm': *skabhnāti*; *stambh-* 'prop': *stabhnāti* (AV.). The root *jñā-* 'know', also loses its nasal; e. g. *jā-nā-mi*². — 2. The strong form of the suffix, *-nā*, appears in certain 2. persons impv. act., which should have the weak form *-nī*; e. g. 2. pl. *punā-ta* for *punī-tā*. On the other hand *-nī* appears once instead of *-nā* in 3. sing. injv. *minī*³ (AV.). — 3. A few roots ending in consonants take the peculiar ending *-ānā* in the 2. sing. impv. act.; e. g. *grh-ānā*⁴. — 4. Transfers to the *a-* conjugation are made from five roots. These are rare in the case of *gr-* 'sing': *grñā-ta* 2. pl. ind., *grñā-nta* 3. pl. impf.; *mi-* 'damage': *minā-t* 3. sing. injv., *amina-nta* 3. pl. impf.; *śr-* 'crush' only *śrñā* (AV.) 2. sing. impv. But *pr-* 'fill' and *mr-* 'crush' form the regular *ā-* stems *prñā-* and *mrñā-* (beside *prñā-* and *mrñā-*), ten forms being made from the former, and five from the latter in the RV.⁵

Present Indicative.

476. The forms actually occurring, if made from *grabh-* 'seize', would be the following:

Active. Sing. 1. *grbhñāmi*. 2. *grbhñāsi*. 3. *grbhñāti*. — Du. 2. *grbhñīthas*. 3. *grbhñītās*. — Pl. 1. *grbhñīmāsi* and *grbhñīmās*. 2. *grbhñītha* and *grbhñīthāna*. 3. *grbhñānti*.

Middle. Sing. 1. *grbhñé*. 2. *grbhñīśé*. 3. *grbhñīté*. — Pl. 1. *grbhñīmāhe*. 3. *grbhñāte*.

The forms which actually occur are the following:

Active. Sing. 1. *asñāmi* ('eat', AV. VS.), *iṣñāmi* (AV.), *ḥṣñāmi* (AV.), *grñāmi* (*gr-* 'sing'), *grñāmi* (AV. VI. 71³, *gr-* 'swallow'), *grbhñāmi*, *grhñāmi* (AV. TS.), *jāñāmi*, *jināmi*, *punāmi*, *prñāmi* (AV.), *badhnāmi*⁶ (*bandh-* 'bind', AV. TS.), *mathnāmi* (AV.), *mināmi*, *riñāmi* (AV.), *śrñāmi* (AV.), *sināmi* (AV.), *stabhnāmi*, *stṛñāmi* (AV.). — 2. *asñāsi* (AV.), *iṣñāsi*, *junāsi*, *prñāsi*, *riñāsi*, *śrñāsi*. — 3. *asñāti*, *krñāti*, *ḥṣñāti* (*ḥṣi-* 'destroy'), *grñāti*, *grbhñāti*, *grhñāti* (AV.), *jāñāti*, *jināti*, *junāti*, *punāti*, *prñāti*, *mināti*, *muṣñāti* (AV.), *riñāti*, *śrñāti*, *sināti*, *skabhnāti*, *stabhnāti* (AV.), *hrñāti*.

Du. 2. *riñīthas*. — 3. *grñītās*, *prñītās*.

Pl. 1. *grñīmāsi*, *junīmāsi*, *minīmāsi*, *śrñīmāsi* (AV.); *jāñīmās*. — 2. *jāñītha*; *stṛñīthāna* (AV.). — 3. *asñānti* (AV.), *ḥṣñānti*, *grñānti*, *grbhñānti*, *grhñānti* (AV. TS.), *jāñānti*, *jinānti*, *junānti*, *punānti*, *prñānti*, *prīñānti*, *badhnānti* (AV.), *bhrñānti*⁷, *minānti*, *riñānti*, *śrñānti*, *stṛñānti*.

Middle. Sing. 1. *grñé*, *grbhñé*, *grhñé* (AV.), *vrñé*. — 2. *grñīśé*⁸, *vrñīśé* (AV.), *śrñīśé*, *hrñīśé*. — 3. *krñīte* (AV.), *ḥṣīte* (AV.), *grñīte*, *punīte*, *prñīte*, *riñīte*, *vrñīte*, *śrñīte*, *stṛñīte*, *hrñīte*. — With *-e* for *-te*: *grñe*.

Pl. 1. *grhñīmāhe* (TS. v. 7. 9¹), *punīmāhe* (Kh. III. 10⁴), *vrñīmāhe*⁹. —

¹ Cp. BRUGMANN, Grundriss 2, 627.

² Originally **janā-* with nasal sonant, **jan-* *nā-*; see BRUGMANN, KG. 666 (p. 511).

³ On this form see v. NEGELEIN 56, note 1.

⁴ On the origin of this ending see BRUGMANN, Grundriss 2, p. 975.

⁵ Beside seven present stems of this class there appear denominative stems in *-āya* from the same roots. Cp. v. NEGELEIN 50—52.

⁶ Given, along with a number of cognate forms, as from the root *bādḥ-*, by v. NEGELEIN 57.

⁷ The only form occurring of the root *bhrī-* 'consume'.

⁸ The form *grñīśé* also occurs in the RV. as a 1. sing. ind., 'I praise', being formed from an anomalous aorist stem *grñī-s-*.

⁹ According to WHITNEY 719, once *vrñīmāhe*, with reference doubtless to RV. v. 20³, where, however, *vrñīmāhe* 'gñe' is only the Sandhi accentuation for *vrñīmāhe agñe* (see above 108 and p. 319, note 13).

3. *āsnate*¹, *grbhñate*, *grbhñate* (AV.), *jānate*, *punāte* (AV.) and *punāte*, *badhnāte*, *riṇāte*, *ṛṇāte*.

Present Subjunctive.

477. In the 2. 3. sing., subjunctive forms are indistinguishable from the indicative present, if formed with primary endings, and from the injunctive, if formed with secondary endings, as the modal sign *a* is merged in the strong stem; thus *grbhñāti* may be 3. sing. indicative or subjunctive; *grbhñās* may be 2. sing. injunctive or subjunctive. In such forms therefore the sense or construction of the sentence can alone decide their value. These as well as unmistakable subjunctives are rare in this class.

Active. Sing. 2. *grbhñās*, *funās*. — 3. *prñāti* (X. 2¹, cp. 2⁵), *prñāt* (AV.). — Pl. 1. *junāma*, *mināma*.

Middle Du. 1. *krñāvakhai* (TS. I. 8. 4¹). — Pl. 1. *jānāmahai* (AV.).

Present Injunctive.

Active. Sing. 1. *ksīṇām*. — 2. *riṇās* (AV. XX. 135¹²). — 3. *jānāt*², *mināt*³ (AV. VI. 110³). — Pl. 3. *minan*, *riṇān* (VIII. 7²³), *scamnan*.

Middle. Sing. 2. *krñāthās*. — 3. *grñāta*, *grbhñāta*, *ṛṇāta*. — Pl. 1. *strñāmdhi*⁴.

Present Optative.

In the middle some forms of the optative cannot be distinguished from unaugmented forms of the imperfect, as the modal sign *-i* is merged in the suffix *-nt*. The forms actually occurring are very few, being found in the 2. 3. sing. only.

Active. 3. *āsnīyāt* (AV.), *grbhīyāt* (AV.), *jīnīyāt* (AV.), *prñīyāt*.

Middle. 2. *jānīthās* (Kh. IV. 5³⁰). — 3. *ṛṇīta* (TS. I. 1. 2¹ = *urīta*, VS. IV. 8).

Present Imperative.

478. The regular ending of the 2. sing. act. is *-hi*, while *-dhi* never occurs. Three verbs take *-tāt* as well. One of these, *grah-*, and three others ending in a consonant, *as-*, *bandh-*, *stambh-*, take the peculiar ending *-ānd*.

Active. Sing. 2. *grñāhi*⁵ (TS. IV. 4. 12⁵), *grñāhi*, *grbhñāhi* (AV.), *grñāhi*⁵ (AV.), *jānāhi*, *punāhi*⁶ (SV.), *punāhi*, *prñāhi* (AV.), *mṛñāhi*, *śrñāhi*⁶ (SV.), *śrñāhi*⁷, *strñāhi*⁸ (AV.). — With *-tāt*: *grñātāt* (AV.), *jānātāt*⁹ (TS. AV.), *punītāt*. — With *-āna*: *asāna*¹⁰, *grhāna*¹⁰ (X. 103¹²), *badhāna* (AV.), *stabhāna* (AV.). — 3. *grñātu*, *grbhñātu*, *jānātu* (AV.), *punātu*, *prñātu* (AV.), *badhnātu* (AV.), *śrñātu* (AV.), *sinātu* (AV.).

Du. 2. *āsnītām*, *grñītām* (TS. IV. 1. 8²), *grbhītām* (AV.), *prñītām*, *śrñītām*, *strñītām*. — 3. *grñītām*, *punītām* (AV.).

¹ *grñāte* (AV. IV. 21²), given by v. NEGELEIN as a finite form *grñate* (unaccented), is the dat. sing. of the participle.

² This form is accented *jānāt* in the Khila (III. 21) after RV. X. 103 (AUFRECHT's R̥igveda², 682), but it is correct in the corresponding passage of the AV. (III. 26).

³ For *mināt*.

⁴ There seems to be no certain example of a 3. pl. AVERY 240 gives *grbhñata*, but this form (IX. 14⁷) appears to have an imperf. sense; he adds *ṛṇata* with a query, but I cannot trace the form.

⁵ With strong base instead of *grñāhi*, *grbhñāhi*.

⁶ With strong base and irregular accent.

⁷ Also the transfer form *śrñā* (AV. XIX. 45¹).

⁸ WHITNEY 723 quotes *strñāhi* from the TS. [VI. 3. 1²].

⁹ v. NEGELEIN 57, line 6, seems to regard *jñātāt* (AV. XIX. 15⁶), given as *jñātāt* (unaccented), as an anomalous imperative; but it is the ablative of the past participle.

¹⁰ Both forms are omitted by AVERY 243; the latter is regarded by GRASSMANN as a participle.

Pl. 2. *grñtā*¹, *grbhñtā*, *jññtā*, *pññtā* and *pññtā*², *prññtā*, *mathñtā* (AV.), *mññtā* (AV.), *srññtā* (AV.). — With *-tana*: *pññtāna*, *prññtāna*, *srññtāna*. — 3. *āśñantu* (AV.), *grñantu* (AV. TS.), *grbhñantu* (AV.), *jññantu* (AV.), *pññantu*, *mathñantu* (AV.), *badhñantu* (AV.), *srñantu*, *srññantu* (AV.), *sinantu* (AV.).

Middle. Sing. 2. *grbhñtsva* (Kh. IV. 5²⁶), *prñtsva* (Kh. II. 8¹), *vrñtsva*. — 3. *srññtām*, *hrññtām*.

Pl. 2. *jññdhvam* (AV.), *vrñdhvam*. — 3. *jññatām*³, *vrñatām* (AV.).

Present Participle.

479. Active. *āśñant-*, f. *-atī* (AV.), *iññant-*, *uññant-*, *grñant-*, *grbhñant-*, *jññant-*, f. *-atī*, *jññant-* (AV.), *pññant-*, f. *-atī*, *prññant-*⁴, *prññant-*, *mathñant-*, *minñant-*, f. *-atī*, *muññant-*, *mññant-*, *riññant-*, *srññant-*, *skabhñant-*, *srññant-*, f. *-atī* (AV.).

Middle. *āpññā-*, *iññā-*, *grñā-*, *grbhñā-* (AV.), *jññā-*, *drññā-*, *pññā-*, *prññā-*, *minñā-*, *riññā-*, *vrññā-*, *srññā-*, *srathññā-* (AV.), *srññā-*, *srññā-*, *hrññā-*.

Imperfect Indicative.

480. Active. Sing. 1. *ājānam*, *āśnām*. — 2. *āśñās*, *agrbhñās*, *āpññās*, *āminās*, *amūññās*, *aramññās*, *ariññās*, *astabhñās*; *ubhñās*, *riññās*, *srathññās*. — 3. *agrbhñāt*, *agrbhñāt* (AV.), *ājñāt* (AV.), *āpññāt*, *āpññāt*, *ābadhñāt*, *āmāthñāt*, *amināt*, *amūññāt*, *āramññāt*, *āriññāt*, *āśñāt*, *astabhñāt*, *āsrññāt*; *āśñāt* (AV.), *aubhñāt*; *jññāt*, *badhñāt* (AV.).

Du. 2. *āmūññtam*, *ariññtam*, *avpññtam*. — Pl. 2. *drññta*. — 3. *akrññan* (AV.), *agrbhñan*, *agrbhñan* (AV. TS.), *ājñan*⁵, *apññan*, *ābadhñan*, *āsrathññan*, *āsrññan*; *āśñan*⁶ (AV.); *āśñan* (x. 176¹), *riññan* (x. 138¹).

Middle. Sing. 1. *āvññi*. — 3. *ābadhñta* (TS. I. I. 10²), *āvññta*, *āsrññta*. — Pl. 1. *avpññmahi*. — 3. *agrbhñata*⁷, *ājñata* (TS. II. I. 11³); *grbhñata*.

II. The Perfect System.

BENFEY, Vollständige Grammatik p. 372—381. — DELBRÜCK, Verbum 112—134. — AVERY, Verb-Infection 249—253. — WHITNEY, Sanskrit Grammar p. 279—296; Roots 219—221. — v. NEGELEIN, Zur Sprachgeschichte 70—78.

481. Like the present system, the perfect has, besides an indicative, the subjunctive, optative and imperative moods, as well as participles and an augmented tense, the pluperfect. It is of very frequent occurrence, being taken by nearly 300 verbs in the Samhitās. It is formed in essentially the same way from all roots, its characteristic feature being reduplication.

1. The Reduplicative Syllable⁸.

482. The reduplicative vowel is as a rule short. It is, however, long in more than thirty verbs. These are *kan-* 'be pleased': *cā-kan-*; *kṣp-* 'be adapted': *cā-kṣp-*; *gr-* 'wake': *jā-gr-*; *grdh-* 'be greedy': *jā-grdh-*; *tṛp-* 'be pleased': *tā-tṛp-*; *tṛṣ-* 'be thirsty': *tā-tṛṣ-*; *dhr-* 'hold': *dā-dhr-*; *nam-* 'bend': *nā-nam-*;

¹ Also the transfer form according to the *ā-* class, *grñtā* (AV. v. 279).

² With strong instead of weak base.

³ In Khila II. 10⁶ wrongly *jññtām*.

⁴ With fem. *prññantī*, a transfer to the *ā-* class.

⁵ v. NEGELEIN 57 also gives the unaugmented form *jānan* (RV. AV.), which I cannot trace

(the participle nom. sing. m. *jānan* is common).

⁶ In *prāśnan* (AV. XI. 33²) the Pada text reads *prā-āśnan*.

⁷ Also the transfer forms *aminanta* and *grñanta* (VIII. 37).

⁸ On the reduplicative syllable see v. NEGELEIN 70; cp. BRUGMANN, Grundriss 2, 846.

mah- 'be liberal': *mā-mah-*; *mṛj-* 'wipe': *mā-mṛj-*; *mṛś-* 'touch': *mā-mṛś-*; *radh-* 'be subject': *rā-radh-*; *ran-* 'rejoice': *rā-ran-*; *rabh-* 'grasp': *rā-rabh-*; *vañc-* 'be crooked': *vā-vak-*; *van-* 'win': *vā-van-*; *vaś-* 'desire': *vā-vaś-*; *vas-* 'clothe': *vā-vas-*; *vās-* 'roar': *vā-vaś-*; *vṛj-* 'twist': *vā-vṛj-*; *vṛt-* 'turn': *vā-vṛt-*; *vṛdh-* 'grow': *vā-vṛdh-*; *vṛṣ-* 'rain': *vā-vṛṣ-*; *śad-* 'prevail': *śā-śad-*; *sah-* 'prevail': *śā-sah-*; *skambh-* 'prop': *cā-skambh-*; *dī-* 'shine': *dī-dī-*; *dht-* 'think': *dī-dht-*; *pī-* 'swell': *pī-pī-*; *hīd-* 'be hostile': *jī-hīd-* (AV¹); *jū-* 'be swift': *jū-jū-*; *tu-* 'be strong': *tū-tu-*; *śū-* 'swell': *śū-śū-*¹.

a. The reduplication of *r* (= *ar*) and *l* (= *al*) is always *ā*²; e. g. *kṛ-* 'make': *cakṛ-*; *grdh-* 'be greedy': *jā-grdh-*; *kḷp-* 'be adapted': *cā-kḷp-*.

b. The reduplication of *ā*, *ī*, *ū* is made with *ā*, *ī*, *ū* respectively; e. g. *khād-* 'chew': *ca-khād-*; *bhī-* 'fear': *bibhī-*; *budh-* 'know': *bu-budh-*.

There are, however, certain exceptions to this rule.

1. Roots containing *ya* or *va* and liable to Samprasāraṇa in other forms (such as the past passive participle), reduplicate with *i* and *u* respectively³. Those with *ya* are: *tyaj-* 'forsake': *ti-tyaj-*; *yaj-* 'sacrifice': *i-yaj-*; *vyac-* 'extend': *vi-vyac-*; *syand-* 'move on': *si-gyand-* (AV). Similarly *gyu-* 'stir': *ci-gyu-*⁴ (beside *cu-gyu-*), and *dyut-* 'shine': *di-dyut-*⁴. Those with *va* are: *vac-* 'speak': *u-vac-*; *vad-* 'speak': *u-vad-*; *vap-* 'strew': *u-vap-*; *vah-* 'carry': *u-vah-*; *svap-* 'sleep': *su-svap-*. The three roots *yam-* 'reach', *van-* 'win', *vas-* 'wear', however, have the full reduplication: *ya-yam-*, *va-van-*, *vā-vas-*; and *vac-* 'speak' has it optionally: *vā-vac-* beside *u-vac-*⁵. — a. The roots *bhū-* 'be', *sū-* 'generate', and *śī-* 'lie', reduplicate with *a*: *ba-bhū-*; *sa-sū-* (beside *su-sū-*, AV); *śa-śī-* (in the participle *śa-śay-ānā-*)⁶.

c. In roots beginning with vowels, the reduplication coalesces with the initial of the root to a long vowel; e. g. *an-* 'breathe': *ān-*; *av-* 'favour': *āv-*; *aś-* 'eat': *āś-*; *as-* 'be': *ās-*; *ah-* 'say': *āh-*; *r-* 'go': *ār-* (= *a-ar-*); *āp-* 'obtain': *āp-*; *īd-* 'praise': *īd-*; *ir-* 'set in motion': *īr-*; *ūh-* 'consider': *ūh-*. But if the root begins with *i* or *u*, the reduplicative syllable is separated, in the sing. act., from the strong radical syllable by its own semivowel: *i-* 'go': 3. pl. *īy-ūr*, but 2. sing. *i-y-ē-tha*; *uc-* 'be pleased': 2. sing. mid. *ūc-i-śē*, but 3. sing. act. *u-v-ōc-a*⁷.

a. Five roots beginning with prosodically long *a*, reduplicate not with *a*, but with the syllable *ān-*. Only two of these, both containing a nasal, viz. *amś-* 'attain' and *añj-* 'anoint', make several forms; the former, 3. sing. *ān-āms-a* and *ān-ās-a*, pl. 1. *ān-as-ma*, 2. *ān-as-ā*, 3. *ān-as-ūr*; mid. sing. 1. 3. *ān-as-ē*; subj. pl. 1. *ān-as-ā-mahai*; opt. sing. 1. *ān-as-yām*⁸; the latter, *ān-āñja* (VS. VIII. 29; TS. III. 3. 102); mid. sing. 1. *ān-aj-ē*, pl. 3. *ān-aj-re*; subj. sing. 1. *ān-aj-ā*; opt. 3. sing. *ān-aj-yāt*. The root *rdh-* (reduced from *ardh-*) 'thrive', which has a nasalized present stem⁹, makes the forms *ān-rdh-ūr* (AV.) and *ān-rdh-e*. Through the influence of these nasalized verbs, their method of reduplication spread to two others which show no trace of a nasal anywhere. Thus from *arc-* 'praise' occur the forms *ān-rc-ūr* and *ān-rc-ē*; and from *arh-* 'deserve', *ān-gh-ūr* (TS¹) beside *arh-ire* (RV¹). There are besides two isolated forms of doubtful meaning, probably formed from

¹ The quantitative form of the stem is governed by the law that it may not contain (except in the 1. sing. act.) two prosodically short vowels; the only exceptions in the weak stem being the two irregular forms *tātane*, 1. sing. mid., and *jafanūr*, 3. pl. act. Thus *sah-* reduplicates *sāsah-* and once *saśāh-* (weak). Cp. BENFLEY's articles 'Die Quantitätsverschiebungen in den Samhita- und Pada-Texten', GGA. 19 ff.

² In most of the forms from *a-* and *p-* roots, the Pada text has *a*.

³ These verbs originally had the full reduplication *ya-* and *va-* as is shown by the evidence of the Avesta, which has this only; cp. BARTHOLOMAE, IF. 3. 38 (§ 59).

⁴ Due to the vocalic pronunciation of the *y*: *cīu-* and *dīut-*.

⁵ This root thus shows the transition from the full to the Samprasāraṇa reduplication.

⁶ Cp. BRUGMANN, Grundriss 2, 846.

⁷ These are the only two examples to be met with in the Samhitās of this form of reduplication.

⁸ Beside *āsatur*, *āsāthe*, etc., from *aś-*, the unnasalized form of the same root. Cp. BRUGMANN, Grundriss 2, p. 1211⁴.

⁹ Thus *ṛnādhāt*, *ṛndhyām*, *ṛndhānt*, according to the infixing nasal class.

nasalized roots: *ān-rj-ūr* (AV.), from *rj-* 'attain' (with present stem *rñj-*)¹, and *an-āh-a*², 2. pl. act., perhaps from *anh-* 'compress'³.

This form of reduplication evidently arose from a radical nasal having originally been repeated along with the initial vowel, which is lengthened as in many other stems (*cā-kan*, etc.), while the root itself is shortened by dropping the nasal⁴. In the modal forms *ānāj-ā*, *ānāj-yāt*, *ān-dā-āmāhai* the reduplicative vowel seems to have been shortened because *ān-* came to be regarded as containing an augment (like *ānat*, aorist of *nā-* 'attain')⁵.

d. A few irregularities in regard to consonants also appear in the formation of the reduplicative stem. 1. The root *bhr-* 'bear' reduplicates with *j* (as if from *√hr-*), making the stem *ja-bhr-*, forms from which occur nearly thirty times in the RV., beside only two forms from the regular stem *ba-bhr-*. — 2. In forming their stem, the five roots *ci-* 'gather', *ci-* 'observe', *cit-* 'perceive', *ji-* 'conquer', *han-* 'smite', revert to the original guttural (as in other reduplicated forms) in the radical syllable: *ci-ki-*, *ci-kit-*, *ji-gi-*, *ja-ghan-*.

e. The root *vid-* 'know' loses its reduplication along with the perfect sense⁶. Thus *vid-a* 'I know'; *vid-vāms-* 'knowing'. Some half dozen other roots show isolated finite forms without reduplication; and four or five more have unreduplicated participial forms. Thus *takṣ-* 'fashion' makes *takṣ-athur* and *takṣ-ur*; *yam-* 'guide': *yam-dtur*; *skambh-* 'prop': *skambh-dthur*, *skambh-ur*⁷; *nind-* 'blame': *nind-ima*⁷; *arh-* 'be worthy': *arh-ire*; *cit-* 'perceive': *cet-atur* (AV. VS. SV.)⁸. Three unreduplicated participles are common: *dās-vāms-* and *dās-i-vāms-* (SV.) 'worshipping', beside the rare *dadās-vāms-*; *mūḍh-vāms-* 'bountiful'; *sāh-vāms-* 'conquering', beside *sāsah-vāms-*. There also occurs once the unreduplicated *jāni-vāms-* (in the form *vi-jānūs-aḥ*) beside *jajñivāms-* 'knowing' (from *√jñā-*); and the isolated vocative *khid-vas* may be the equivalent of **cikhid-vas*, from *khid-* 'oppress'⁹.

2. The Root.

483. Like the present and imperfect, the perfect is strong in the sing. act. Here the root, as a rule, is strengthened, while it remains unchanged in the weak forms. But if it contains a medial *a* or a final *ā*, it remains unchanged in the strong forms (except that *a* is lengthened in the 3. sing.), while it is reduced in the weak.

In the strong stem, the radical vowel takes Guṇa, but in the 3. sing. a final vowel takes Vṛddhi instead of Guṇa¹⁰. Thus *viś-* 'enter' makes *vivś-*; *druh-* 'be hostile', *dudrūh-*; *kṛt-* 'cut', *cakṛt-*; but *bhī-* 'fear', 1. 2. *bibhū-*, 3. *bibhāi-*; *śru-* 'hear', 1. 2. *śuśrū-*, 3. *śuśrū-*; *kṛ-* 'make', 1. 2. *cakār-*, 3. *cakār-*¹¹. In the weak stem, on the other hand, the root remains unchanged; thus *viviś-*, *dudruh-*, *cakṛt-*, *bibhī-*, *śuśru-*, *cakṛ-*.

a. Some irregularities occur in the treatment of the radical vowel. 1. The verb

¹ According to both the infixing nasal class, 3. pl. *rñjate*, and the *ā*-class, 3. sing. *rñjāu*.

² Probably for **ānaha*; cp. the weak stem *sasāh-* beside *sāsah-*.

³ Cp. DELBRÜCK, Verbum 145, and WHITNEY, Roots, under *anh* 'be narrow or distressing'.

⁴ Except in the form *ān-āmsa* (cp. *ἄνεγκ-ται*) beside *ān-āsa* (= *ἄνκε-ε*).

⁵ Cp. the Greek aor. inf. *ἐν-εγκ-εῖν* and the perfect *ἐν-ἤνεγκ-ται*.

⁶ Cp. BEZZENBERGER, GGA. 1879, p. 818; J. SCHMIDT, KZ. 25, 3; BRUGMANN, Grundriss 2, 848.

⁷ With the strong (nasalized) form of the

root beside *caskabh-ānā-* (AV.), and *ninid-ūr*.

⁸ With strong radical syllable.

⁹ DELBRÜCK, Verbum 148, adds *dabhīr*, but this is rather aorist (beside perf. *debhur*).

¹⁰ On the origin of this distinction between the 1. sing. and the 3. sing. cp. J. SCHMIDT, KZ. 25, 8 ff. and STREITBERG, IF. 3, 383—386.

¹¹ This distinction is invariable in the RV., and the rule seems to be the same in the AV. WHITNEY 793 d mentions *cakāra* as an exception, but this form is 3. sing. in all the passages given in his AV. Index; and *jagrāha* (AV. III. 183) is evidently a corruption; see WHITNEY's note and cp. p. 356, note 9.

myj- 'wipe' takes *ṽddhi* instead of *Guṇa* throughout the strong stem: *manāryj-*¹. — 2. Two instances of the strong stem being used in weak forms occur in the RV.: pl. 1. *yuyojind* and 3. *viveśur*² beside the regular *viveśur*. — 3. The radical vowel of *bhū-* remains unchanged in the strong as well as the weak forms, interposing *v* before vowels; thus sing. 2. *bābhū-tha*, pl. 3. *bābhū-v-ir*. — 4. The weak stem of *tj-* 'cross' appears in the RV. as *titir-* and *tutur-*; thus sing. 3. *taṭār-a*, but pl. 3. *titir-ur*, part. *titir-vāms-*, opt. sing. 3. *tutur-yāt*³.

a. Roots containing medial *a* leave the radical syllable unchanged in sing. 1. 2., lengthening the vowel in sing. 3.; they reduce it in the weak stem by contraction, syncopation, or loss of nasal.

1. The roots with initial *ya-* and *va-*, which reduplicate with the vowels *i* and *u*⁴ respectively, take *Samprasāraṇa*, the result being contraction to *ī* and *ū*. Thus from *yaj-* 'sacrifice': strong stem *i-yāj-*, weak *īj-* (= *i-ij-*)⁵; *vac-* 'speak': *u-vāc-* and *ūc-* (= *u-uc-*); *vad-* 'speak': *u-vād-* and *ūd-*; *vap-* 'strew': *u-vap-* and *ūp-*; *vas-* 'dwell': *u-vās-* and *ūs-*; *vah-* 'carry': *u-vādh-* and *ūh-*. The root *vā-* 'weave' is similarly treated in the form pl. 3. *ū-v-ur* (= *u-u-v-ur*). *Samprasāraṇa* of the root also appears in the weak stem of *svap-* 'sleep' and of *grabh-* and *grah-* 'seize': *su-ṣvāp-* and *su-ṣup-*; *ja-grābh-*, *ja-grādh-* and *ja-grābh-*, *ja-grāh-*. The roots *yam-*⁶, *van-*, *vas-* 'wear' have the full reduplication throughout; *yam-* taking *Samprasāraṇa* and contracting in the weak stem, *van-* syncopating its *a*, and *vas-* retaining it throughout: *ya-yam-* and *yem-* (= *ya-im*); *va-vān-* and *va-vn-*; *vā-vas-* (both strong and weak).

2. More than a dozen roots containing *a* between single consonants and reduplicating their initial without change, contract the reduplication and root to a single syllable with medial *e*. The type followed by these verbs was doubtless furnished by *sad-* 'sit', which forms the weak stem *sed-* (= **sazd-*), beside the strong *sa-sād-*, and supported by *yam-*, with its weak stem *yem-* (= *ya-im*) beside the strong *yayam-*⁷. The other stems showing this contraction are formed from *tap-* 'heat', *dabh-* 'harm', *nam-* 'bend', *pac-* 'cook', *pat-* 'fall', *yat-* 'stretch', *yam-* 'guide', *rabh-* 'seize', *labh-* 'take', *śak-* 'be able', *śap-* 'curse', *sap-* 'serve'. The roots *tan-* 'stretch' and *sac-* 'follow' also belong to this class in the AV., but not in the RV. The root *bhaj-* 'divide' though not reduplicating with an identical consonant in its strong stem *ba-bhaj-*, follows the analogy of this group in forming the weak stem *bhej-*.

3. Four roots of this form, however, simply syncopate the radical *a* without contracting. These are *jan-* 'beget': *jājñ-*, strong *jājān-*; *pan-* 'admire': *pāpn-*, strong *pāpan-*; *man-* 'think': *mann-*⁸; *van-* 'win': *vavn-*, strong *vāvan-*. Three others have this syncopated as well as the contracted form: *tan-* 'stretch': *tātn-* and *ten-* (AV.); *pat-* 'fall': *pāpt-* and *pet-*; *sac-* 'follow': *śāsc-* and *sec-* (AV.). Syncopation of medial *a* also takes place in four roots with initial guttural: *khan-* 'dig': *caḥhn-* (AV.), strong *caḥhān-*; *gam-* 'go': *jagm-*, strong *jagām-*; *ghas-* 'eat': *jaks-*, strong *jaghās-*; *han-* 'smite': *jaghñ-*, strong *jaghām-*.

4. In a few roots with medial *a* and a penultimate nasal, the latter is lost in the weak stem⁹. Thus *krañd-* 'cry out': *cakrañd-*; *taṃs-* 'shake': *tatas-*; *skambh-* 'prop': *caṣkabh-* (AV.), strong *cāṣkāmbh-*; *stambh-* 'prop':

¹ The same irregularity appears in the present stem.

² Cp. BRUGMANN, Grundriss 2, p. 1223¹.

³ Cp. v. NEGELEIN 74¹.

⁴ But they had the full reduplication in the IIr. period; cp. BRUGMANN, Grundriss 2, p. 1220³.

⁵ In the one form *yejé* (beside *ījé*), *yaj-* follows the analogy of *yam-*, preserving a trace of the old reduplication *ya-*.

⁶ The analogy of *yam-* is followed by *yaj-* in the one form *yejé* (beside *ījé*); cp. note 5.

⁷ See BARTHOLOMAE, Die ai. *z*-Formen im schwachen Perfect, KZ. 27, 337—366; BRUGMANN, Grundriss 2, p. 1222; cp. v. NEGELEIN 71³.

⁸ The strong stem does not occur.

⁹ Cp. BRUGMANN, Grundriss 2, p. 1217⁴.

tastabh-, strong *tastámbh-*. Similarly, from *dambh-*, the nasalized form of *dabh-*¹ 'harm', is formed *dadabh-*, strong *dadámbh-* (AV.); and from *rambh-*, the nasalized form of *rabh-*² 'seize', *rārabh-*. From *daṇṣ-* 'bite', only the participle *dadāṣvāms-* occurs. The root *bandh-* 'bind', both loses its nasal and contracts, forming the weak stem *bedh-* (AV.) beside the strong *babāndh-* (AV.).

b. Roots with final *ā* retain that vowel in the strong stem, but in the weak reduce it to *i*³ before consonants and drop it before vowels. Thus *dhā-* 'put' employs *dadhi-* in the strong forms, *dadhi-* and *dadh-* in the weak.

3. Endings.

484. The endings in the indicative active are all peculiar (excepting the secondary *-va*⁴ and *-ma*), while in the middle they are identical (excepting the 3. sing. *-e* and 3. pl. *-re*)⁵ with the primary middle endings of the present. They are the following:

Active			Middle		
sing.	du.	pl.	sing.	du.	pl.
1. <i>-a</i>	[<i>-vā</i>]	<i>-mā</i>	1. <i>-é</i>	[<i>-vāhe</i>]	<i>-māhe</i>
2. <i>-tha</i>	<i>-āthur</i> ⁶	<i>-ā</i>	2. <i>-sé</i>	<i>-āthe</i>	<i>-dhvé</i>
3. <i>-a</i>	<i>-ātur</i> ⁶	<i>-hr</i> ⁷	3. <i>-é</i>	<i>-āte</i>	<i>-ré</i>

Roots ending in *-ā* take the anomalous ending *-au*⁸ in the 1. and 3. sing. act.; e. g. *dhā-* 'put' : *da-dhāu*. The only exception is the root *prā-* 'fill', which once forms the 3. sing. *pa-prā* (1. 69¹) beside the usual *pa-prāu*.

a. Consonant endings. These are, as a rule, added directly to the stem. No forms with *-vā* or *-vāhe* occur in the Samhitās; *-māhe* is always added direct, as is also *-dhvé* in the only form in which it occurs, *dadhi-dhvé*. The remaining consonant endings, *-tha*, *-ma*, *-se*, *-re*, are nearly always added direct to stems ending in vowels, but frequently with the connecting vowel *-i-* to stems ending in consonants.

i. Roots with final *ā* always add the endings directly to the stem, which reduces the radical vowel to *i*⁹ in the weak forms; e. g. *dadā-tha*; *dadhi-mā*, *dadhi-sé*, *dadhi-ré*¹⁰.

2. Roots with final *ī* and *ū* also always add these endings direct to the stem; e. g. *jī-* 'conquer' : *jige-tha*; *nī-* 'lead' : *ninē-tha*; *su-* 'press' : *susu-mā*; *cyu-* 'move' : *cicyu-sé*; *hu-* 'sacrifice' : *juhu-ré*; *hū-* 'call' : *juhū-ré*. The only exception is *bhū-*, which (doubtless owing to the fondness of this verb for *-ūv-*) forms *babhūv-i-tha* twice in the RV. beside the usual *babhū-tha*, and *babhūv-i-mā* once in the AV.

¹ From which is formed the weak stem *debh-*.

² From which is formed the weak stem *rebh-*.

³ See DELBRÜCK, Verbum 147 (p. 120); BRUGMANN, Grundriss 2, 844 (p. 1206—8); cp. v. BRADKE, IF. 8, 123—137; 156—160; REICHELDT, BB. 27, 94.

⁴ No perfect form with *-va* is, however, found in the Samhitās.

⁵ Both of these, however, occasionally appear in the present ind. mid.

⁶ The *a* is here probably not connecting vowel but identical with the *a* of the 2. pl.; *a-tur* getting its *r* from the 3. pl. *-tur*, and *a-thur* being then formed like *-thas* beside *-tas*; cp. BRUGMANN, KG. p. 597.

⁷ That *r* (and not *s*) is here original is

shown by the evidence of the Avesta; cp. BRUGMANN, KG. 797 (p. 597).

⁸ This has not been satisfactorily explained; cp. BRUGMANN, Grundriss 2, p. 1223³.

⁹ This *i* as the reduced form of *ā* (cp. *hi-tā* etc., from *dhā-*), occurring in such very common verbs as *dā-* 'give' and *dhā-* 'put', was probably the starting point for the use of *i* as a connecting vowel in other verbs; but cp. BRUGMANN, Grundriss 2, p. 1208¹; cp. also IF. 8, 123—160.

¹⁰ The vowel is dropped before *-ré* in *dadh-ré*, which occurs once beside the very common *dadhi-ré*. Similarly the stem of *dā-* 'give', is shortened before the ending *-rive* in *dad-rive*, which occurs once (with passive sense).

3. Roots with final *-r* add the endings *-tha*, *-ma*, and *-se* direct (excepting two or three forms), but *-re* always with connecting *-i*; thus *kr-* 'do': *cakṛ-tha*, *cakṛ-ma*, *cakṛ-sē*, but *cakṛ-i-rē*. Connecting *-i* before the other endings appears in *āri-tha*, *āri-mā* (*r-* 'go'); and in *jābhri-se* (*bhr-* 'bear').

4. Roots with final consonant add *-tha*, *-ma*; *se*, *-re* direct if the last syllable of the stem is prosodically short, but with the connecting vowel *-i* if that syllable is long¹. Thus *tatān-tha*; *jagan-ma*, *jagrābh-mā*, *yuyuj-ma*; *dadṛk-sē*, *vivṛt-se*; *cāḥp-rē*, *tatas-rē*, *duduh-rē*, *pasprdh-rē*, *yuyuj-re*, *vivid-rē* and others; but *ās-i-tha*, *uvāc-i-tha*, *vivṛd-i-tha*; *ūc-i-mā*, *papt-i-mā*, *sed-i-ma*; *tatn-i-se*; *tj-i-rē*, *jagm-i-re*, *tataks-i-rē*², *yet-i-rē*. The only exception is *vēt-tha*, which as an old form inherited from the IE. period (Greek *οἶτ-θα*) without reduplication, remained unaffected by the influence of reduplicated forms.

a. Six roots ending in consonants add *-rīre*³ instead of *-re*: *cikit-rīre* (beside the more usual *cikit-rē*), *jagrābh-rīre* (once beside the usual *jagrābh-rē*), *bubhuj-rīre* (once), *vivid-rīre* (once beside *vivid-rē*), *śasṛj-rīre* (once), and *duduh-rīre* (once in the SV. for the common *duduh-rē* of the RV.)⁴.

b. Vowel endings. Before terminations beginning with vowels final radical vowels are variously treated. 1. *ī*, if preceded by one consonant, becomes *y*, if preceded by more than one, *iy*: e. g. from *bhr-* 'fear', *bibh-yatur*, *bibh-yur*; but from *śri-* 'resort', *śisṛiy-e*. — 2. Final *ū* ordinarily becomes *uv*; e. g. *yu-* 'join': *yuyuv-ē*; *śru-* 'hear': *śusruv-e*; *śū-* 'swell': *śūśuve*. But *ū* becomes *v* in *hū-* 'call', e. g. *ju-hv-ē*; and *ūv* in *bhū-* 'be' and *sū-* 'bring forth', even in strong forms⁵; e. g. 3. sing. *bā-bhūv-a*, *śasūv-a*⁶. — 3. Final *-r* becomes *r*; e. g. from *kr-* 'make', *cakṛ-d*, *cakṛ-ē*. But *-r̄* becomes *ir* in *titir-ur* from *tīr-* 'cross', and in 3. sing. *tistir-e*, part. *tistir-āṇd-*, from *stīr-* 'strew' (the only root with a *r* vowel preceded by two consonants that occurs in the perfect).

Perfect Indicative.

485. The forms actually occurring, if made from *kr-* 'make', would be the following:

Active. Sing. 1. *cakāra*⁷. 2. *cakārtha*. 3. *cakāra*. — Du. 2. *cakrāthur*. 3. *cakṛitur*. — Pl. 1. *cakṛmā*. 2. *cakṛā*. 3. *cakṛār*.

Middle. Sing. 1. *cakṛē*. 2. *cakṛsē*. 3. *cakṛē*. — Du. 2. *cakṛāthe*. 3. *cakṛāte*. — Pl. 1. *cakṛmāhe*. 2. *cakṛāhvē*. 3. *cakṛirē*⁸.

The forms which actually occur are the following:

Active. Sing. 1. *āsa*, *uvāpa* (TS. I. 5. 3²), *cakara*, *ciketa* (*cit-* 'observe'), *jagama*, *jagrābha*, *jagrāha* (AV.)⁹, *jaghāsa* (AV. VI. 117³)¹⁰, *jihīṣa*¹¹, *tatāpa*, *dudrāha*, *pāpāna*, *babhūva*, *bibhāya*, *minaya* (*mī-* 'diminish'), *raraṇa*, *rirēbha*, *viveśa*, *vēda*¹², *śisṛaya*, *śusṛāva*. The TS. (III. 5. 5¹) has the Vṛddhi form *vavāra* (*vṛ-* 'cover').

¹ This is in accordance with the rhythmic rule that the stem may not have two prosodically short vowels in successive syllables.

² The strength of this rhythmic rule is well illustrated by the same root *vac-* having the two collateral forms *varak-sē* and *ūc-i-sē*; cp. also the unique lengthening, in a weak form, of the radical *a* in *sa-sāh-i-se* (beside the usual *sāsah-*) and the Guna in *yuyop-i-mā*.

³ The additional *r* may have come into use under the influence of forms from roots in *r*, like *dadṛr-ire* from *ṽdhr-*.

⁴ The ending *-rīre* is once also added to a root ending in a vowel: *dad-rīre*, from *ṽdā-*.

⁵ Instead of the normal *āv*.

⁶ This is the only perfect form of *ṽsū-* occurring.

⁷ The 1. and 3. of *dhā-* 'put' would both be *dadhāu*; of *vid-* 'find', both *vivēda*.

⁸ The 3. pl. of *vid-* 'find' would be *vividrē*.

⁹ AV. III. 18³ reads *jagrāha*, but this must be emended to *jagrāha*; see WHITNEY's note.

¹⁰ *jaghāsa* here is a misprint for *jaghāsa*; see WHITNEY's note on the passage.

¹¹ Also in AV. IV. 32⁵, but written *jihīṣa* in the Saṃhitā text, but *jī-* in Pada. See WHITNEY's note.

¹² Unreduplicated form.

2. *iyatha*¹ and *iyetha*, *cakārtha*, *jagāntha* (gam- 'go'), *jaghāntha*, *jabhartha*, *jigetha* (ji- 'conquer'), *tatāntha*, *dadātha*, *dadhārtha* (dhr- 'hold'), *dadhātha*, *ninētha*, *papātha* (pā- 'drink'), *paprātha*², *babhātha*, *yayantha* (yam- 'guide'), *yayātha*, *vāvāntha*, *vavārtha* (vr- 'cover'), *vivyāktha* (vyac- 'extend'), *vētha*¹⁰, *sasātha* (sad- 'sit'). — With connecting -i-: *āpitha* (AV.), *āritha* (r- 'go'), *āvitha* (av- 'favour'), *āsitha* (as- 'be'), *uvēcitha* (uc- 'be pleased'), *cakartitha* (krt- 'cut'), *tatārditha* (trd- 'split'), *dudohitha*, *dudrōhitha* (AV.), *babhūvitha*, *rurōjitha*, *rurodhitha*, *rurōhitha* (AV.), *vavāksitha*, *vivēditha* (vid- 'find'), *vivesitha*.

3. *āna*, *ānāṁsa* and *ānāsa* (amś- 'attain'); *āpa*, *āra* (r- 'go'), *āva*, *āśa* (as- 'eat'), *āsa* (as- 'be' and as- 'throw'), *āha* (ah- 'say'), *iṃyā* (i- 'go'), *uvāca* (vac- 'speak'), *uvāsa* (vas- 'shine'), *uvāha*, *uvāca* (uc- 'be pleased'), *cakārta* (krt- 'cut'), *cakārśa* (krs- 'be lean', AV.), *cakāra*, *cakrāma*, *cakhāda*, *cakhāna* (VS. v. 23), *cacākṣa*, *cācarta* (crt- 'bind', AV.), *cacāra* (AV.), *cacchanda*, *caskānda*, *caskāmbha*, *cikāya* (ci- 'gather'), *cikāya* (ci- 'observe'), *cikēta*³ (cīt- 'perceive'), *jagāma*, *jagrāha*, *jaghāna*, *jaghāsa*, *jajāna*, *jajāra* (AV.), *jabhāra*⁴, *jigāya* (ji- 'conquer'), *fujoṣa*, *juhāva* (hū- 'call'), *tatākṣa*, *tatarāda*, *tatarha* (AV.), *tātāna*, *tatāpa*, *tatāra*, *tatsāra* (tsar- 'approach stealthily'), *tastāmbha*, *tātāna* (RV¹), *tityōja*, *tutāva* (tu- 'be strong'), *tutōda*, *dadāmbha* (dambh- 'harm', AV.), *dadārśa*, *dadābha* (dabh- 'harm'), *dadāra* (dṛ- 'split'), *dadāsa* (dās- 'worship'), *dadharṣa*, *dadhāra*, *didēva* (dru- 'play', AV.), *didēsa* (AV.), *didyōta* (AV.), *didāya* (VS. XII. 34), *nanāsa* (nas- 'be lost'), *nanāha*⁵ (AV.), *nānāma*, *nināya*, *papāca* (AV.), *papāta* (AV.), *papāda*, *paprā*⁶, *pīpēsa*, *pīpeṣa*, *pīpāya*, *pupōsa*, *babāndha* (VS. AV.), *babarha* (bṛh- 'make strong', AV.), *babhānja*⁷ (bhānj- 'break'), *babhāja*, *babhāva*, *bibhāya*, *bibhēda*, *mamāda* (mand- 'exhilarate'), *mamārśa*, *mamātha* (math- 'shake', AV.), *mamāda* (mad- 'exhilarate'), *mamāra* (mr- 'die'), *mamārja* (mrj- 'wipe', AV.), 1. *mimāya* (mā- 'bellow'), 2. *mimāya* (mi- 'fix'), 3. *mimāya* (mī- 'damage'), *mimāya* (mī- 'damage', AV.), *mimetha* (mith- 'alternate'), *minyāksa*, *mumōda*, *yayāma*, *yuyōja* (AV.), *yuyōdha*, *yuyōpa*, *rarākṣa*, *rarāda*, *rarādha*, *rīrēca*, *ruroca*, *rurōja*, *ruroha* (AV.), *vavākṣa*, *vavānda*, *vavārta*, *vavārdha*, *vavarha*, *vavāca*⁸ (vac- 'speak'), *vavāra* (vr- 'cover'), *vavārja*, *vavārta*, *vavāna*, *vivāya* (vī- 'be eager'), *vivēda*, *vivēsa*, *vivēsa*, *vivyāca*, *vēda*¹⁰, *śasāka* (AV.), *śasāpa* (AV.), *śisrāya* (śri- 'resort'), *śusoca*, *śusrāva*, *sasarja*, *sasāda*, *sasāna*, *sasāra*, *sasūva*, *sāsāha*, *siśēdha*, *siśāya*, *suśāva* (su- 'press'). — With the ending -au: *tasthāu*, *dadāu*, *dadhāu*, *papāu* (pā- 'drink'), *paprāu*, *yayāu*.

Du. 2. *ārathur*, *āvāthur*, *āsathur*, *iyathur*, *iśāthur*, *ūpāthur* (Vvap-), *ūhāthur* (Vvah-), *cakrāthur*, *cakhyathur* (khyā- 'see'), *jagrōhāthur*, *jagmāthur*, *jigyathur* (ji- 'conquer'), *jijivāthur*⁹, *takṣathur*¹⁰, *tasthāthur*, *dadāthur*, *dadhathur*, *ninyathur*, *papāthur* (pā- 'drink'), *paprathur*, *pīpinvāthur*¹¹, *pīpyathur* (pī- 'swell'), *petāthur* (Vpat-), *babhūvāthur*, *mimikṣāthur*, *yayathur*, *yemāthur* (Vyam-), *ricidāthur*, *vidāthur*¹⁰, *vividāthur*, *vivyāthur* (vyā- or vī- 'envelope'), *sedāthur* (Vsad-), *skambhāthur*¹⁰.

¹ The irregularity of this form which occurs once in the RV. and once in the AV. beside the regular *iyētha* is hard to explain.

² In VI. 177 this form stands for the 2. sing. of *prath-* 'extend'; see NEISSER, BB. 30, 302.

³ Occurs twice in the RV. also with the irregular accent *cikēta*.

⁴ It is very doubtful whether *jahā* VIII. 4537 is 3. sing. perfect of *hā-* 'leave' (cp. DELBRÜCK, Verbum p. 124), like *paprā*. PISCHEL, Vedische Studien I, 163 f., thinks this word with the following *kō* should be read *jāhāko* 'abandoning'. ROTH thinks (pw.) *jahā* is an interjection.

⁵ Overlooked by WHITNEY, Roots, under *Vnah-*: AV. VI. 133¹.

⁶ The only occurrence of *ā* for *au* unless *jahā* is a verbal form.

⁷ Omitted by AVERY 250.

⁸ RV¹, beside the ordinary *uvāca*.

⁹ From *jiv-* 'quicken', a secondary root starting from the present stem *ji-nu-* of *ji-* 'quicken'; see 469, a, 7.

¹⁰ Unreduplicated form.

¹¹ From *pinv-* 'fatten', which started from a present stem of the -mu class; see 469, a, 7.

Du. 3. *āpatur*, *āvatur*, *āsatur* (*as-* 'attain'), *āsatur*, *īyātur*, *ūhātur* (*√ vah-*), *cakratur*, *cikyatur* (*ci-* 'observe'), *cetatur*¹, *jagmatur*, *jajñātur* (*jan-* 'beget'), *jahatur* (*hā-* 'leave'), *tataksātur*, *tasthātur*, *dadatur*, *paṇḍatur* (*prā-* 'fill'), *peṭatur*, *babhūvātur*, *mamātur* (*mā-* 'measure'), *mimikṣātur* (*mikṣ-* 'mix'), *yamātur*², *yematur* (*√yam-*), *vavakṣātur*, *vāvṛdhatur*, *sasratur*³ (*√sr-*, AV.), *siṣicatur*, *sedātur* (*√sad-*).

Pl. 1. *ānaśma* (*amś-* 'attain'); *cakṛmā*, *jaganma*, *jagrṛbhṃā*, *tasthi-mā* (*√sthā-*), *dadhi-mā*, *yuyujma*, *rarabhmā*, *rari-mā* (*rā-* 'give'), *vavannā*, *vidmā*⁴, *sūsruma* (AV.), *susuma*. — With connecting *-i-*: *ārimā*, *āsimā* (*as-* 'be', AV.), *ūcimā* (*√vac-*), *ūdimā* (*√vad-*), *ūsimā* (*vas-* 'dwell', AV.), *cerimā* (*√car-*, AV.), *jaghnimā* (*√han-*, AV.), *jihimsimā* (AV. TS.), *dadāsimā*, *nindimā*⁵, *ninimā*⁶ (TS. III. 2. 8³), *paptima*, *babhūvima* (AV.), *yuyopimā*⁷, *yemimā*, *vavandima*, *vidmā*⁸, *śekimā* (*√śak-*, AV.), *sascima*, *susūdima* (*√sūd-*), *sedimā*⁹ (*√sad-*).

2. *anāha*⁹ (RV¹), *ānaśā* (*amś-* 'attain'); *āsī* (*vas-* 'shine'), *cakrā*, *jagmā*¹⁰ (AV. TS. VS.), *dadā*, *babhūvā*, *yayā*, *vidā*⁸, *śaśāsā*, *seka* (*√śak-*), *sedā* (*√sad-*).

3. *ānaśūr* (*amś-* 'attain'), *ānṛchūr* (*√arc-*), *ānṛdhūr* (AV.), *ānṛhūr* (TS. III. 2. 8³); *āpūr*, *ārūr*, *āsūr* (*as-* 'attain'), *āsūr* (*as-* 'be'), *āhūr*, *īyūr*, *īsur* (*ī-* 'send'), *ūchūr*, *ūdūr* (*und-* 'wet', AV.), *ūvūr* (*vā-* 'weave'), *ūśhūr* (*vas-* 'shine'), *ūhūr* (*√vah-*), *cakramūr*, *cakrūr*, *cakhnūr* (*khan-*, AV.), *cākṣpūr* (AV.), *cikitur*, *cikyūr* (*ci-* 'perceive'), *cerūr* (*√car-*, AV.), *jagrṛbhūr*, *jagrṛhūr* (AV.), *jagmūr*, *jaghnūr* (*√han-*, AV.), *jajanūr*¹¹ and *jajñūr* (*jan-* 'beget'), *jabhūr* (*√bhy-*), *jahūr* (*hā-* 'leave'), *jaharūr*¹² (*√hr-*, AV.), *jāgrdhūr*, *jigyūr* (*ji-* 'conquer'), *jugupūr*¹³, *jujuśūr*, *jūjuvūr* (*√jū-*), *takṣūr*¹⁴, *tataksūr*, *tastabhūr*, *tasthūr*, *tātṛpūr* (AV.), *tātṛśūr*, *titirūr* (*√tṛ-*), *tuṣṭuvūr*, *dadāśūr*, *dadūr*, *dadhūr*, *dādṛṣūr* (AV.), *didyutūr* (TS. II. 2. 12⁶), *duduhūr*, *dudrucūr* (AV.), *debhūr* (*dabh-* 'harm'), *nanakṣūr*, *ninidūr*, *papūr* (*pā-* 'drink'), *paptūr* (*pat-* 'fall'), *paprūr* (*prā-* 'fill'), *pīpīśūr*, *pīpyūr* (*√pī-*), *babhūvūr*, *bibhidūr*, *bibhyūr* (*bhi-* 'fear'), *bedhūr* (*bandh-*, AV.), *mamūr* (*mā-* 'measure'), *mamrūr* (*mṛ-* 'die'), *māmrjūr*, *māmrśūr*, *mimikṣūr* (*√myakṣ-*), *mimyrūr* (*mi-* 'fix'), *yamūr*¹⁵, *yayūr*, *yuyudhūr*, *yemūr*, *rāradhūr* (*√rādh-*), *riripūr*, *rurucūr*, *ruruhūr*, *vavakṣūr*, *vāvṛjūr*, *vavrūr* (*vṛ-* 'cover'), *vāvāśūr* (*vas-* 'desire'), *vāvṛtūr*, *vāvṛdhūr*, *vidūr*⁸, *vividūr*, *viviśūr* and (once) *viveśūr*¹⁵, *viviśūr*, *śaśāsūr*, *śaśramūr*, *śāśadūr*, *śūśuvūr*, *śekūr* (*√śak-*), *śascur*, *sasrūr*, *siṣyadhūr* (*√syand-*, AV.), *sisicūr*, *susupūr* (*√swap-*), *susuvūr* (VS. XX. 63), *susrucūr* (AV.), *sedūr* (*√sad-*), *sepūr*, *skambhūr*¹⁴.

Middle. Sing. 1. *īyē*, *īdhe* (*īdh-* 'kindle'), *īṣē* (*ī-* 'move'), *ūhē* (*ūh-* 'consider'), *cakē* (*kā-* = *kan-* 'be pleased'), *cakre*, *jigye* (*ji-* 'conquer'), *tātane*¹⁰, *tasthe*, *titviṣe*, *dade*, *mame* (*mā-* 'measure'), *māmahe*, *rare* (*√rā-*), *śepē* (*√śap-*), *śaśce*.

¹ AV. III. 21²; SV. I. 2. 2. 110, explained by BENFEY, SV. Glossary, as 3. du. perf. without reduplication. WHITNEY, note on AV. III. 21², thinks it is a corruption for *cetatur*, but quotes WEBER as taking it for 3. du. perf. from *cat-* 'frighten into submission'.

² Unreduplicated form with present meaning (vi. 67¹).

³ *siratur* (RV¹) is an anomalous 3. du. pres. ind. of *sr-*, according to the reduplicating class with perfect ending instead of **siryās*.

⁴ The form *vivīṣma* which AVERY gives with a query is probably an error for *vivīṣmas* 1. pl. pres. (VL 23⁵ 6).

⁵ Cp. IF. 3. 9f.; ZDMG. 48, 519.

⁶ The metre requires *ninima* (see BR. under *nī-* 'lead').

⁷ With strong radical syllable.

⁸ Unreduplicated form.

⁹ This form (vi. 48⁵) may be 2. pl. from a root *amh-* for **ānaha*.

¹⁰ Cp. WHITNEY's note on AV. VI. 974.

¹¹ This form without syncope occurs once in the RV., *jajñūr* twice.

¹² WHITNEY on AV. III. 96 would emend this irregular form, the reading of all the Mss., to *jahūr*.

¹³ This is the only finite form of this secondary root, and it occurs in a late hymn (VII. 1039); the past participle *gupitā-* also occurs twice in the tenth book. This *√gup-* was doubtless evolved from the denominative *gopā-yā-* 'act as a cowherd'.

¹⁴ Unreduplicated form occurring once.

¹⁵ With irregular strong vowel.

¹⁶ With unsyncope vowel occurring once; 3. sing. *tātne*.

2. *cakṛsé, cicyusé, tasthi-se* (AV.), *dadrḁsé (drś- 'see'), dadhi-śé, papṛse yuyukṣé* (V_{yuj-}, AV.), *rari-se, ririkṣé* (V_{ric-}), *vavakṣé* (V_{vac-}), *vavṛsé* (vr- 'choose'), *vivitse* (vid- 'find'). — With connecting *-i-*: *ūciśé* (V_{uc-} and V_{vac-}), *ūpiśé* (V_{vap-}), *ūhiśé* (V_{vah-}), *jajñiśé* (V_{jan-}), *jabhriśé, tatniśé, bedhiśé* (AV.), *śepiśé* (V_{śap-}, AV.), *sasāhiśé*¹.

3. *ānājé* (V_{añj-}), *ānaśé* (V_{amś-}), *ānrce, ānrḁhe; āse* (as- 'throw'), *tjé* (V_{yaj-}), *tjé* (V_{id-}), *iḁhé* (V_{idh-}), *iśé* (is- 'move'), *ūce* (uc- 'be pleased'), *ūpe* (V_{vap-}), *ūhē*² (ūh- 'consider'), *caké* (V_{kā-}), *cakṛadé* (V_{kṛand-}), *cakramé, cakré, cakṣadé* (kṣad- 'divide'), *cāklpé* (AV.), *cikitié* (V_{cit-}), *cukṣubhé* (kṣubh- 'quake', AV.), *cucyuwe, jagṛhe*³, *jagṁé* (V_{gam-}), *jajñé* (V_{jan-}), *jabhre* (V_{bhr-}), *jigye* (V_{ji-}), *jihīte* (V_{hid-}), *jujusé, juhvé* (hū- 'call'), *tataksé, tate* (V_{tā-} 'stretch' = V_{tan-}), *tatne* (V_{tan-}), *tatre* (trā- 'protect'), *tasthe* (V_{sthā-}), *titviśé, tistiré*² (stī- 'strew'), *dāḁṛse, dadé, dadhanvé*⁴, *dadhé, dadhré* (dhr- 'hold'), *dadhvase* (dhvamś- 'scatter'), *duduhe, dudhuve* (V_{dhu-}, AV.), *nanakṣé*⁵, *nunadé, neme* (V_{nam-}), *papṛkṣé*⁶, *pape*² (pā- 'drink'), *pāprathe* (RV¹) and *paprathé* (RV². AV¹), *papre*⁷ (V_{prā-}, AV.), *paspaśé* (spaś- 'see'), *pipiśé, pipiśe, pipīte, pipye* (pī- 'swell'), *pece* (V_{pac-}), *babādhé, babhre* (V_{bhr-}), *bedhé* (V_{bandh-}, AV.), *bhejé* (bhaj- 'divide'), *mamé* (mā- 'measure'), *māmahe, māmrjé, mimikṣé*⁸, *yuyujé, yuyuvé* (yu- 'join'), *yejé*⁹ (V_{yaj-}), *yeme* (V_{yam-}), *rarapṣé, rārabhe* (V_{rambh-}), *riricé, rurucé, rebhé* (V_{rabh-}, AV.), *vavakṣé* (V_{vaks-}), *vavande, vavné* (V_{van-}), *vavré* (vr- 'cover'), *vāvasé* (vās- 'desire'), *vāvase* (VIII. 4⁸, vas- 'clothe')¹⁰, *vāvṛje, vāvṛté, vāvṛdhé, vidé* (vid- 'know'), *vividé* (vid- 'find'), *vivyé* (vyā- 'envelope'), *vīvyé* (vī- 'be eager'), *śaśamé* (VS. XXXIII. 87), *śaśrathé, śaśré* (śr- 'crush'), *śiśriyé* (śrī- 'resort'), *śuśruwe, śuśuve* (śū- 'swell'), *śepé* (V_{śap-}, AV.), *sasāhé*¹¹ and *sasāhe*¹², *sasṛjé, sasré* (sr- 'flow'), *sasvajé, sisice, sisyaḁe* (V_{syand-}, AV.), *suśuvé* (sū- 'bring forth').

Du. 2. *āśāthe* (V_{as-} 'attain'), *tjāthe* (AV.), *ūhyāthe*¹³ (iv. 56⁶), *cakramāthe, cakrāthe, cikēthe*¹⁴ (ci- 'note'), *dadāthe, dadhāthe, mamnāthe* (V_{man-}), *rarāthe* (rā- 'give'), *riricāthe, sasrāthe* (V_{sr-}).

3. *āśāte*¹⁵, *cakrāte, dadhāte, pasṛdhāte, bhejāte* (bhaj- 'divide'), *mamāte* (mā- 'measure'), *mamnāte* (man- 'think'), *yuyudhāte, yemāte* (V_{yam-}), *rebhāte* (V_{rabh-}, AV.), *vāvṛdhāte*¹⁶, *sasvajāte*.

PL. 1. *bubhujmāhe, mumucmāhe, vavṛmāhe* (vr- 'choose'), *śaśadmahe* (śad- 'prevail'), *sasṛjmāhe*. — 2. *dadhidhvé*.

3. *ānajre* (V_{añj-}); *cāklpré, cikitré* (V_{cit-}), *jagṛbhré*¹⁷, *jahi-re* (V_{hā-}, AV.), *juhuré, juhūré, tatasré* (V_{tamś-}), *tasthi-re, dāḁṛre, dadhi-ré, dadhre, dudhūré, nunudré, pasṛdhūré, pipiśre, mami-ré* (mā- 'measure'), *mumucré, yuyujré, riricré,*

¹ With strong radical vowel: cp. p. 356, note 2.

² With passive sense.

³ Omitted by AVERY 250.

⁴ From *dhanv-* a transfer root from *dhan-run*. Cp. WHITNEY, Roots 81.

⁵ From *nakṣ-* 'attain', a secondary form of *naś-* 'attain'; cp. WHITNEY, Roots 87.

⁶ IV. 437. This form (which is perhaps rather to be taken as 1. sing.) may be formed from *prakṣ-*, a secondary form of *prach-* 'ask'; cp. BENFAY, O. U. O. 3, 256; DELBRÜCK p. 126⁴; WHITNEY, Roots, and BR. s. v. *prach-*.

⁷ *fapré*, given by AVERY 250 with a query, does not seem to occur in the RV.

⁸ From *mikṣ-*, a desiderative formation from *miś-*; cp. WHITNEY, Roots.

⁹ *yeje* occurs three times in the RV. (only with *ā-* and *pra-*), *tjé* occurs twice as 3. sing., once as 1. sing.

¹⁰ WHITNEY, Roots, under *vas-* 'clothe'. This form is placed by BR. and GRASSMANN under a root *vas-* 'aim'.

¹¹ X. 104¹⁰ (AVERY *sāsāhe*), Pada text *sasāhé*.

¹² VIII. 96¹⁵, (AVERY *sāsāhe*), Pada text *sasāhe* cp. RPR. 580, 582, 587, 589.

¹³ This seems to be an anomalous form for *ūhāthe* (ūh- 'consider'; cp. GRASSMANN).

¹⁴ Irregular form (RV¹) for **tiky-āthe*.

¹⁵ Thus irregularly accented v. 66². This form, *āśāte*, also occurs five times unaccented.

¹⁶ The AV. has also the transfer form *vāvṛdhéte*.

¹⁷ See notes on AV. XVIII. 34⁶ in WHITNEY's Translation.

rurudhre, *vāvakre* (*vañc-* 'move crookedly')¹, *vāvaśre*² (*vāś-* 'bellow'), *vivijre*, *vīdīre*³, *vividīre*, *vivipre*, *viviśre*, *sāsādrē*. — With connecting *-i-*: *arhire*³, *āśire* (Kh. I. 11¹), *ījire* (*√yaj-*), *īdhire* (*√idh-*), *īrīre*⁴, *īśirē*⁵ (*iṣ-* 'send', AV.), *ucīre* (*√vac-*, AV.), *ūhīre* (*√vah-*), *cakrīre*, *cacaksīre* (VS. XL. 10 : Up.), *jāgmīre*, *jajñīre* (*√jan-*), *jabhīre* (*√bhy-*), *jihīrē* (*√hit-*), *tataksīre*, *tatnīre* (*√tan-*), *tastrīre*⁶ (*√stṛ-*, AV.), *tenīre* (*√tan-*, VS. TS. AV.), *dadhanvīrē*, *dadhīre* (Kh. I. 4³), *dadhīre* (*√dhy-*), *pāpire* (*pā-* 'drink'), *bedhīre* (*√bandh-*, AV.), *bhejīre* (*√bhaj-*), *mīmīksīre* (*√mīks-* 'mix', and *√myaks-*), *yetīre* (*√yat-*), *yemīre* (*√yam-*), *rurucīre* (Kh. I. 12¹), *rebhīre* (*√rabh-*), *lebhīre* (*√labh-*), *vavaksīre*, *vavandīre*, *vavāśīre*, *saścīre* (*√sac-*), *secīre* (*√sac-*, AV.), *sedīre* (*√sad-*). — With ending *-īre*: *cikīrīre* (*√cit-*), *jagrbhīrīre*, *dadrīre* (*√dā-*), *bubhujīrīre*, *vividīre*, *sasṛjīre*.

Moods of the Perfect.

486. Modal forms of the perfect are of rare occurrence in the Samhitās except the RV. They are made from the perfect stem in the same way as from the present stem. It is, however, not always possible to distinguish modal forms of the perfect from those of other reduplicated stems (present reduplicating class, reduplicated aorist, and intensive) either in form (because the reduplication is in many instances the same) or in meaning (because the perfect is often used in a present sense).

Perfect Subjunctive.

487. The normal method of forming the stem is to add *-a*⁸ to the strong perfect stem, accented on the radical syllable. In the active the secondary endings are more usual; e. g. *tuṣṭīva-a-t*. If the primary endings are added in the active, the reduplicative syllable is in several forms⁹ accented, as *jījṣoṣ-a-si*¹⁰. In about a dozen forms, nearly all with secondary endings, the weak stem¹¹ is employed, but whether the reduplicative syllable was then accented is uncertain, because the examples that occur are unaccented. Middle forms, numbering not many more than a dozen, occur only in the 3. sing., with the ending *-te*, and in the 3. pl. with the ending *-anta*.

Active. Sing. 1. *anajā*¹². — 2. *jījṣoṣasi*, *dīdāyasi*, *pāprcāsi*¹³; *cakradas*, *cākānas*, *cikītas* (*√cit-*), *jījṣoṣas*, *tatanas*, *dādāṣas*, *dīdāyas*, *pāprāthas*, *pīprayas*, *bubodhas*, *mamādas*, *māmāhas*, *mumucas*¹⁴, *rārāṣas*, *sāsāhas*, *śiśūdās*.

3. *ciketati* (*√cit-*), *jījṣoṣati*, *dādāṣati*, *dadhārṣati*, *dīdēṣati*¹⁵, *dīdāyati*, *bubodhati*, *mumocati*, *vavārtati*; *cākānat*, *cāklpat* (AV.), *ciketāt* (*√cit-*), *jaghānat*, *jabhārat*, *jugurat* (*gur-* = *gr-* 'greet'), *jījṣoṣat*, *jūjūvat*¹⁴, *tātānat*, *tuṣṭīvat*, *dādāṣat*, *dadhānat*, *dadhārṣat*, *pāprāthāt*, *pāpārṣat*, *pīprīyat*, *mamādat* (AV.), *mamandat*, *dīdāyat*, *mumucat*¹⁴, *mumurat* (*mur-* = *mr-* 'crush'), *mūmōcat*, *rārānat*, *vavārtat* and *vavīrtat*¹⁴, *vāvānat* (TS. II. 4. 5¹), *vividat*¹⁴, *śiśūrvat*, *śiśūvat*¹⁴, *sāsāhat*, *śiśūdāt*.

¹ With reversion to the original guttural.

² With shortening of the radical vowel.

³ Without reduplication.

⁴ In RV. regularly *erire*, Pp. *ā-īrīre* (but in 1. 6⁴ for *erīre* the accentuation should be *erīre* = *ā-īrīre*). The AV. has once *saṃ-īrīre* (XIV. 146).

⁵ *īrīre* with irregular accent is probably to be regarded as a present (450, 2).

⁶ IF. 8, Anzeiger 13.

⁷ From the secondary root *dhanv-* = *dhan-* 'run'.

⁸ Two subjunctive forms with double modal sign *-ā-* occur: *pāprcāsi* and *vāvīrdhāti*.

⁹ Cp. the accentuation of the reduplicating class.

¹⁰ Except the forms *dīdāyasi*, *dīdāyati*, *dadhārṣati* and *vavārtati*.

¹¹ The two roots *muc-* and *dhy-* make subjunctive forms from both the strong and weak stem.

¹² RV. v. 54¹: this form (Pp. *anajā*) is regarded by DELBRÜCK 126^b and AVERY 251 as a 2. pl. ind.

¹³ With double modal sign *-ā-*.

¹⁴ With weak radical syllable.

¹⁵ Always *ā-dīdēṣati* in relative clauses.

Du. 2. *ciketathas, jijoṣathas; ninīthas*¹ (I. 181¹).

Pl. 1. *cākānāma, tatānāma, śūśāvāma*. — 2. *jijoṣatha, bubodhatha*. — 3. *jūjūsan*², *jijoṣan, tatānan, paprāthan, mamādan*.

Middle. Sing. 1. *śaśvacdi*³ (√*śvañc*-). — 3. *jijoṣate*¹, *tatāpate, dadhrṣate*², *yuyōjate, vāvṛdhate*², *śaśamate* (*śam*- 'labour'). — Pl. 1. *anāśamahai*.

Perfect Injunctive.

488. There are a few singular active and 3. pl. middle forms which must be classed as injunctives, being identical in form with the corresponding un-augmented persons of the pluperfect. These are: Sing. 2. *śaśas* (= **śaśas-s*). — 3. *dūdhot* (*dhū*- 'shake'), *śiṣet*⁵ (*śi*- 'bind'); *sasvār* (= **sasvar-t*, from *svar*- 'sound'); with connecting *-ṛ*: *dadharṣīt*.

Pl. 3. *cākramanta, cākānanta, tatānanta, dadabhanta, paprathanta, māmahanta, rurucanta*², *vāvṛdhānta*², *vivyacanta*.

Perfect Optative.

489. This mood is formed by adding the accented optative modal suffix combined with the endings (416a) to the weak perfect stem. The active forms are the commonest, occurring more than twice as often as those of the middle.

a. There are a few irregularities in the formation of this mood. 1. The radical vowels of *pā*- 'drink', *śru*- 'hear', and *kr*- 'make', being treated as before the *-ya* of the passive (444), the stems of these roots appear before the optative suffix as *pāṇi*, *śūśrū*, and *cakri*. — 2. The vowel of the reduplicative syllable *ān*- is shortened (as if it contained the augment) in *ānāyāt* (√*āñj*-). — 3. A connecting *-i* is interposed in *jakṣ-i-yāt*, while the radical *i* is combined with the ending in *śiṣita*. — 4. A transfer according to the analogy of the *a*- conjugation is *ririṣe*; possibly also *śiṣet*⁶.

Active. Sing. 1. *ānāsyām; jagamyām, papṛcyām, riricyām, vavṛtyām*.

2. *cakriyās*⁷, *juguryās* (*gur* = *gr*- 'greet'), *pūpūsyās, pūpūryās* (*pur* = *pṛ*-, 'fill'), *babhūyās, rurūcyās, vavṛtyās, vivīsyās, śūśrūyās*⁸.

3. *anāyāt; cacchadyāt, jakṣiyāt*⁹ (*ghas*- 'eat'), *jagamyāt, jagāyāt* (*gā*- 'go'), *jagrbhyāt, juguryāt, tuturyāt, tuturyāt* (√*tur* = *tṛ*-), *niniyāt*¹⁰, *papatyāt* (AV.), *papṛyāt*¹¹ (*pṛ*- 'drink'), *papṛcyāt, babhūyāt, mamadyāt, riricyāt, vavṛtyāt, sasadyāt* (AV.), *sasṛjyāt, sāsaḥyāt*.

Du. 2. *jagamyātam, śūśrūyātam*.

Pl. 1. *tuturyāma, vavṛtyāma, śūśuyāma, sāsaḥyāma*.

3. *jagamyur, tatanyur, dadhanyur, mamdyur, vavṛjyūr, vavṛtyur*.

Middle. Sing. 1. *vavṛtiya*. — 2. *cakṣamithās, vāvṛdhithās*. — 3. *jagrasita, dudhuvita, māmrjita, vavṛtita, śiṣitā* (*śri*- 'resort'), *śusucita*.

Pl. 1. *vavṛtimahi*.

There also occurs in the middle one precativ form: Sing. 2. *sāsah-i-s-thās*.

Perfect Imperative.

490. The regular perfect imperative is formed like the present imperative of the reduplicating class, the 3. sing. active being strong. Hardly more

¹ Abnormal form without modal sign or strong radical vowel; cp. HIRT, IF. 12, 220.

² With weak radical syllable.

³ This form occurs only once (III. 33¹⁰) beside the *s*-aor. *namṣai*, and may therefore be an irregular redupl. aorist, to which it is doubtfully assigned by WHITNEY 863 a.

⁴ SV. *jūjōsate*.

⁵ This form, however, might be a transfer present optative from *śā*- (the collateral form

of the root *śi*-) according to the reduplicating class; or a reduplicated aorist injunctive (GRASSMANN and WHITNEY 868 a).

⁶ See note 5 on this form.

⁷ Cp. v. NEGELEIN 66.

⁸ With lengthened radical vowel.

⁹ With interposed *-i*.

¹⁰ Cp. HIRT, IF. 12, 220.

¹¹ With change of the final radical vowel *ā* to *ī*.

than twenty regular forms occur, nearly all of them being active. There are also some irregular imperatives, being transfer forms which follow the analogy of the *a*- conjugation, made from either the strong or the weak perfect stem.

Active. Sing. 2. *cākandhi*, *cikiddhi* (√*cit*-), *dididdhi*¹ (√*dis*-), *piprthi*, *mumugdhi* (√*muc*-), *śaśādhi* (√*śās*- 'order'), *śuśugdhi* (√*śuc*-).

3. *cākantu*, *dideṣtu*², *babhātu*³, *mamātu*, *mumoktu*, *rārantu*.

Du. 2. *jajastām*³ (*jas*- 'be exhausted'), *mumuktam*, *vavyktam*.

Pl. 2. *jūjūṣṭana*, *didīṣṭana* (√*dis*-), *vavyṣṭana*⁴.

Middle. Sing. 2. *dadhīṣvā*, *mimikṣvā*⁵, *vavyṣvā*⁶.

Pl. 2. *dadhīdhvam*, *vavyddhvam*⁷ (VIII. 20¹³). — 3. With the unique ending -*rām*: *dadṛśrām* (AV¹)⁸ 'let be seen'.

a. The transfer forms are:

Active. Du. 2. *jūjūṣatam*, *mumūcatam*. — **Pl. 2.** *mumūcata*⁹, *rārāṇātā*¹⁰ (I. 17¹¹).

Middle. Sing. 2. *piprāyasva*, *māmahasva*, *vāṇyāhasva*, *vāṇyāhasva*. —

Pl. 3. *māmahanām*.

Perfect Participle.

WHITNEY, Sanskrit Grammar 802—807. — DELBRÜCK, Verbum 229. — LINDNER 84 and 216.

491. There is an active and a middle participle, and both occur frequently. Both are formed from the weak stem of the perfect, being accented on the suffix. The strong form is made by adding the suffix -*vāms* to the unstrengthened perfect stem; e. g. *cakr-vāms*, *jaghan-vāms*. If the stem is reduced to a monosyllable, the suffix is nearly always added with the connecting vowel -*i*¹¹, as *papt-i-vāms* from *pat*- 'fall'. Unreduplicated stems, however, do not take the connecting vowel¹², as *vidvāms*. The weak stem of the active participle is identical in form with the 3. pl. ind. act. if written with -*uṣ* instead of -*ur*; e. g. *cakruṣ*. The middle participle is formed by adding the suffix -*ānā* to the weak perfect stem; thus from *cakr*- is made *cakr-ānā*.

Active.

492. *cakrvāms*¹³, *cakhvāms*¹⁴, *cikivāms* (f. *cikit* 'sī-'), *jaganvāms* (f. *jagmīst*-), *jagrbhvāms*, *jagnivāms* (TS. IV. 2. 1¹⁵ for RV. x. 1¹⁶ *jaganvāms*-), *jaghanvāms* (f. *ā-jaghnusī*-), *jānivāms*¹⁷, *jigvāms* (ji- 'conquer'), *jujurvāms*

¹ WHITNEY, Roots 73, doubtfully assigns this and the cognate forms *dideṣati*, *didīṣta* to the reduplicating present class.

² With *ū* unchanged, as elsewhere in strong forms.

³ Beside ind. *jajāsa* (AV.). WHITNEY, Roots 53, assigns this form to the reduplicated aor. beside 3. sing. *ajjāsata* (SB.).

⁴ Given by AVERY 268 as a reduplicated aorist in the form of *vavyṣṭana* (sic).

⁵ For **mimikṣvā*. WHITNEY, Roots 120, assigns this form to the reduplicating present class.

⁶ WHITNEY, Roots 164, assigns this form to the reduplicating present class.

⁷ Written *vavyddhvam*.

⁸ Cp. WHITNEY's note on AV. XII. 333.

⁹ Perhaps also *śuśūḍāta* (AV. I. 26⁴) placed by WHITNEY, Roots 188, under the perfect, but, Sanskrit Grammar 871, doubtfully under the reduplicated aorist.

¹⁰ Owing to the strong radical vowel this should perhaps be regarded rather as a 2. pl. subjunctive. (The final vowel is long in the Pada text also.) The accent of these transfer forms was perhaps, except when the radical syllable was strong, normally on the thematic -*a*-. Cp. WHITNEY, Sanskrit Grammar 815.

¹¹ Not, however, in *dadvāms*, nor in the problematic form *cakhvāmsam* (II. 14⁴), which seems to be formed from a root *kḥā*.

¹² Except *viśivāms* (AV.).

¹³ With the weak stem in the acc. sing. *cakrūṣam* (x. 137¹).

¹⁴ Without connecting vowel.

¹⁵ Only the weak stem of this participle occurs in the form *vi-jānūṣ-aḥ*; cp. above 482 e.

(*jur* = *jr* 'waste away'), *jujuṣvāms*-, *jūjuvāms*-, *tatanvāms*-, *tastabhvāms*-, *tasthi-vāms*-(f. *tasthīṣt*-), *tītirvāms*¹-, *tuṣṭuvāms*-(*Ṭst*-), *dadaṣvāms*-(*damś* 'bite'), *dadusvāms*-, *dadāvāms*²-(*AV.*), *dadṣṣvāms*-, *dadivāms*-(*AV.*), *dadrivāms*-(f. *dadrīṣt*-³, *AV.*, *dr* 'pierce'), *dadrṣvāms*-(f. *dadrīṣṣt*-), *dadvāms*-(*dā* 'give'), *dadhanvāms*-, *dadhṛsvāms*-, *dīdivāms*-, *pāpivāms*-(*pā* 'drink'), *pāprvāms*-(f. *pāprīṣt*-; *pr* 'fill'), *pṛpivāms*-(f. *pṛpīṣt*-; *pṛ* 'swell'), *pupuṣvāms*-, *babhūvāms*-(f. *babhūvīṣt*-), *bibhūvāms*-(f. *bibhīṣt*-), *mamandīṣt*-, *mamrīvāms*-(f. *mamrīṣt*-; *mṛ* 'die'); *yayī-vāms*-(*Ṭyā*-), *rari-vāms*-(f. *rārīṣt*-, *AV.*), *rīrikvāms*⁴-(*rī* 'ric-'), *rīrikvāms*-, *rurukvāms*⁴-(*Ṭruc*-), *vavanvāms*-, *vavarjīṣt*-⁵, *vavrvāms*⁶-(*vr* 'cover'), *vavrvāms*-, *vāvrdhvāms*⁷-, *vivikvāms*⁴-(*vic* 'sift'), *vividvāms*-, *vividhvāms*-(*Ṭvyadh*-), *śuśukvāms*⁴-(*Ṭsuc*-), *śuśruvāms*-, *śāṣuvāms*-, *sasavāms*⁸-, *sasrvāms*-(f. *sasrīṣt*-), *sāsahvāms*-, *susupvāms*-(*Ṭsvap*-), *susuvāms*-, *sedīṣ*-(*sad* 'sit').

a. With connecting *-i-*: *ārivāms*- presupposed by f. *ārīṣt*-(*r* 'go'), *ṛivāms*-(f. *ṛīṣt*-), *uṣivāms*-(*vas* 'dwell'), *uṣīṣt*-(*TS*. iv. 3. 11⁵: *vas* 'shine'), *okivāms*⁹-(weak stem *ūc-ṣ*-, *Ṭuc*-), *jāksivāms*-(*ghas* 'eat', *VS*. *AV.* *TS.*), *jajñivāms*¹⁰-(*Ṭjñā*-), *pāpivāms*-, *vivīṣivāms*-(*TS*. iv. 7. 15¹). Also the negative compound *ā-saścivāms*- presupposed by the feminine *ā-saścīṣt*-.

b. Without reduplication: *dāṣvāms*-, *vidvāms*-(f. *vidīṣt*-), *sāhvāms*-, perhaps also *kṣidvāms*- in the voc. *kṣidvas*. Similarly formed is *mīdhvāms*-(f. *mīdhīṣt*-) 'bountiful', though the root is not found in independent use. With irregular connecting *-i-*: *dīśivāms*-(*SV.*), *viśivāms*-(*AV.*), and the negative compound *ā-varjivāms*- presupposed by the f. *ā-varjīṣt*-(*AV.*).

Middle.

493. *ākṣāṇā*-(*Ṭkṣ*-), *ānajanā*-(*Ṭañj*-), *ānaśāṇā*-(*Ṭamś*-, *AV.*), *ārāṇā*-, *āpāṇā*-, *ījāṇā*-(*Ṭyaj*-), *ūcāṇā*-(*Ṭvac*-), *cakamāṇā*¹¹-(*AV.*), *'cakāṇā*-(*Ṭkā*-), *cakramāṇā*-, *cakrāṇā*-, *caṣṣadāṇā*-, *caṣṣabhāṇā*-(*AV.*), *cikitāṇā*-(*Ṭcit*-), *jagrasāṇā*-, *jagmāṇā*-, *jajñāṇā*-(*Ṭjan*-), *jāhṛṣāṇā*-, *jīhṛṣāṇā*-, *jujuṣāṇā*-, *jukhurāṇā*¹²-(*Ṭhvr*-), *jūjuvāṇā*-, *tatṛdāṇā*-, *tastabhāṇā*-, *tasthāṇā*-, *tāṭṛpāṇā*-, *tāṭṛṣāṇā*-, *tīṭṛvāṇā*-, *tīṭṛvāṇā*-(*Ṭst*-), *tuṣṭuvāṇā*-, *tūtuvāṇā*¹³-, *tepāṇā*-(*Ṭtap*-), *dadāṇā*-, *dadrāṇā*-, *dadrāṇā*-(*drā* 'run'), *dādrhāṇā*-, *didyutāṇā*-, *duduhāṇā*-, *pāpāṇā*-(*pā* 'drink'), *pāprathāṇā*-, *pāspasāṇā*-, *pāspṛdhāṇā*-, *pīpṛiyāṇā*-, *pīpṛyāṇā*-, *babṛhāṇā*-, *babhrāṇā*-, *bubudhāṇā*-, *bhejāṇā*-, *māmahāṇā*-, *mumucāṇā*-(*AV.*), *yuyujāṇā*-, *yemāṇā*-(*Ṭyam*-), *rārāṇā*-, *rāraksāṇā*-, *rārakhāṇā*-(*ramh* 'hasten'), *rīricāṇā*-, *rurucāṇā*-, *rebhāṇā*-(*AV.*), *lebhāṇā*-(*Ṭlabh*-), 1. *vāvasāṇā*-(*vas* 'desire'), 2. *vāvasāṇā*-(*vāś* 'bellow'), 1. *vāvasāṇā*-(*vas* 'wear'), 2. *vāvasāṇā*-(*vas* 'dwell'), 3. *vāvasāṇā*-(*vas* 'aim'), *vāvrdhāṇā*-, *vāṭṛṣāṇā*-, *vīvyāṇā*-(*Ṭvyā*-), *śāśamāṇā*¹⁴-, *śāśayāṇā*¹⁴-(*ṣṭ* 'lie'), *śāśāṇā*-(*śā* 'sharpen', *AV.*), *śāśamāṇā*-,

¹ There also occurs the weak stem *tatarīṣ*-, from *Ṭt*-.

² With strong stem instead of weak.

³ Given under *drā* 'run' in the *AV. Index Verborum*, but translated by WHITNEY, *AV.* v. 13⁸, as from *dr* 'pierce'.

⁴ With reversion to the original guttural.

⁵ With strong radical vowel.

⁶ The anomalous gen. sing. with an additional reduplicative syllable, *va-vavṛīṣ-as* appears once (I. 173⁵); cp. ZDMG. 22, 605.

⁷ There occurs once (IV. 2. 17) the anomalous participle with pres. suffix *vāvrdhāntas* (GRASSMANN, Aorist).

⁸ From *san* 'gain'. The metre seems almost invariably to require this participle

to be read *sasanvāms*-(cp. the f. *sasaniṣt*- in B.); see ARNOLD, *Vedic metre* p. 144².

⁹ With strong radical vowel and reversion to the original guttural.

¹⁰ The *i* may here perhaps more correctly be regarded as a reduced form of the basic vowel, as in *dadi*-, *tasthi*- etc.

¹¹ The *a* is not syncopated in *kam*- or *śam*-.

¹² Doubtfully assigned by WHITNEY, *Roots*, to the reduplicating class.

¹³ More frequently with the intensive accent *tūtuvāṇā*-.

¹⁴ With the double irregularity of strong radical syllable and reduplication with *a*.

*śāśadāna*¹ (*śad* 'prevail'), *śīśriyānā* (*śri* 'resort'), *śuśucānā*, *śāśujāna*², *śāśuvāna*³, *śasṛjānā*, *śasrānā*⁴, *śasvajānā*, *śāsahānā*⁵, *śiśmiyānā*, *śiśvidānā*, *śuśupānā* (*√swap*), *śuśvānā* (*su* 'press'), *śehānā* (*√sah*)⁵.

Pluperfect.

BENFEY, Vollständige Grammatik p. 353. — Abhandlungen der königl. Gesellschaft der Wissenschaften zu Göttingen 15, p. 151—154. — DELBRÜCK, Verbum 419. — AVERY, Verb-Inflection 253. — WHITNEY, Sanskrit Grammar 817—820.

494. This tense, which is a pluperfect in form but not in meaning, is an augmented preterite made from the perfect stem. As in the perfect, the strong stem is used in the singular active, the weak elsewhere. The endings are the secondary ones; in the 3. pl. *-ur* always appears in the active and *-iran* in the middle. There is some difficulty in distinguishing this tense from the imperfect of the reduplicating class and from the reduplicating aorist⁶. Though its sense is the same as that of the imperfect, its forms may usually be distinguished (when the reduplication would be identical in both tenses) by the fact that the verb in question is not otherwise conjugated according to the reduplicating present class. On the other hand, the sense helps to distinguish the pluperfect from the aorist, when the reduplication would be identical in both tenses. With the aid of these criteria some sixty forms may be classed as belonging to the pluperfect. The augment is, as in other past tenses, dropped in several instances. The *-s* and *-t* of the 2. 3. sing. are in some forms preserved by an interposed *-z* (as in the aorist). Several transfer forms according to the *a*-conjugation are met with in this tense.

495. Active. Sing. 1. *acacakṣam*, *ajagrabham*, *atustavam*; *āpiprayam*⁷ (TS. v. 1. 11³; VS. XXIX. 7); *cakaram*, *ciketam* (*√cit*), *jagrabham* (AV.).

2. *ājagan*⁸; *āiyes*⁹ (v. 2⁸); *cākān*, *nanūmas*. — With *-ī-*: *ābubhojīs*, *āveveṣīs*, *āveveṣīs*; *jīhimṣīs*¹⁰ (AV.).

3. *ājagan*¹¹, *aciket* (*√cit*); *rārān*¹². — With *-ī-*: *acucyavīt*¹³, *ājagrabhīt*, *arirecit*, *āvēvācit*, *avāvārit*¹⁴. — With thematic *-a-*: *acakrat*, *acikitat* and *acikitat* (*√cit*), *adadhāvāt*¹⁵ 'ran', *asusravāt*¹⁶ (MS.), *āsasvajat*; *cakradat*, *jagrabbhat* (VS. XXXII. 2), *tastāmbhat* (I. 121³).

Du. 2. *ātataṃsatam*¹⁷, *anumuktam*; *mumuktam*. — 3. *avāvasītām* (*vaś* 'desire').

Pl. 2. *ājaganta*; *ājagantana*, *ajabhartana*¹⁸. — With *-ī-*: *acucyavītana*¹³.

3. *ācucyavur*, *āśīśrayur*, *asusravur*¹⁹, *ābībhayur* (Kh. I. 75).

Middle. Sing. 1. *āsusravi*. — 3. *didīṣa* (*√dis*).

Du. 2. *āpasprdhethām*¹⁷.

¹ With the intensive accent.

² With the intensive accent and regarded by WHITNEY, Roots 174, and by LINDNER, Nominalbildung p. 54, as an intensive.

³ With the intensive accent and assigned by LINDNER, l. c., to the intensive, but by WHITNEY, Roots 175, to the perfect.

⁴ Once also anomalously with *-māna*: *śasymānā*.

⁵ *śāsahānā* once in RV., *śehānā* thrice, from *√sah*.

⁶ On such doubtful forms see specially DELBRÜCK, Verbum 158 (p. 135 f.).

⁷ WHITNEY 866 also quotes *āpiprayan* from the TS.

⁸ For **ā-jagam-s*.

⁹ BENFEY (p. 152) and DELBRÜCK, Verbum p. 123 and 128, regard this form as a plu-

perfect of *i* 'go' (= *ā-iy-e-s*), WHITNEY, Roots, as pluperfect of *īṣ-* or *eṣ-* 'move' (= *ā-iy-eṣ*), ROTH and GRASSMANN as aorist of *√īṣ*.

¹⁰ With irregular accent.

¹¹ For **ā-jagam-t*.

¹² From *ran* 'rejoice' (I. 122¹²).

¹³ Cp. WHITNEY 868 a.

¹⁴ From *zṛ-* 'cover'; cp. DELBRÜCK, Verbum p. 122⁴.

¹⁵ WHITNEY regards this form as an aorist, but the reduplicative vowel is that of the pluperfect, while the sense (IX. 877) does not seem decisive.

¹⁶ WHITNEY 866.

¹⁷ Transfer form.

¹⁸ With strong radical vowel.

¹⁹ These three are, however, classed by WHITNEY 861, and Roots, as aorists.

Pl. 3. *ācakrīran*, *ājagmīran*, *āpecīran* (√*pac*-, AV.); *avavṛtran*; *āsasṛgram*¹. — Transfer forms according to the *a*- conjugation: *ātītiṣanta*, *ādadhānta*, *ādadhānta* (TS. iv. 6. 2⁴), *dvāvaśanta* (*vās*- 'bellow'); *cakrānta*, *dādhyānta* (AV.), *vāvaśanta* (*vās*- 'bellow'). — With ending *-ranta*: *avavṛtranta*.

Periphrastic Perfect.

496. This formation made with the reduplicated perfect of *kr*- 'make' which governs the acc. of a fem. substantive in *-ā* derived from a secondary (causative) verbal stem, is found only once in the Mantra portion of the Vedas: *gamayāṃ cakāra* (AV. xviii. 2²⁷) 'he caused to go' (lit. 'he made a causing to go'). In the Brāhmaṇa portions of the Saṃhitās (TS. MS. K.), such periphrastic forms (made even with an aorist) are occasionally met with.²

III. The Aorist System.

497. The aorist is of frequent occurrence in the Vedas, being made from about 450 roots. An augmented tense taking the secondary endings and forming moods and participles, it is distinguished from the imperfect by lack of a corresponding present³ (e. g. 3. sing. aor. *ākar*, 3. sing. imp. *ākr̥ṇot*, 3. sing. pres. *kr̥ṇōti*) and by difference of meaning (*ākar* 'he has done', *ākr̥ṇot*, 'he did').

There are three distinct types of aorist.

1. The **simple aorist** adds the endings to the root either directly or with the connecting vowel *-a*-. It thus resembles the imperfect of the root-class or of the accented *ā*- class. This type of aorist is formed by nearly 170 roots. Some nine or ten roots have, beside the regular forms of the simple aorist, a certain number of other forms which have the appearance of indicatives present. They seem to represent a transition to the formation of a new present stem. The most striking example is the aorist stem *voca*- from which the 3. sing. *vocati* occurs several times.

2. The **reduplicated aorist** resembles the imperfect of the reduplicating present class. It is, however, distinguishable from the latter not only in meaning, but by a certain peculiarity of reduplication and by being nearly always formed with a connecting *-a*-. This type of aorist is taken by about 85 roots.

3. The **sigmatic aorist** inserts *-s*-, with or without an added *-a*-, between the root and the endings. It is taken by rather more than 200 roots.

Thus each of the three types has one form following the analogy of the graded conjugation, and another following that of the *a*- conjugation. The sigmatic aorist has, however, further subdivisions.

Upwards of 50 roots take more than one form of the aorist. One verb, *budh*- 'wake', has even forms from five varieties of the aorist; from two of the first type, e. g. *ā-bodh-i* and *budhā-nta*; from one of the second, e. g. *a-būbudh-a-t*; and from two of the third, e. g. *d-bhūt-s-i* and *bōdh-i-ṣ-a-t*.

¹ With reversion to the original guttural.

² See WHITNEY, Sanskrit Grammar 1073 a, b; JACOBI, KZ. 35, 578—587; BÖHTLINGK, ZDMG. 52, article 11; DELBRÜCK, Altindische Syntax 426^f.; LUDWIG, Sitzungsber. d. kgl. Böhm. Ges. d. W., phil.-hist. Kl. Nr. XIII.

³ There are, however, sometimes sporadic forms from the same stem as the aorist beside the normal ones; thus the 2. du. pres. *kr̥-ithās* occurs besides the numerous regular forms of the *nu*- class.

1. Simple Aorist.

A. Root Aorist.

BENFEY, Vollständige Grammatik 840. — AVERY, Verb-Inflection 253–256. — WHITNEY, Sanskrit Grammar, 299–304; Roots 222 f.; AV. Index Verborum 380.

498. This form of the simple aorist is taken by about 100 roots (and by more than 80 of these in the RV.), the commonest being those with medial *a* (nearly 30 in number). It is inflected in both the active and the middle voice. The root is strong in the indicative active singular, but weak elsewhere. Roots ending in vowels, however, show a tendency to retain the strong vowel throughout the indicative active except the 3. plural.

a. Roots ending in *ā*, of which there are some eight, retain the *ā* throughout the indicative active except the 3. pl., where they drop it before the ending which in these verbs is invariably *-ur*. In the middle indicative, the radical vowel is weakened to *i*¹.

The forms which occur from these roots, if made from *sthā-* 'stand', would be the following:

Active. Sing. 1. *āsthām*. 2. *āsthās*. 3. *āsthāt*. — Du. 2. *āsthātam*. 3. *āsthātām*. — Pl. 1. *āsthāma*. 2. *āsthāta*. 3. *āsthur*.

Middle. Sing. 2. *āsthithās*. 3. *āsthita*. — Pl. 1. *āsthimahi*. 3. *āsthiran*.

b. Roots ending in *r*, of which there are some ten, take *Guṇa* throughout the indicative active except the 3. pl. Roots ending in *i* and *ū* (of which, however, few dual and plural forms occur) show the same tendency. The root *bhū-* 'be' retains its *ū* throughout (as in the perfect), interposing *v* between it and a following *a*. The forms met with from *kr-* 'make' are the following:

Active. Sing. 1. *ākaram*. 2. *ākar*. 3. *ākar*. — Du. 2. *kartam* (AV.). 3. *ākartām*. — Pl. 1. *ākarma*. 2. *ākarta*. 3. *ākran*.

Middle. Sing. 1. *ākri*. 2. *ākṛthās*. 3. *ākṛta*. — Pl. 3. *ākrata*.

The forms which actually occur are the following:

Indicative Active.

499. Sing. 1. *ākaram*, *āgamam*², *agām* (*gā-* 'go'), *āgrabham*, *adhām*, *āpām*³ (*pā-* 'drink'), *abhuvam*⁴, *abhedam*, *arodham* (*rudh-* 'hinder'), *āsravam*, *āsthām* (AV.); *karam*, *gamam*, *gām* (AV.), *dām*⁵, *dhām* (AV.), *vam*⁶ (*vṛ-* 'cover').

2. *agās*, *adās*⁷, *āpās*, *āprās*, *ābhās*, *āsras*, *āsthās*; *gās*, *dās*, *dhās*, *bhās*, *sthās*. — With loss of ending: *akar*, *ākrān* (*√kṛand-*), *āgan*⁸, *āghas*, *avar* (*vṛ-* 'cover'), *aṣṣar*; *ānaṣ*⁹, *āvar* (*vṛ-* 'cover'); *kar*, *kran*¹⁰ (*√kram-*), *bhet* (*√bhid-*), *vār*, *vārḥ*¹¹.

3. *āgāt*, *acet*¹² (*ci-* 'collect'), *ādāt*¹², *ādhat* (*dhā-* 'put'), *adhāt* (*dhā-* 'suck', AV.), *āpāt*, *āprāt* (AV.), *ābhāt*, *āsret* (*√śri-*), *āsrot*, *āsthāt*,

¹ As in the perfect before consonant endings and in the past passive participle, e. g. *ta-sthi-ṣe* (AV.), and *sthi-tā-* from *sthā-* 'stand'.

² This might also be the sing. 1. of the thematic aorist *āgama-t* etc.

³ No forms of *pā-* 'protect' are made according to this aorist, while *pā-* 'drink' (present stem *piba-*) has no forms from the root in the present system except *pānti* (RV.) and *pāthās* (AV.), but perhaps even these are rather to be taken as meant for aorist forms; cp. p. 369, note ¹ and p. 368, note ¹⁰.

⁴ With the usual absence of *Guṇa* in this root; later *abhūvam*.

⁵ There is also the transfer form *ādām*

(I. 126³), which though not analyzed in the Pada text, appears to stand for *ā-adam* as indicated by both sense and accent.

⁶ For *varam* formed by false analogy as a first person to 2. sing. *vah* (for **var-s*) appearing as if formed with the *-s* of 2. sing.

⁷ There is also the transfer form *ādas* (I. 121⁸), which though not analyzed in the Pada text, is shown by both sense and accent to stand for *ā-adās*.

⁸ For **ā-gam-s*.

⁹ For **ā-naṣ-s* from *naṣ-* 'attain', where **ānak* would have been phonetic (54, 6).

¹⁰ For **kram-s*.

¹¹ For **varj-s* from *Varj-*.

¹² There is also the transfer form *ādāt*

*asrat*¹ (VS. VIII. 28); *gāt*, *dāt*, *dhāt*², *bhūt*, *sthāt*. — With loss of ending: *ākar*, *akran*³ (√*kram*-), *ākran* (√*krand*-), *agan*, *aghas*, *ācet* (cit- 'observe'), *atan*, *adar* (ār- 'pierce'), *abhat*, *ābhrāt* (√*bhraj*-), *amok* (√*muc*-, AV.), *āmyak* (√*myaks*-), *āvart*⁴, *avrk*⁵ (AV.), *āstar*; *ānaṭ*, *āvar*; *kar*, *gan*, *naṭ* (√*nas*- 'attain', AV.), *bhēt*, *vār*, *vark*, *skan* (√*skand*-).

Du. 2. *agātām* (AV.), *ābhūtām*, *amuktām* (Kh. I. 12⁶); *kartām* (AV.), *gātām* (AV.), *dātām*, *dhātām*, *spartām*.

3. *ākartām*, *agātām* (AV.), *ādhātām* (VS. XX. 57), *ānaṣṭām* ('reach'), *āpātām* (VS. XXXVIII. 13), *ābhūtām*; *gātām* (AV.), *dātām*.

Pl. 1. *ākarma*, *āganma*, *āgāma*, *ādarśma* (TS. III. 2. 5⁴), *adāma*⁶, *āpāma*, *ābhūma*⁷, *asthāma* (AV.), *āhema* (√*hi*-); *dhāma*, *bhūma* (AV.).

2. *ākarta*, *agāta* (AV.), *ābhūta*; *ābhūtana*, *dhetana*; *karta* (AV.) and *kṛta*⁸ (AV.), *gāta* (AV.), *sthāta* (AV.).

3. *ākran* (√*kr*-), *ākṣan*⁹ (√*ghas*-), *āgman*, *ābhūvan*, *avṛjan*, *avṛtan*¹⁰ (AV.), *avran*, *āśriyan* (√*śri*-), *āśravan* (AV.), *āsvitan*, *āhyan* (√*hi*-), *āsthan*¹¹ (AV.); *kran* (AV.), *kṣan* (√*ghas*-), *gman*, *vran*. — With ending -ur: *ākramur*, *āgur*, *ādur*, *ādhur*, *apur* (I. 164⁷), *āyamur*, *āsthur*; *gur*, *dabhūr*, *dūr*, *dhur*, *nṛtur*¹², *mandur*, *sthur*.

Indicative Middle.

500. Sing. 1. *ākri*, *ājani*, *ayuji*, *avri* (vr- 'choose'), *āhvi* (√*hū*-, AV.).

2. *ākerthās*, *agathās* (VS. III. 19), *ādithhās*, *āyukthās*, *āsthitthās*.

3. *ākerta*, *āgata* (AV.), *ādiṣṭa*, *ādrita*, *āprkta* (√*prś*-), *āmata* (√*man*-), *āmṛta* (AV.), *āyukta*, *āvrkta* (√*vrj*-), *āvṛta* ('choose' and 'cover'), *āśrṣṭa*, *āskṛta* (X. 127³), *āsthita*, *āspaṣṭa* (√*spaś*-), *āśita* (śi- 'sharpen'); *āyukta*; *ārta* (r- 'go'), *āṣṭa* (aś- 'attain'); *ārta* (r- 'go'), *kṛta*, *gūrta* (gur- 'greet'), *gḍha*¹³, *mṛta* (AV.).

Du. 1. *gānvahi*. — 3. *ādhitām*¹⁴ (√*dhā*-).

Pl. 1. *āganmahi*, *adimahi* (TS. I. 8. 6²) and *adīmahi*¹⁴ (VS. III. 58)¹⁵, *adhīmahi*¹⁴ (√*dhā*-), *apādmahi* (VS. IV. 29), *āmanmahi*, *ayujmahi*, *dhūmahi*; *dhīmahi*¹⁴ (√*dhā*-).

2. *ācidhvam* (ci- 'note'), *āmugdhvam* (√*muc*-), *āyugdhvam*.

3. *ākṛata*¹⁶, *āgmata*, *ātnata*; *ārata*, *āśata* (aś- 'attain'); *yujata*. — With the ending -ran: *ākṛpran*¹⁷, *āṣṭbhran*, *ājuṣran*, *ādṛśran*, *āpādran*, *ābudhran*, *āyujran*, *āvasran*¹⁸ (vas- 'shine'), *āviśran*, *āvṛtran*, *āśygrān*¹⁹, *āsthiran*, *āsprādran*. — With ending -ram: *ādṛśram*, *ābudhram*, *āśygram*¹⁹.

(1. 127⁶, II. 124, V. 32³) which, though not analyzed in the Pada text, appears to stand for ā-adat.

¹ For *asras-t: see Sandhi p. 61³.

² Also the transfer form (prāti) dhat (IV. 27⁵).

³ For *akram-t.

⁴ For *āvart-t from vrt- 'turn'.

⁵ Seemingly with anomalously weak root for *avrk-t. But the form really stands by haplology for the 3. sing. mid. avrkta: āpāvrk tāmaḥ (AV. XIII. 29) 'he has wasted away the darkness': see WACKERNAGEL, KZ. 40, 544—547.

⁶ That is, in ādāma (V. 30¹⁵), which though not analyzed in the Pada text, must stand for ā-adāma.

⁷ arudhma is quoted in WHITNEY's Roots as occurring in the MS. [I. 6⁵: 94, 6].

⁸ Emendation for kṛtām (AV. XIX. 44¹).

⁹ For āgh(a)san.

¹⁰ Misprinted as acṛtan in the text of AV.

III. 31¹: see WHITNEY's note.

¹¹ Transfer form probably for asthur from sthā- 'stand'; see AJP. 12, 439; IF. 5, 388; KZ. 22, 435; WHITNEY, Sanskrit Grammar 847, and his note on AV. XIII. 15.

¹² This form might be regarded as an augmented perfect.

¹³ For gh(a)śta, from √ghas-; cp. p. 56, 3.

¹⁴ With ī for i; cp. BRUGMANN, Grundriss 2, p. 896; v. NEGELEIN 6¹; OLDENBERG, ZDMG. 63, 297.

¹⁵ From dā- 'share'.

¹⁶ There is also the transfer form krānta (I. 141³).

¹⁷ Cp. BLOOMFIELD, Johns Hopkins University Circular, Dec. 1906, p. 10.

¹⁸ Cp. p. 327, note 7.

¹⁹ With reversion to the original guttural.

Passive Indicative of the Root Aorist.

DELBRÜCK, Verbum 181⁴. — AVERY, Verb-Inflection 275. — WHITNEY, Sanskrit Grammar 842—845; Roots 240. — v. NEGELEIN, Zur Sprachgeschichte 4. — Cp. OSTHOFF, IF. 3, 390; HIRT, IF. 17, 64 f.

501. There is a peculiar middle form, made from about 45 roots in the Samhitās (40 of them occurring in the RV.), which is used with a predominantly passive meaning¹. When it is formed from verbs with a neuter signification, like *gam-* 'go', the sense remains unaltered (as in the past passive participle). It is a 3. sing. indicative, in which the augmented root takes the ending *-i*. This *-i*, otherwise the ending of the 1. sing. middle, appears to be used in the regular 3. sing. perfect middle (e. g. *dadhe*, 1. and 3. sing.), and sometimes in the 3. sing. present middle (e. g. *śāye*, 1. and 3. sing.). The characteristic feature of this passive form is the strengthening of the root as compared with other middle forms, e. g. *ākārī* beside *akri* (1. sing. mid.)².

a. A prosodically short medial *i*, *u* or *r* takes *Guṇa*, while *a* is normally lengthened; a final *i*, *u* or *r* takes *Vrddhi*, while final *ā* interposes a *y* before the ending. The accent in unaugmented forms is always on the root. The forms actually occurring are: Sing. 3. *ākārī*, *agāmi*, *āceti*, *āchedi*, *ājani*³, *ājñāyi*, *ātāpi*, *ādarsi*, *ādāyī*, *āpādi* (AV.), *āpāyi* ('drink'), *aprayi* (AV. VS.), *ābodhi*, *ābhārajī*, *amāyi* ('measure'), *āmodi*, *āmyakṣi*, *āyāmi*, *āyāvi*⁴ (VS. XXVIII. 15), *āyoji*, *drādhi*, *aroci*, *avahi* (Kh. v. 15³), *avāci*, *āvāri* ('cover'), *avedi* ('find'), *āsoci*, *āsrayi* (√*sri-*), *dsarji*, *dsādi*, *dsāvi* (√*su-*), *dstāri*, *dstāvi*, *dhāvi*; *ceti*, *jāni*, *jāni*, *tāri*, *dāsi*, *dāyi* ('give'), *dāyi* ('bind'), *dhāyi*, *pādi*, *vādi* ('find'), *sādi*⁵. — Used injunctively: *ghōsi*, *ceti*, *chedi*, *tāri*, *dhāyi*, *bhāri*, *bhedi* (VS. XI. 64), *mōci* (AV.), *yōji*, *reci*, *roci*, *vādi*, *varhi*, *vāci*, *śamsi*, *śāri*, *śēsi* (śis- 'leave', AV.), *śrāvi*, *sarji*, *sādi*, *hāyi* (hā- 'leave', AV.); also the unique form *īarayāyi* 'let him be embraced', from the secondary stem *īara-ya-* 'play the lover'.

Root Aorist Subjunctive.

502. Active. Sing. 1. *kārāṇi*, *gamāni*, *gāni*, *bhuvāni*. — 2. *kārasi*; *kāras*, *gamas*, *gās*⁶, *tārdas*, *dās*, *dhās*, *pārcas*, *pās* (IV. 20⁴ 'drink'), *prās*, *bhūvas*⁷, *yamas*, *vāras* ('choose'), *śāsas*, *sthās*.

3. *karati*, *jōsati*, *darśati* (AV.), *dāti*, *dhāti*, *padāti*⁸, *bhēdati*, *rādhati*, *varjati*, *sthāti*; *kārat*, *gāmat*, *garat* (gr- 'swallow', AV.), *gāt*, *jōsat*, *dāt*, *dhāt*, *padāt*⁸ (AV.), *māthāt*⁹ (AV. VII. 50⁵), *yamat*, *yodhat*, *rādhat*, *vārat* ('choose'), *vārtat*, *śrāvāt*, *sāghat*, *sāt*, *sthāt*, *spārat*. — Without *Guṇa*: *ṛdhat*, *bhūvat*, *śrūvat* (RV¹).

Du. 2. *karathas*, *gamathas*, *darśathas*, *pāthās*¹⁰ (AV. VII. 29¹), *bhūthās*¹¹, *śrāvathas*. — 3. *karatas*, *gamatas*, *bhūtas*¹¹, *śrāvatas*, *sthātas*.

¹ In one or two passages this form seems to have a transitive meaning; cp. WHITNEY, Sanskrit Grammar 845 (end¹).

² Cp. BRUGMANN, Grundriss 2, 1054, 3.

³ This augmented form always occurs in the RV. with short radical vowel, beside the unaugmented *jāni* as well as *jani*.

⁴ From *yu-* 'separate'.

⁵ The form *svāni* (VI. 46¹⁴) may be the 3. sing. passive aorist (BR. and doubtfully WHITNEY, Roots 201), but GRASSMANN, s. v. *svāni*, regards it as a neut. substantive in *-i*. Cp. NEISSER, BB. 30, 305 ff.

⁶ The 2. 3. sing. with secondary endings

from roots ending in *ā* cannot be distinguished from injunctives.

⁷ Formed without *Guṇa* as in the ind. aor. and perfect.

⁸ With double modal sign *-ā-*.

⁹ This form has a subjunctive sense ('might shake'); it might otherwise be an injunctive of the *a-* aorist.

¹⁰ Assigned by WHITNEY, Roots, to the present of the root class.

¹¹ Both *bhūthās* (VI. 67⁵) and *bhūtas* (X. 27⁷) seem to be meant for subjunctives formed anomalously without mood sign, instead of **bhūvathas* and **bhūvatatas*.

Pl. I. *kārāma*, *gamāma*, *gāma*, *dhāma*, *rādhamā*. — 3. *karanti*, *gāmanti*, *pānti*¹ (II. I I¹⁴); *kāran*, *gāman*, *garan*, *dārśan*, *bhūvan*, *yaman*.

Middle. Sing. 2. *kārāse*, *joṣase* (AV.). — 3. *idhaté*² (RV¹), *kārate*, *bhūjate*, *yojate*, *vārjate*, *stūrate*. — Du. 2. *dhāthe*³, *dhaithe*. — Pl. I. *kārāmahe*, *gāmāmahai*, *dhāmahe*, *manāmahe* (VS. IV. I I), *starāmahe*. — 3. *yavanta* (yu- 'separate').

Root Aorist Injunctive.

503. Active. Sing. I. *karam* (AV.), *gām*, *dhām* (VS. I. 20), *bhūvam*, *bhojam*, *yojam*, *sthām*.

2. *jes*, *bhūs*, *bhēs* (√*bhū-*, VS. I. 23 etc.; TS. IV. 5. 10⁴). — With loss of ending: *kar* (TS. I. 3. 7²), *dhak* (dagh- 'reach'), *bhet* (√*bhid-*), *rok* (√*ruj-*, VS.), *var* ('cover'), *vark* (√*vrij-*), *star*, *spār*.

3. *bhāt*, *śret*, *ut-thāt* (√*sthā-*, Kh. II. I I³). — With loss of ending: *gan* (VS. XXVII. 31; TS. V. 6. 1⁴), *dhak* (√*dagh-*), *nak* and *naṭ* (naś- 'attain'), *vār*, *vark*, *skān* (√*skand-*), *stan*⁴.

Pl. I. *gāma*, *chedma*⁵, *daghma*, *bhūma*, *bhema*⁵, *hōma*⁵ (hū- 'call'). — 3. *bhūvan*, *vṛān*. — With ending -ur: *kramur*, *gur*, *dabhūr*, *dur*, *dhūr*, *sthur*.

Middle. Sing. I. *nāmsi* (naṃś- = naś- 'attain'). — 2. *dhṛthās* (AV.), *nuthās*, *bhitthās* (VS. XI. 68), *mṛthās* (mṛ- 'die'), *mṛsthās* (√*mṛs-*), *rikthās* (√*ric-*), *vikthās* (√*vij-*, VS. I. 23). — 3. *arīta* (√*r-*), *aṣṭa* (aś- 'attain'), *rukta* (TS. IV. 3. I I⁴), *vikta* (√*vij-*), *vṛta* (vr- 'choose'). — Pl. I. *dhīmahi*⁶ (√*dhā-*). — 3. *aśata* (SA. XII. 19).

Root Aorist Optative.

504. Active. Sing. I. *āsyām* (aś- 'attain'), *ṛdhyām* (AV.), *deyām*⁷, *dheyām*⁷, *vrjyām*, *sākyām*. — 2. *avyās*, *āsyās*, *ṛdhyās*, *gamyās*, *jñeyās*, *bhūyās*, *mṛdhyās*, *sahyās*. — 3. *bhūyāt*⁸ (AV.).

Du. I. *yuyāva*. — 3. *yuyātām*.

Pl. I. *āsyāma*, *ṛdhyāma*, *kriyāma*, *bhūyāma*, *vrjyāma*, *sākyāma*⁹, *stheyāma*⁷. — 3. *āsyur* (aś- 'attain'), *dheyur*, *sahyur*.

Middle. Sing. I. *āsiya*, *murīya* (mr- 'die', AV.). — 3. *arīta* (√*r-*) *uhīta*¹⁰ (√*vah-*), *vurīta* (vr- 'choose'). — Du. 2. *ṛdhāthe*.

Pl. I. *aśīmāhi*, *idhīmāhi*, *ṛdhīmāhi*, *naśīmāhi* ('reach'), *naśīmāhi*, *prcīmāhi*, *mudīmāhi*, *yamīmāhi*, *śīmāhi*¹¹ (sā- 'bind').

a. Precative forms of the root aorist are common in the active, being made from about twenty roots in the Samhitās.

Active. Sing. I. *āpyāsam*¹² (AA. V. 3. 2³) *ṛdhyāsam* (VS. VIII. 9), *jñeyāsam* (AV. VS.), *priyāsam*¹³ (AV.), *bhūyāsam*, *bhrājyāsam* (AV.), *bhriyāsam* (VS. II. 8), *rādhyāsam* (VS. XXXVII. 3), *vadhyāsam* (VS. AV.), *śrūyāsam* (AV.). — 3. *avyās*, *āsyās* ('reach'), *ṛdhyās*, *gamyās*, *daghyās*, *peyās* ('drink'), *bhūyās*, *yamyās*, *yūyās*¹⁴ (yu- 'separate'), *vrjyās*, *śrūyās*, *sahyās*.

¹ Assigned by WHITNEY, Roots, to the present of the root class.

² With weak and unaccented root.

³ A transfer form for **dhātē*.

⁴ This form may, however, perhaps preferably be classed as an imperfect injunctive along with *stanihi* as pres. impv., as in WHITNEY's Roots. These are the only forms of the simple verb beside the aor. *astānūt* (AV.).

⁵ With strong radical vowel.

⁶ Probably to be explained as the injunctive corresponding to the augmented indicative *adhīmāhi* (see 500, note ¹⁴); it might, however, be the I. pl. opt. mid. with loss of *ā* before the modal -i.

⁷ For *dā-iyām*, *dhā-iyām*, *sthā-iyām*.

⁸ The RV. has no forms of the 3. sing. in -yāt, but only the somewhat numerous precatives in -yās = *-yās-t.

⁹ With irregular strong radical vowel, *Padapāṭha sahyāma*; cp. RPr. IX. 30.

¹⁰ Aor. opt. in WHITNEY, Sanskrit Grammar 837 b, but pres. opt. in 'Roots' 157.

¹¹ With loss of *ā* before the modal -i.

¹² Accented *āpyāsam* in the ed. (B. I.).

¹³ WHITNEY, in AV. III. 54, would emend this form to *bhriyāsam*: see his note on that passage.

¹⁴ According to AVERY 241, 3. sing. pres. opt.

Du. 2. *bhūyāstam* (VS. II. 7). — Pl. I. *ṛdhyāśma* (AV.), *kriyāśma*, *bhūyāśma* (AV. VS.), *rādhyāśma* (AV.). — 2. *bhūyāsta*¹ (TS. III. 2. 5⁶).

Middle. Sing. 3. *padīṣtā*, *mucīṣtā*².

Root Aorist Imperative.

505. The active forms of this mood are fairly numerous, occurring in all the 2. and 3. persons; but middle forms occur in the 2. pers. only, ten in the sing. and two in the pl. In the 2. persons active of all numbers, several forms irregularly strengthen the root, which is then nearly always accented.

Active. Sing. 2. *krdhi*, *gadhi*, *bodhi*³, *yandhi* (√yam-), *yōdhi*⁴, *randhi* (= *rand-dhi*; √randh-), *viḍdhi* (√viṣ-, AV.), *vydhi* 'cover', *śagdhi* (√śak-), *śrudhi*, *spṛdhi*. — **With ending -hi:** *gahi*, *pāhi* (AV.), *māhi* 'measure', *sāhi* 'bind'.

3. *gantu*, *dātu*, *dhātu*, *pātu* (AV.), *bhātu*, *śrātu*, *sātu* (su- 'press').

Du. 2. *kartam*⁵ (AV.) and *kṛtām*, *gatām* and *gantām*⁵, *jitām*, *dātām*, *āhaktām* (√dagh-), *dhātām*, *pātām* (AV.), *bhūtām*, *bhytām* (VS. XI. 30), *yantām*⁵, *rikām* (√ric-), *varktam*⁵ (√vyf-), *vartam*⁵ (vr- 'cover'), *volhām*⁵, *śaktām*, *śrutām*, *sitām* (si- 'bind'), *sutām*, *sthātām*, *spṛtām*.

3. *gantām*⁵ (VS. IX. 19), *ghāstām* (VS. XXI. 43), *dātām*, *pātām*, *volhām*⁵.

Pl. 2. *kārta*⁵ and *kṛta*, *gata* and *gānta*⁷, *gātā*, *dātā*, *dhātā*⁸, *pātā* (AV.), *bhūtā*, *yāntā*⁵, *varitā*⁹ (√vrt-), *śasta* (√śams-), *śruta* and *śrūtā*¹⁰, *sātā*⁵ (√su-), *sthātā*, *hetā*⁵ (√hi-). — **With ending -tana:** *kārtana*⁵, *gāntana*⁵, *gātana*, *dhātana*, *dhetana*¹¹, *pātana* (AV.), *bhūtana*, *yantana*⁵, *śetana* (√su-).

3. *gāmantu*, *dāntu* (dā- 'cut', AV. XII. 3³), *dhāntu*, *pāntu* (AV.), *śruvantu*.

Middle. Sing. 2. *kṛsvā*, *dhiṣvā* (√dhā-), *yukṣvā*; accented on the root: *mātsva*, *yāḁsva*, *rāsva*, *vāṁsva* (van- 'win'), *sāḁsva*¹² (I. 42¹, √sac-); unaccented *dīṣva* (dā- 'give', VS. XXXVIII. 3), *māsva* 'measure'.

Pl. 2. *kṛdhvam*, *volhavam*¹³ (VS.).

Root Aorist Participle.

506. Of the active form of the participle of the root aorist few examples occur. But the middle form is common, nearly forty examples being met with in the RV. The accent here generally rests on the final syllable of the suffix -āna, but in several examples it is on the radical syllable.

Active. *ṛdhānt-*, *krānt-*, *gmānt-*, *citānt-*, *pānt-*, *bhidānt-*, *sthānt-*; also *dyutānt-*¹⁴ as first member of a compound.

Middle. *arāṇā-*, *idhāṇā-*, *urāṇā-* 'choosing', *ihāṇā-* (√vah-), *krāṇā-*¹⁵, *citāṇā-*, *cydvāṇā-*, *juṣāṇā-*, *ṛṣāṇā-*, *dṛṣāṇā-* and *dṛśāṇā-*, *dyutāṇā-* and *dyūtāṇā-*, *dhuvāṇā-* (TS. IV. 4. 12⁵), *nidāṇā-*, *piśāṇā-*, *prcāṇā-*, *prathāṇā-*, *budhāṇā-*, *bhiyāṇā-*, *manāṇā-*, *mandāṇā-*, (vi-) *māṇā-* (TS. IV. 6. 3³), *yatāṇā-* and *yūtāṇā-*, *yujāṇā-*,

¹ AV. XVIII. 4⁸⁶ has the corrupt reading *bhūyāstha*; see WHITNEY's note on that passage.

² The form *grabhīṣta* is a 2. pl. injv. beside the 1. pl. ind. *agrabhīṣma* according to the *is-* aorist.

³ From both *bhū-* 'be' for **bhū-dhi* and *budh-* 'awake' for **bōd-dhi* instead of **bud-dhi*.

⁴ For **yōd-dhi* instead of **yud-dhi*.

⁵ With strong root.

⁶ For *vah-tam*, *vah-tām* through **vazh-tam*, **vazh-tām*.

⁷ Once (VI. 49¹¹) accented *gāntā*.

⁸ With the accent of strong forms.

⁹ For *vart-ta* (like *vart-ti*).

¹⁰ Always *śrutā* or *śrūtā*; also *sātā* (cp. RPr. VII. 14 f.).

¹¹ With *e* for *ā*.

¹² *sāḁsva* (III. 377) is from √sah-, being an s- aor. form, for **sah-s-sva* beside 1. sing. mid. *asāḁsi* and *sāḁsi*.

¹³ For *vah-dhavam* through **vazh-dhavam*.

¹⁴ In *dyutād-yāman-* 'having a shining track'.

¹⁵ Cp. BB. 20, 89.

rucānd-, *rihāṇa-*, *vāsāna-* 'dwelling', *vipānd-*, *vrāṇd-* 'covering', *śubhānd-* and *ślūmbhāna-*, *śvitānd-*, *sacānd-*, *suvānd-*¹ and *svānd-* (SV.) (*su-* 'press'), *śṛjānd-*, *śṛṇdhānd-*, *hiyānd-*². As members of compounds only, *-cetāna-* and *-hrayāṇa-*³ occur.

B. *a-* Aorist.

AVERY, Verb-Inflection 256 f. — WHITNEY, Sanskrit Grammar p. 305—308; Roots 224; AV. Index Verborum 380. — v. NEGELEIN, Zur Sprachgeschichte 32—34.

507. This form of the simple aorist is taken by nearly 60 roots, chiefly by such as contain a medial vowel. In the RV. less than half as many verbs form the *a-* aorist as form the root-aorist; and it is more frequent in the AV. than in the RV. The root generally appears in the weak form, the stem being made with an added *-a-*, which in unaugmented forms is normally accented. This form of the aorist therefore resembles an imperfect of the *i-* class. Middle forms are of rare occurrence in this aorist.

a. A certain number of irregularities occur in the formation of the stem. 1. The radical vowel of *śās-* 'order' is reduced to *i*⁴, e. g. *śiṣat*⁵ (IV. 27). — 2. Some half dozen roots containing a medial *a* followed by a nasal, drop the nasal; these are *kṛand-* 'cry out', *tanis-* 'shake', *dhvaṃs-* 'scatter', *bhramś-* 'fall', *randh-* 'make subject', *sraṃs-* 'fall'. — 3. On the other hand *ṛ-* 'go' and *sy-* 'flow' take *Guṇa* and accent the radical syllable, as *āraṇta* (unaugmented 3. pl.) and *sārat*. — 4. Several roots form transfer stems from the root aorist. Some half dozen do this by reducing a final radical *ā* to *a*. This is regularly the case in *khyā-* 'see', *vyā-* 'envelope', *hṛā-* 'call'; e. g. *ākhyat*, *āvayat*, *āhvat*; but from *dā-* 'give', *dhā-* 'put', and *sthā-* 'stand', only occasional transfer forms occur; thus *ādat*; *adhat* (SV.) and *dhat*; *āsthat* (AV¹). On the other hand, occasional transfer forms are made from *kṛ-* 'make', and *gam-* 'go', in which the radical syllable remains strong; e. g. *ākarat* (AV.) and *āgamat*.

Indicative.

508. The forms of the indicative actually occurring, if made from *vid-* 'find', would be as follows:

Active. Sing. 1. *dividam*. 2. *dividas*. 3. *dividat*. — Pl. 1. *dividāma*. 2. *dividata*. 3. *dividan*.

Middle. Sing. 1. *divide*. 3. *dividata*. — Pl. 1. *vidāmahi*. 3. *dividanta*.

The forms which actually occur are the following:

Active. Sing. 1. *ākhyam*, *agr̥bham* (Kh. III. 15⁵), *ātyam* (AV. TS.), *atryam* (AV.), *anijam* (AV.), *āmucam* (AV.), *āruham* (TS. VS. AV.), *āvidam*, *āvṛdham* (Kh. IV. 8⁵), *āsakam* (VS. II. 28), *āsanam*, *āsaram*, *ahyam*⁶ (Vhi- AV.), *ahvam* (AV.); *āpatam* (AV.); *aram*, *vidam*.

2. *ākaras* (AV.), *ākṛtas* (*kṛt-* 'cut'), *ākhyas* (TS. AV.), *āruhas*, *āvidas*, *asadas* (TS. VS. AV.), *āsaras*; *āpas*; *kāras*, *guhas*, *druhas*, *bhīvas*⁷, *mucas* (AV.), *vidās*.

3. *ākarat*⁸ (AV.), *ākramat* (AV.), *ākhyat*, *āgamat*⁸ (AV.), *āgr̥dhat*, *acchidat* (AV.), *atanat*, *ātasat* (VS. AV.), *adr̥pat*⁹ (AV.), *adhat*¹⁰ (Vdhā-, SV.), *āmucat*,

¹ Always written thus in the RV., but to be pronounced *svānd-*.

² Hardly any of these participles occur in any of the other Sāṃhitās: *rucānd-* (VS. XII. 1), *rihāṇa-* (TS. IV. 1. 2⁴), *svānd-* (SV.).

³ In *ā-cetāna-* 'thoughtless', and *ā-hrayāṇa-* 'bold'.

⁴ As in the weak forms of the present stem.

⁵ At the same time accenting the radical syllable.

⁶ Though the other forms from Vhi-

follow the root-aorist (*āhema*, *ahyan*, etc.), this is probably to be regarded as a transfer form, since the regular form according to the root aorist ought to be **āhayam*.

⁷ A transfer form, *bhīva-*s, following *bhuw-am* as if from a stem *bhīva-*.

⁸ Transfers from the root aorist, following the 1. sing. *ākar-am*, *āgam-am*.

⁹ Emendation in AV. xx. 136⁵.

¹⁰ Transfer from the root aorist for *a-dhāt*.

arudat (AV.), *arudhat*, *druhat*, *dvidat*, *avrtat* (AV.), *avrdhat*, *avyat*¹ (√vyā-), *āsakat* (AV.), *asucat*, *āsramat* (AV.), *āsadat*, *āsanat*, *āsarat*, *āsicat* (TS. III. 2.8⁴), *āsṛpat* (AV.), *dhvat*²; *ādat*² (√dā-), *āpat*, *ārat*, *āsthat*³ (AV.¹); *trṣat* (AV.), *dhat*⁴ (√dhā-), *bhūvat*¹, *vidāt*, *sadat* (AV.), *sānat*, *sīrat*.

Pl. I. *aruhāma* (VS. VIII. 52), *āvidāma*, *āsanāma*, *āhvāma*; *vydhāma*⁵ (AV. V. 1⁹). — 2. *avyata*¹; *ārata*.

3. *akhyan*, *akraman* (AV.), *agaman* (AV.), *acchidan* (AV.), *ādṛṣan* (TS. IV. 5. 1³), *arudhan* (AV.), *druhan*, *dvidan*, *avyjan*, *avrdhan* (VS. XXXIII. 60), *āsakan* (AV.), *āsadan*, *āsanān*, *āsaran*, *āsican*; *āpan*, *āran*, *āsthan*⁶ (AV. XIII. 1⁵); *khyān*, *dhvasān*⁷, *vidān*, *sadan*.

Middle. Sing. I. *dhve*; *hve* (AV.). — 3. *akhyata*, *avyata*¹; *ārata*; *vyata*¹. —

Pl. I. *śiṣāmahi* (√śās-). — 3. *avidanta* (AV.), *ahvanta*; *āranta*, *krānta*¹.

a- Aorist Subjunctive.

509. The forms of this mood are rare and almost restricted to the active.

Active. Sing. 2. *vidāsi*; *vidās*. — 3. *mucāti*; *vidāt*.

Du. I. *ruhāva*. — 2. *vidāthas*. — 3. *gamātas* (AV. X. 7¹²).

Pl. I. *arāma*; *radhāma*, *riṣāma*, *sadāma*. — 2. *gamātha* (AV.), *riṣātha*, *vidātha*; *riṣāthana*.

Middle. Sing. 3. *mucāte*, *śiṣātai*⁸ (*śiṣ-* 'leave', AV. II. 31³).

Pl. I. *śiṣāmahe*⁹ (AV. SV.).

a- Aorist Injunctive.

510. Active. Sing. I. *aram*, *khyam*, *dārsam*, *radham*, *riṣam*, *ruhām*, *vidam*, *sanam*.

2. *kradas*, *krudhas* (AV.), *khyās*, *guhas*, *grdhas* (AV. VS.), *druhas* (AV.), *mucds*, *vidas*, *riṣas* (VS. XI. 68; TS. IV. 1. 9¹), *śiṣas* ('leave'), *sadas*, *sṛpas* (AV.).

3. *kṣudhat* (AV.), *khyat*, *grdhat* (AV.), *tanat*, *tamat*, *trṣat* (AV.), *dasat*, *dhṛṣāt* (Kh. IV. 1), *bhraṣat*, *mucat*, *riṣat*, *rudhat*, *rihat*¹⁰, *vidāt*, *śiṣat*¹¹, *śramat*, *śriṣat*, *śrīvat*¹², *sadat*, *sānat*¹⁰, *sṛpat* (AV.), *sridhat*.

Pl. 3. *aran*, *khyan*, *gāman* (VS. XVII. 78), *trpān*, *trṣan* (VS. VI. 31), *dṛṣan*, *druhan*, *riṣan*, *vidan*, *śakan* (AV.).

Middle. Sing. 3. *vidata* (AV. XIII. 23¹).

Pl. I. *arāmahi* (AV.); *grhāmahi*. — 3. *aranta*, *budhānta*, *mṛṣanta*, *vidānta*.

a- Aorist Optative.

511. This mood is rare and confined to the active in the RV., though three or four middle forms occur in the later Samhitās.

Active. Sing. I. *āpeyam*¹³ (AV.), *gameyam*, *dṛśeyam*, *bhidheyam* (AV.),

¹ Transfer form.

² A transfer form: see p. 366, note 12.

³ See p. 327, note 5.

⁴ *prāti dhat* (IV. 27⁵).

⁵ WHITNEY, note on AV. V. 1⁹, would instead of *āvin vydhāma* read (with Paipp.) *āvin vydhāma*.

⁶ A transfer form from *vysthā*; cp. WHITNEY's note on AV. XIII. 1⁵.

⁷ With loss of medial nasal, from *√dhvams*.

⁸ This form is probably a corrupt reading for the passive *śiṣātai*: see WHITNEY's note on AV. II. 31³.

⁹ For *śiṣāmahi* of RV. VIII. 24¹.

¹⁰ With accent on the radical syllable.

¹¹ From *śās-* 'order', with accent on the root.

¹² It is hard to decide whether this form, which occurs only once (I. 127³) beside the regular *śrāvāt*, should be classed here as an injunctive of the *a*-aorist, or as an irregular subjunctive of the root-class following the analogy of *bhūvat* (cp. 502).

¹³ In *prāpeyam* (AV. III. 20⁹), analyzed in the Pada text as *prā āpeyam*; cp. WHITNEY's note on the passage.

*vidēyam*¹ (AV.), *śākeyam* (Kh. iv. 84), *sanēyam*. — 2. *games* (VS.). — 3. *rdhet* (AV.), *gamēt*, *yamet*² (AV.), *videt*, *sanet*, *set*³ (VS. ix. 5, 6).

Pl. i. *aśema* ('attain'), *rdhema* (AV.), *gamēma*, *dyśema* (AV.), *puśema*, *bhujema*, *ruhema*, *videma* (AV.), *śakēma*, *sadema*, *sanēma* and *sānema*, *srasema*⁴.

Middle. Sing. i. *vidēya* (VS. iv. 23). — Pl. i. *gamemahi*. There is also one precativ form: 3. sing. *vides̄ṣṭa* (AV.) 'may she find'.

a- Aorist Imperative.

512. This mood is also of rare occurrence and is restricted to the active, excepting two middle plural forms.

Active. Sing. 2. *kara*⁵ (RV¹), *bhuja* (TS. iv. 5. 14), *muca*, *ruha* (AV.), *sada*, *sāna*⁶, *sāra*. — 3. *sadatu*.

Du. 2. *aratam*, *karatam*⁷ (RV¹), *khyatam*, *ruhātam*, *vidatam*, *sādatam*.

3. *aratām*, *karatām*⁸, *sadatām*.

Pl. 2. *khyāta*, *sadata*; *sadatana*. — 3. *sadantu*.

Middle. Pl. 2. *mucadhvam*. — 3. *sadantām* (AV.).

a- Aorist Participle.

a. There are hardly more than a dozen certain examples of the participle of this aorist.

Active. *trpānt-*, *dhr̥śānt-*, *r̥śant-* or *r̥śant-*⁹, *vr̥dhānt-*, *śiśānt-* (*śās-* 'order'), *śucānt-*, *sādant-*¹⁰, *sānant-*¹⁰; and as first member of compounds: *kṛtānt-*, *guhānt-*, *vidānt-*¹¹.

Middle. *guhāmāna-*, *dhr̥śāmāna-*, *nr̥tāmāna-*, *śucāmāna-*; possibly also *dāsāmāna-*¹². Probably three participles in *-āna* are to be regarded as belonging to this aorist: *dhr̥śānd-* (AV.), *vr̥dhānd-*, *sridhānd-*.

2. Reduplicated Aorist.

DELBRÜCK, *Verbum* 143 f. — AVERY, *Verb-Inflection* 266—268. — WHITNEY, *Sanskrit Grammar* 856—873; *Roots* 224; *Atharvaveda, Index Verborum* 380. — v. NEGELEIN, *Zur Sprachgeschichte* 68 f.

513. This type of aorist is formed from nearly 90 verbs in the Samhitās. Though it has come to be associated with the secondary conjugation in *-āya* (causative), it is not in form (with a few slight exceptions) connected with that stem, being made directly from the root. It is, however, in sense connected with the causative, inasmuch as it has a causative meaning when the corresponding verb in *-āya* has that meaning. As an augmented reduplicated form, it has affinities with the imperfect of the reduplicating present class and with the pluperfect. It may, however, be distinguished from the imperfect by the long reduplicative vowel, by the thematic *-a-* which nearly always appears in the stem, and often by the meaning; and from the

¹ Emendation in AV. xix. 42 for *vide yām*; see WHITNEY's note.

² A probable conjecture for *yame* in AV. xviii. 23.

³ From *sā-* 'gain', as if *sa-* (*sa-ū*). Cp. v. NEGELEIN 34.

⁴ With loss of the radical nasal, from *Vśrams-*.

⁵ A transfer from the root aorist (otherwise *kṛdhi*). AVERY 243 adds *gama*(?).

⁶ With accent on the root instead of the second syllable; always *sānū*: cp. RPR. vii. 14, 19, 33.

⁷ A transfer form from the root aorist (otherwise *kṛtām*).

⁸ A transfer form from the root aorist.

⁹ Once with the short, six times with the long vowel in the Samhitā text (Pp. always 2): see APR. 583, 584, 588.

¹⁰ With accent on the root as also *r̥śant-* and *r̥śant-*.

¹¹ In *kṛtūd-vasu-* 'disclosing wealth', *guhād-avaḍya-* 'concealing faults', *vidād-vasu-* 'winning wealth'.

¹² As occurring beside the *a-* aorist in-junctive form *dasat* (510).

pluperfect by difference of reduplication when the root contains *a* or *r*, and often by meaning.

a. The characteristic feature of this aorist is the almost invariable quantitative sequence of a long reduplicative and a short radical vowel (—). The vowels *ā*, *ṛ*, *i*¹, as well as *ī*, are reduplicated with *i*², which (unless it becomes long by position) is lengthened if the radical vowel is (or is made) prosodically short; e. g. *ā-jījan-a-t* from *jan-* 'beget'; *ā-vīrṣdh-a-t* from *ṛdh-* 'grow', but *cikṣip-a-s* from *kṣip-* 'throw'.

In order to bring about this trochaic rhythm, the radical vowel has to be shortened or the nasal dropped in the roots *vās-* 'bellow', *sādh-* 'succeed', *hūd-* 'be hostile', *kṛand-* 'cry out', *jambh-* 'crush', *randh-* 'subject', *syand-* 'flow', *sraṃs-* 'fall'; e. g. *avvāsat*, *acikradat*. In *jihvaratam* (TS.) the reduplicative vowel, being already long by position, is unnecessarily lengthened.

1. In a few forms the reduplicative vowel is, contrary to the prevailing rhythmic rule, left short: *jigṛtām* and *jigṛtā* (beside *ājigṛar*); *didṛtām* and *virīṣas* (beside *virīṣas*). On the other hand, in the isolated injunctive form *didṛpas*³, the radical vowel remains long, and in *āmīmat* both the reduplicative and the radical syllable are long (beside *mīmayat* with the regular rhythm).

2. The *p* of the causative stems *jñā-paya-*, *sthā-paya-*, *kṛ-paya-*, *ar-paya-* (*ṛ-* 'go'), is retained in the aorist, the radical vowel being at the same time reduced to *i* in the first three: *ājijñipat* (TS.), *atijñipat*, *jihīpas*; the *s* of the causative stem *bhīṣaya-* is also retained: *bībhīṣas* (TS.).

3. The root *dyu-* 'shine', reduplicates with *i*: *adidyulat*⁴. In the aorist formed from the causative stem *ar-paya-*, the reduplicative *i* appears after, instead of before, the radical vowel, doubtless owing to the difficulty caused by the initial *a* and the augment: *ar-pi-pam* (AV.). The initial *a* also led to the anomaly of reduplicating the whole of the root *am* 'injure', and then prefixing the augment: *ām-am-at*.

4. There are three anomalous aorists formed from *na-* 'be lost', *pat-* 'fall', and *vac-* 'speak', in which besides an irregular reduplicative vowel, the radical *a* is syncopated (*a-pap-t-at*, *ā-ne-ṣ-an*) or contracted (*ā-vac-at*). As beside the former two the regular reduplicated aorists *apīpatat* and *anīnatat* occur, and as all three have the regular reduplicative vowel *a* of the perfect⁵, they appear to have been originally pluperfects which before being shortened had the form of **ā-papat-at*⁶, **ā-nanāṣ-at*, **ā-vavac-at*⁷. But they all came to be regarded as aorists. This is undoubted in the case of *āvacat* owing to its numerous mood forms; *āpaptat*, moreover, has an imperative form beside it; and *āneṣan* (TS VS.) has a distinctly aoristic meaning.

b. The reduplicated aorist in the great majority of forms makes its stems with a thematic *-a-*. Before this, a final *r* regularly, and *ṛ* and *u* in two or three forms, take Guṇa; e. g. *adīdhar-a-t* (√*dhr-*), *bībhay-a-t* (√*bhṛ-*), *cucyav-a-t* (√*cyu-*), *dudrāv-a-t* (√*dru-*). The inflexion of this aorist stem is like that of an imperfect of the *a-* conjugation.

c. About a dozen roots, however, have occasional forms from stems made without thematic *-a-*, the inflexion then being like that of an imperfect of the reduplicating class. These roots are *mā-* 'bellow'; *śri-* 'resort'; *tu-* 'be strong', *dru-* 'run', *dhū-* 'shake', *nu-* 'praise', *pū-* 'cleanse', *yu-* 'separate',

¹ In *ṛkṣip*, the only root in which it occurs.

² In the reduplicating present class *ṛ* is almost invariably, and *ā* predominantly, reduplicated with *i* (457).

³ In form this might be a pluperfect. A similar reversal of the ordinary rhythm appears in the three forms *ātalamṣatam* (I. 120⁷), *adadhāvat* (IX. 877), *varāḍkaṣat* (SV. I. 1, 2, 3, var. lect. for *varāḍka* of RV. X. 115¹) each occurring once, but owing to the reduplicative vowel they should rather be accounted pluperfects. Cp. p. 364, note ¹³.

⁴ See 514, note 1.

⁵ That is, *neṣ-* for *nanāṣ-*, on the analogy of *sed-* for **sazd-* in the perfect: this form of contraction would be unique in an original aorist.

⁶ Like *a-sasvaj-at*; becoming *a-papt-at* like *a-cakṛ-at* beside *cakar-am*.

⁷ The cause of the anomalous contraction may be due to the awkwardness of combining the augment with the reduced reduplicative syllable *u-* of the perfect (**ā-vvac-at*). The accentuation of the augment would also favour the second syllable taking Samprasāraṇa: *ā-vā-uc-at*.

sū- 'generate', *sru-* 'flow'; *gr-* 'waken', *dhr-* 'hold'; *svap-* 'sleep'; e. g. *asīśret* (TS.), *ādudrot-*, *ājīgar*, *siśvap*. Beside forms made thus, occur others made from several of these roots with the thematic *-a-*; and those made from the roots ending in *ṣ* (the majority), cannot be distinguished in form from pluperfects. The number of forms of this type which can with certainty be classed as aorists is therefore very small.

d. Besides the indicative all the moods are represented in this aorist, but no participial form has been found.

Reduplicated Aorist Indicative.

514. The forms actually occurring would, if made from *jan-* 'beget' with thematic *-a-*, be the following:

Active. Sing. 1. *ājījanam*. 2. *ājījanas*. 3. *ājījanat*. — Du. 2. *ajījanatam*. —

Pl. 1. *ājījanāma*. 2. *ājījanata*. 3. *ājījanan*.

Middle. Sing. 3. *ājījanata*. — Pl. 2. *ājījanadhvam*. 3. *ājījananta*.

The forms actually occurring (including those made without thematic *-a-*) are:

Active. Sing. 1. *acikṛṣam*, *ajīgamam* (TS. VS. AV.), *ajījabham* (AV.), *atiśhipam* (AV.), *aduduṣam* (AV.), *anīnaśam*, *apīparam* (*pr-* 'pass', AV.), *āmīmadam* (AV.), *avocam*, *asīśamam* (*śam-* 'be quiet', AV.); *arpiṣam* (AV.), 2. *acikradas*, *ājījanas*, *atiśhipas*, *ātīttaras* (AV.), *atiṭṭpas* (AV.), *anīnaśas* ('be lost', AV.), *apīparas* (AV.), *abūbhūvas* (AV.), *āmīmadas* (AV.), *arūrupas* (AV.), *dvīrṣdhas* (AV.), *asīśamas* (AV.); *jihvaras* (AV.), *didyutas*¹, *rūrupas* (AV.), *śūśucas* (TS. IV. 1. 4³), *siśvapas*. — Without thematic *-a-*: *tūtos*², *susros*; *ajīgar*³ (*gr-* 'swallow'), *ājīgar* (*gr-* 'waken'); *didhar*, *siśvap*.

3. *acikradat*, *acikṛpat* (AV.), *acīccarat* (AV.), *acukrudhat*, *acucyavat*⁴ (K.), *ajijñipat* (TS. II. 1. 11³), *ājījanat*, *ājīhiṣat* (AV.), *atiśhipat*, *adidyutat*⁵, *adidharat*, *aduduṣat*, *anīnaśat*, *āpīpat* and *āpīpatat*, *abūbudhat*, *āmīmuhat* (AV.), *ārīramat*, *ārūrucat*, *avīvaśat* ('has bellowed', *√vāś-*), *avīvipat*, *avīrṣtat*, *dvīrṣdhat*, *dvocat*, *asīśriyat*⁵ (AV.), *asīśvitat*, *asīśamat* (AV.), *asīsyadat* (*√syand-*); *āmamat* (*√am-*); *jījanat*, *didyutat* (VS. XXXVIII. 22), *didharat*, *dudrḍvat*, *nīśat*⁶, *bībhayāt*, *vartat*, *vocat*, *śīśnāthāt*. — Without thematic *-a-*: *ādudrot*, *dnūnot*, *āpupot*, *āmīmet*⁷ (*mā-* 'bellow'), *asīśret*⁸, *asusot* (*√sū-*, MS.), *asusrot* (VS. XVIII. 58; TS. V. 7. 7¹); *tūtot*, *dūdhot* (*dhū-* 'shake'); *ājīgar* (*gr-* 'waken'), *asīśnat* (*√snath-*); *didhar*. — Du. 2. *ārīrujatam* (Kh. I. 5¹⁰).

Pl. 1. *ātīṭṭpāma* (VS. VII. 29), *atiṭṭṣāma*, *apaptāma* (Kh. III. 19), *apṛpadāma* (AV.), *dvīrṣtāma* (AV.), *avocāma*.

2. *ājījapata*⁹ (VS. IX. 12), *arūrucata* (VS. XXXVII. 15).

3. *acikradan*, *ājījanan*, *atīttasan* (AV.), *adidharan* (AV.), *anīnaśan* (AV.), *āneśan* (VS. XVI. 10; TS. IV. 5. 1⁴), *apaptan*, *apīptan* (*pr-* 'cross'), *āmīmrñan* (AV.), *dvīvatan*, *avīvaaran* (AV.), *avīvaśan* (*vāś-* 'bellow'), *avīvipan*, *dvīrṣdhan*, *dvocat*, *asīśaman* (AV.), *asīśubhan*, *asīśrasan* (*√sraṃs-*, AV.), *asīśadan* (*√sad-*, VS. XII. 54; TS. IV. 2. 4⁴); *jījanan*, *paptan*.

¹ Reduplicated with *i* owing to the vocalic pronunciation of the *y* (*dṛjūt-*) as in the perfect: see 482 a 1.

² Classed by WHITNEY, Sanskrit Grammar 868 a, as an aorist, but Roots 63, as pluperfect; similarly *tūtot* below.

³ Occurring only in RV. I. 163⁷ = VS. XXIX. 18 = TS. IV. 6. 7³.

⁴ WHITNEY 866 (Mantra?).

⁵ This form occurs only once (AV. VI. 31³), as a variant for *dhīyate* in RV. X. 189³

(= SV.) and for *śīśriye* in TS. I. 5. 3¹. See WHITNEY's note on AV. VI. 31³.

⁶ This form occurs once in the RV. (VI. 11⁷) as a past tense (along with three other un-augmented forms: *vocatā*, *arta*, *tiṣṭhat*) and twice as an injunctive. BARTHOLOMAE, KZ. 27. 360, note 1, regards it as a pluperfect.

⁷ WHITNEY 868 a; v. NEGELEIN 69¹.

⁸ Occurs TS. I. 8. 10² with other aorists.

⁹ From the causative stem *jāpaya-* of *jī-* 'conquer'.

Middle. Sing. 3. *dvīvarata* (vr- 'cover', AV.; TS. v. 6. 1³). — With ending -i for -ta: *atītape*.

Pl. 2. *dvītyādhāvam*. — 3. *atītyāpanta* (VS. XIX. 36), *ābībhayanta*, *āmīmadanta*, *dvīvaśanta* (√vāś-), *dvītyādhānta*, *āvocanta*, *āśīsyadanta* (√syand-), *āśāśudanta* (TS. I. 8. 10²); *jījananta*.

Reduplicated Aorist Subjunctive.

515. This mood is of rare occurrence, only about a dozen forms having been noted. The active is represented in all the persons of the sing. and the 1. pl. only; the middle by a single dual form.

Active. Sing. 1. *rāradhā*, *vocā*. — 2. *titapāsi* (AV.), *vocāsi* (VS. XXIII. 51). — 3. *ciklpati*, *piṣṣrāti*¹, *vocāti*², *vocāti*, *siṣadhāti*³ (√sādh-).

Pl. 1. *cukrudhāma*, *rīramāma*, *vocāma*, *siṣadhāma* (√sādh-).

Middle. Du. 1. *vocāvahai*.

Reduplicated Aorist Injunctive.

516. Forms of this mood are of common occurrence in the active, in which voice more than fifty have been found; but in the middle only five have been noted.

Active. Sing. 1. *cukrudham*, *jījanam*, *didharam*, *vocam*.

2. *cikradas*, *cikṣīpas*, *jīhvaras*, *jīhipas* (caus. *hā-paya-*), *tīṣṣas* (TS. III. 2. 5³), *didīpas*, *didyutas*, *didharas*, *nīnamas*, *nīmaśas*, *pāptas*, *piṣṣrās*, *pīpāras* (pr- 'cross'), *bībhīśas* (TS. III. 2. 5²), *mīmṣas*, *rīradhas*, *rīriśas*, *vīvijas*, *vocas*, *śīsnathas*, *śīsrūthas*, *śūśucas* (AV.), *siṣadhas* (√sādh-).

3. *cucyavat*, *tiṣhipat*, *didharat*, *dudravat*, *dūduṣat*, *neśat*, *pāptat* (AV.), *pīpārat* (pr- 'cross', RV¹) and *pīpārat* (pr- 'cross', RV¹. = TS. I. 6. 12³), *pīpārat* (pr- 'fill'), *mīmayat*⁴, *rīradhat* (√randh-), *rīriṣat*, *vocat*, *śīsrathat*, *siṣvadat* (√svād-). — Without thematic -a-: *nūnot* (nu- 'praise'), *yūyet* (yu- 'separate'), *susrot*.

Du. 2. *jīhvaratam*⁵ (VS. v. 17) and *jīhvaratam*⁵ (TS. I. 2. 13²), *rīradhatam*⁵.

Pl. 2. *rīradhata*⁵, *rīriṣata*⁵ (I. 89 = VS. XXV. 22).

3. *cikṣīpan* (AV.), *pāptan*, *rīraman*, *vocan*, *śūśucan* (VS. XXXV. 8).

Middle. Sing. 1. *vōce*. — 2. *bībhīśathās*⁶.

Pl. 3. *jījananta*, *vōcanta*, *siṣapanta* (sap- 'serve').

Reduplicated Aorist Optative.

517. The forms of this mood are rare, numbering altogether (including a precativ) not more than a dozen. The majority of these come from *vac*- 'speak', and the rest from two other roots, *cru*- 'stir' and *riṣ*- 'hurt'.

Active. Sing. 1. *vocyam*. — 2. *ririṣes*, *vocēs*. — 3. *vocet* (AV.).

Du. 2. *vocetam*. — Pl. 1. *vocēma*⁷. — 3. *vocyur*.

Middle. Sing. 1. *vocyeyā*. — Pl. 1. *cucyuvimāhi*⁸, *vocemahi*. — 3. *cucyavīrata*⁸.

There is also the precativ sing. 3. *ririṣ-i-s-ta*⁹ (VI. 51⁷) or *ririṣ-i-s-ta* (VIII. 18¹³).

¹ As if from an indicative 3. sing. **apiṣṣrk*.

² Like an indicative present in form.

³ These forms refute the statement of HIRT, IF. 12, 214 f., that the reduplicated, as well as the root and *a*-aorist, has no subjunctive, but only injunctive forms. Cp. 502, 509.

⁴ This form seems to have an injunctive sense in RV. X. 27²², its only occurrence.

⁵ Reckoned here an injunctive form (not imperative) because accompanied by *mā*: cp. DELBRÜCK, Altindische Syntax p. 361.

⁶ Formed from the causative stem *bhīśya-* of *bhī*- 'fear'.

⁷ This form occurs six times in the RV., three times unaccented and three times accented *vocēma*. AVERY 268 wrongly states *vocēma* to occur five times and *vōcema* (sic) once.

⁸ Without thematic -a-.

⁹ In the Pada text *ririṣīṣya*.

Reduplicated Aorist Imperative.

518. Forms of this mood are rare, numbering hardly more than a dozen. They occur in the active only.

Active. Sing. 2. *vocatāt*. — **3.** *vocatu*. — **Du. 2.** *jigrtām* (*gy-* 'waken'), *didhrtām*, *vocatam*. — **Pl. 2.** *jigrtā*, *didhrtā*, *paptāta*¹ (i. 88¹), *vocata*, *susūdāta* (AV. I. 264)². — **3.** *pūpurantu* (*pṛ-* 'fill'), *śisrathantu*.

3. Sigmatic Aorist.

519. The general tense sign of this aorist is an *s* added to the root. This *s* in the vast majority of verbs (more than 200) comes immediately before the endings. When such is the case, the stem may be formed in three different ways: the *s* being added 1. direct to the root, e. g. *a-jai-s-am* (*ji-* 'conquer'); 2. with a connecting *-i-*, e. g. *a-kram-i-s-am* (*kram-* 'stride'); 3. with an additional *s-* prefixed to the connecting *-i-*, e. g. *a-yā-s-i-s-am* (*yā-* 'go'). The inflexion of these three varieties (A) follows that of the graded conjugation. In a small number of verbs the stem is formed by adding *-s* extended with a thematic *a*; e. g. *a-ruk-sa-t* (*ruh-* 'mount'). The inflexion of this fourth form (B) of the sigmatic aorist is like that of an imperfect of the *a-* conjugation.

Of the four varieties of the sigmatic aorist, the first two, the *s-* aorist and the *is-* aorist, are very common, each being formed by nearly 100 roots. The other two are rare, the *sis-* aorist being made from only six, and the *sa-* aorist from only nine roots.

A. 1. The *s-* aorist.

DELBRÜCK, Verbum 177—179. — AVERY, Verb-Inflection 257—259. — WHITNEY, Sanskrit Grammar 878—897; Roots 225—226; Atharvaveda, Index Verborum 380. — v. NEGELEIN, Zur Sprachgeschichte 83—84.

520. In this form of the sigmatic aorist, the radical vowel as a rule takes *Ṛddhi* (*a* being lengthened) in the active. In the middle, on the other hand, excepting final *i* and *u* (which take *Guna*), the radical vowel remains unchanged. Thus in the active there occur the forms 1. sing. *a-jai-sam* (*Ṛji-*), *a-bhār-sam* (*Ṛbhr-*), 3. sing. *a-raik* (*Ṛric-*), 3. pl. *a-cchānt-sur* (*Ṛchān-*); while in the middle we find 1. sing. *a-vit-si* (*Ṛvid-*), *a-bhūt-si* (*Ṛbudh-*), *a-sṛk-si* (*Ṛsṛj-*), *a-nū-si* (*nū-* 'praise'), beside forms with *Guna* from roots ending in *i* or *u* such as 3. pl. *a-he-s-ata* (*Ṛhi-*), *a-ne-s-ata* (*Ṛn-*), 1. sing. *a-sto-si* (*Ṛstu-*).

a. There are, however, some irregularities. 1. In a few active injunctive forms *Guna* appears instead of *Ṛddhi*, e. g. sing. 2. *je-s* (*Ṛji-*), pl. 1. *je-sma*. — 2. In two or three middle forms of *sah-* 'overcome', the *a* is lengthened, e. g. sing. 1. *sāk-si*³. — 3. The root is shortened in a few middle forms; thus the *ā* of *dā-* 'cut', is reduced to *i* in sing. 1. opt. *dī-s-īya*, and the nasal of *gam-* 'go' and *man-* 'think' is dropped in the forms *a-ga-smahi* and *ma-sīya*. — 4. After a consonant other than *n m r*, the tense sign *s* is dropped before *t*, *th*, and *dh*; thus *a-bhak-ta* beside *a-bhak-si* (*Ṛbhaj-*); *pat-thās* (AV.) beside *pat-si* (*Ṛpad-*, AV.); *a-sto-dhvam*⁴ (*Ṛstu-*), where the *s* on becoming *ṣ* cerebralized the following dental before disappearing (**a-sto-ṣ-dhvam*).

In addition to the indicative, all the moods of this form of the aorist occur. There is also a participle, but it is rare.

¹ An imperative form like this justifies the classification of *āpaptat* etc. as an actual aorist, apart from its possible origin as a pluperfect.

² Pada text *susūdāta*. It is perhaps better to class this form here (cp. WHITNEY, Sanskrit Grammar 871) than as a transfer form of the perfect imperative from *Ṛsūd-* (Roots

188), though the reduplicative vowel is short. Cp. p. 362, note 9.

³ Also in the active subjunctive form *sāk-sāma*, where the *a* would normally remain short, as the radical vowel in this mood takes *Guna* only.

⁴ The only example in this aorist of the ending *-dhvam*.

Indicative.

521. The only point in which the inflexion differs from that of the imperfect of the graded conjugation is that the 3. pl. active invariably ends in *-ur*.

a. The following peculiarities and irregularities are moreover to be noted. 1. In the active: in the RV. the endings *-s* and *-t* of the 2. 3. sing. disappear, and the tense sign also, unless the root ends in a vowel; e. g. *a-hūr* (AV.), 3. sing. from *√hr-*, = **a-hūr-s-t*, but *a-hās*, 3. sing. from *hā-* 'leave' = **a-hā-s-t*. The AV. and TS., however, less often than not, insert a connecting *-i-* before these endings, thus preserving both the latter and the *s* of the tense stem; e. g. *a-naik-s-i-t* (*√ni-*, AV.), *a-tūp-s-i-t* (*√tan-*, TS.). In four forms in which the *-i-* is not inserted, the *-s* and *-t*, as distinctive of the 2. and 3. persons, abnormally take the place of the *s* of the stem or the final consonant of the root: *a-śrai-t* (AV.) for **a-śrai-s-t* (*√śri-*); *a-hai-t* (AV.) for **a-hai-s-t* (*√hi-*); *a-vā-t* (AV. VIII. 121) for **a-vās-t* (*vas-* 'shine'); 2. sing. *srā-s* (AV.) for **srāj-s-s* (*√sryj-*). The RV. also has *a-yā-s* for **a-yāj-s-s* (*yaj-* 'sacrifice') beside the phonetically regular form in the 3. sing. *a-yāj* for **a-yāj-s-t*. — 2. In the middle nine first and one or two third persons singular appear in which the stem is made with the addition of *-s*, but which have both the ending and the meaning of the present; and the *-s* is added to a present stem and not to the aorist form of the root. Thus formed are from a present stem of 1. the *a-* class: *ava-s-s-e* 'I praise', *yaja-s-s-e* 'I worship' (VIII. 231); 2. the *ā-* class, nasalized: *ṛñja-s-s-e* 'I strive after'; 3. the *ya-* class: *gāy-i-ge* 'I sing'; 4. the *nā-* class: *gṛñ-s-s-e* 'I praise'; *śunī-s-e* 'I purify'; 5. the root class: *kr-s-e* 'I make', *hi-s-e* 'I impel', *stu-s-e* 'I praise'; 6. the intensive: *cārka-p-s-e* which (like *stuṣ*⁹ in I. 122⁷) is a 3. sing. with a passive sense: 'is praised'.

522. The forms of the indicative actually occurring would, if made from *bhr-* 'bear' in the active and *stu-* 'praise' in the middle, be as follows:

Active. Sing. 1. *dbhārṣam*. 2. *dbhār*, *abhārṣis* (AV.). 3. *dbhār*; *abhārṣit* (AV. TS.). — Du. 2. *dbhārṣtam*. 3. *abhārṣtam*. — Pl. 1. *dbhārṣma*. 2. *dbhārṣta*. 3. *dbhārṣur*.

Middle. Sing. 1. *āstoṣi*. 2. *āstoṣthās*. 3. *āstoṣta*. — Du. 3. *āstoṣātām*. — Pl. 1. *āstoṣmahī*. 2. *āstoṣhvam*. 3. *āstoṣata*.

The forms which actually occur are the following:

Active. Sing. 1. *akārṣam* (AV.), *ajaiṣam* (*√ji-*), *āprākṣam* (*√prach-*, AV.), *abhārṣam*, *āyāṣam* (*√yam-*), *ayāṣam*, *āpārṣam* (*spr-* 'win'), *dhārṣam* (*√hr-*).

2. *akrān* (*√krand-*), *aghās*¹⁰ (*√ghas-*, AV. XX. 129¹⁰), *dhās* (*hā-* 'leave', AV. II. 107). — With irregular *-s*: *ayās* (*√yaj-*), *srās* (*√sryj-*, AV.). — With connecting *-i-*: *avātsis* (*rādh-* 'succeed', AV.), *avātsis*¹¹ (*vas-* 'dwell', AV.); *bhaiṣis* (AV.).

3. With loss of the ending *-t*: *ajais*¹² (*√ji-*), *aprās* (*√prā-*), *ahās* (*hā-* 'leave'). — With loss of both tense sign and ending: *ākrān*¹³ (*√krand-*), *āksār* (*√ksar-*), *acait* (*√cit-*), *acchān* (*√chand-*), *atān* (*√tan-*), *atār* (*√tsar-*), *ādyaut* (*√dyut-*), *adhāk* (*√dah-*), *aprāk* (*prc-* 'mix', AV.), *aprāt* (*√prach-*), *abhār*, *ayāt* (*√yaj-*), *dyān* (*√yam-*), *araut*¹⁴ (*√rudh-*, AV.), *āvāt* (*√vah-*), *avāt*¹⁵ (*vas-* 'shine', AV.), *aśvait* (*√śvit-*), *asyān* (*√syand-*), *āsrāk* (*√sryj-*), *āsvār* (*√svar-*), *ahār* (*√hr-*, AV.); *āraik* (*√ric-*); *dyaut*, *vāt* (*√vah-*). —

¹ and the Kāthaka, WHITNEY 888.

² In *avāt* the *t* may, however, represent the final *s* of the root, the form possibly standing for **a-vāt-s-t*; see above 44 a 2, and WHITNEY, Sanskrit Grammar 167.

³ The phonetically regular form would be **srāk*. Cp. p. 61 (middle).

⁴ Also the participle *ṛñja-s-ānā*.

⁵ From *gāya-*, with *-i-* for *-a-*.

⁶ From the weak stem.

⁷ These three forms seem to represent the transition of aorist stems to employment as present stems.

⁸ The form *stuṣ* is frequent as a 1. sing.;

in one passage (I. 122⁷), however, it appears to be a 3. sing. with a passive sense: 'is praised'.

⁹ On *stuṣ* in general, see OLDENBERG, ZDMG. 59, 353 ff., NEISSER, BB. 30, 315—325.

¹⁰ Cp. above 499, *aghās* sing. 2. 3.

¹¹ Cp. v. NEGELEIN 83, note 5; above 44, a 1.

¹² For **ajais-t*.

¹³ For **ākrānd-s-t*.

¹⁴ For **arautdh-s-t*.

¹⁵ Cp. *avāt-s-i-s* (AV.) from *vas-* 'dwell'. Cp. note ² and p. 36 (top).

With irregular *-t*: *ásrait* (*√sri*-, AV.), *dhait* (*√hi*-, AV.). — With connecting *-ī-*: *atīṣit* (*√tan*-, TS. IV. 7. 13⁵; VS. XV. 53), *anaīṣit* (*√nij*-, AV.); *rautsit* (*√rudh*-, Kh. IV. 7⁵).

Du. 2. *ásrāṣtam*¹ (*√srj*-, AV.). — 3. *abhārṣām* (VS. XXVIII. 17), *asvārṣām* (*√svar*-).

Pl. 1. *ājaiṣma*, *ābhaiṣma*. — 2. *ācchānta*² (*√chand*-), *anaīṣta* (TS. V. 7. 2⁴). — 3. *ācchāntsur*, *ābhaisur*, *amatsur* (*√mad*-), *ayāsus*, *dvāksur* (*√vah*-, AV.)³.

Middle. Sing. 1. *ādikṣi* (*√diś*-), *ādīṣi*⁴ (*dā*- 'give', AV.), *anūṣi* (*√nū*-), *ābhakṣi* (*√bhaj*-), *ābhutsi* (*√budh*-), *āmāsi* (*mā*- 'measure', AV.), *āmukṣi* (*√muc*-, AV.), *avitsi* (*vid*- 'find'), *asākṣi*⁵ (*√sah*-), *asṛkṣi*, *astosi*; *manṣi* (*√man*-), *vrkṣi*⁶ (*√vrj*-, AV.), *sākṣi*⁵.

2. *ājñāsthās* (AV.), *ātaphās*⁷ (AV. IX. 5⁶), *aprkthās* (*√prc*-, AV.), *āmukthās* (*√muc*-, AV.).

3. *aprkta* (*√prc*-), *ābhakta* (*√bhaj*-), *āmanṣta* (VS. V. 40), *amatta* (*√mad*-), *ayanṣta* (*√yam*-), *ayaṣta* (*√yaj*-), *draṇṣta* (*√ram*-), *ārabdhā* (*√rabh*-), *asakta* (*√saj*-), *āsṛṣta* (*√srj*-), *astōṣta*.

Du. 3. *anūṣātām*, *amanṣātām* (VS. XXXVIII. 13), *āyukṣātām* (*√yuj*-).

Pl. 1. *agasmahi*⁸ (*√gam*-), *aprkṣmahi* (*√prc*-, AV.), *abhutsmahi* (*√budh*-), *dvikṣmahi* (*√viś*-), *asṛkṣmahi* (*√srj*-, TS. I. 4. 45⁵; VS. XX. 22).

2. *āstodhvam* (for **d-stoṣ-dhvam* from *stu*- 'praise').

3. *akraṇṣata* (AV.), *ādrkṣata* (*√drś*-), *ādhukṣata* (*√duh*-), *ādhūrṣata*⁹ (*āhvr*- 'injure'), *adhūṣata*, *ānūṣata*, *aneṣata* (*√nū*-), *ābhutsata* (*√budh*-), *amanṣata* (*√man*-), *amatsata* (*√mad*-), *ayanṣata* (*√yam*-), *ayukṣata* (*√yuj*-), *aranṣata* (AV.), *drāṣata*, *alipsata*, *dvikṣata* (*√viś*-), *avṛṣata* (*√vrt*-), *avṛṣata* (*vr*- 'choose', AV. III. 3⁵), *asakṣata* (*sac*- 'accompany'), *āsṛkṣata* (*√srj*-), *āstoṣata*, *ahāṣata*, *ahūṣata* (*hū*- 'call'), *ahrṣata* (*√hr*-), *aheṣata* (*√hi*-).

s- Aorist Subjunctive.

523. This mood is quite common in the RV., but decidedly less so in the other Samhitās. Its forms are, however, frequent only in the active, in which all persons are represented except the 1. du. The middle is much less common, about 20 forms occurring altogether; only one of these is found in the dual, and two in the plural. The root regularly takes Guṇa throughout before the tense sign¹⁰, in the middle as well as the active. The primary endings are frequent, being used almost exclusively¹¹ in the du. and the 2. pl.

In the middle 3. sing. and pl. the exceptional ending *-tai* occurs in two forms in later Samhitās (AV. TS.).

Active. Sing. 1. *stoṣānti*. — 2. *darṣasi* (*dr*- 'split'); *jēṣas* (*√ji*-), *vāḁṣas* (*√vah*-). — 3. *neṣati* (*√nū*-), *parṣati* (*pr*- 'take across'), *pāṣati* ('protect'), *matsati* (*√mad*-), *yoṣati* (*yu*- 'separate'), *vakṣati* (*√vah*-), *sakṣati* (*√sah*-, AV.); *āḁṣat* (*aś*- 'attain', X. 117), *kṣṣat* (*kṣi*- 'dwell'), *chanṣat* (*√chand*-), *jēṣat* (*√ji*-), *dārṣat* (*dr*- 'split'), *dāṣat* (*dā*- 'give'), *drāṣat*

¹ Emendation for *ásrāṣtram* of the Mss., AV. IV. 28⁴; see WHITNEY's note.

² For **acchānt-s-ta*.

³ AVERY 257 adds the form *aveṣan*, which occurs twice in the RV., regarding it doubtless as an s- aorist of *√vṛ*. It would as such have the double anomaly of absence of Vṛddhi and the ending *-an*. It is probably 3. pl. impf. of *√viś*- in both passages (I. 170²; X. 114⁴). GRASSMANN in X. 114¹ regards it as aorist of *√vṛ*.

⁴ Cp. v. NEGELEIN 834.

⁵ With anomalous long vowel.

⁶ See WHITNEY's note on AV. VI. 30².

⁷ For **d-tap-s-thās*.

⁸ With loss of the radical nasal (*a* taking the place of the sonant nasal).

⁹ With interchange of the radical vowel and semivowel: see 50, b.

¹⁰ The *a* of *sah* is lengthened in the forms *sākṣāma* and *sākṣate*.

¹¹ Excepting only the 3. du. act. *yakṣātām*.

(*drā* 'run'), *nakṣat* (*naṣ* 'reach'), *neṣat* (√*nṛ*), *pāksat* (√*pac*-), *pārsat* ('take across'), *prīṣat* (√*prī*-), *bhākṣat* (√*bhāj*-), *bharṣat* (√*bhr̥*-), *mātsat* (√*mad*-), *yāmsat* (√*yam*-), *yākṣat* (√*yaj*-), *yāsat*, *yōsat* (*yu* 'separate'), *rāsat*, *vāmsat* (√*van*-), *vākṣat* (√*vah*-), *valsat* (Kh. v. 15¹⁶), *vēsāt*¹ (√*ṛ*-)², *sakṣat* (*sac* 'accompany'³ and *sah* 'overcome'⁴), *satsat* (√*sad*-), *sarṣat* (√*sr̥*-, AV.), *stoṣat*, *sraṣat* (√*srj*-, VS. XXI. 46).

Du. 2. *dāsathas*, *dhāsathas*, *pārṣathas* (*pr* 'take across'), *vākṣathas* (√*vah*-, AV.), *varṣathas* (*vr* 'cover').

3. *pāsatas* ('protect'), *yāmsatas* (√*yam*-), *yākṣatas* (√*yaj*-), *yōsatas* (*yu* 'separate', AV.), *vākṣatas* (√*vah*-). — With *-tām*: *yakṣatām* (√*yaj*-).

Pl. 1. *jēśāma* (√*ji*-), *vāmsāma* (√*van*-), *sākṣāma*⁵ (√*sah*-), *stoṣāma*. — 2. *dhāsatha*, *neṣatha*, *pārṣatha* ('take across'), *mātsatha*. — 3. *parṣan* ('take across'), *yāmsan* (√*yam*-), *rāsan*, *vākṣan*, *śēṣan* (*śē* 'lie').

Middle. Sing. 1. *nāmsai*, *māmsai* (√*man*-). — 2. *dīkṣase*⁶, *prkṣase*⁶ (√*prc*-), *māmsase* (√*man*-). — 3. *kramṣate*, *trāsate*, *darṣate* (*dr̥* 'split'), *māmsate* (√*man*-), *yāmsate* (√*yam*-), *yākṣate* (√*yaj*-), *rāmsate*, *vāmsate* (√*van*-), *sākṣate*⁵ (√*sah*-)⁷. — With ending *-tai*: *māsatai* (AV.).

Du. 2. *trāsāthe* (for **trāsaithe*). — Pl. 3. *nāmsante* (√*nam*-), *māmsante* (√*man*-). — With ending *-tai*: *māmsatai*⁸ (TS. VII. 4. 15¹).

s- Aorist Injunctive.

524. Injunctive forms are of fairly common occurrence, especially after *mā*. Judged by the extremely few accented forms occurring, the accent was on the radical syllable. All the forms occurring in the 1. sing. act. are irregular in one way or another: nearly all of them take *Guṇa* instead of *Vṛddhi*, while *yūṣam* (AV.) only lengthens the radical vowel (*yu* 'separate'). Three first persons from roots in *-ā* substitute *e*⁹ for that vowel, as *jēṣam* from *yā* 'go'; the same substitution takes place in the 1. pl. *geṣma* (AV.), *deṣma* (VS.), and 3. pl. *stheṣur* (AV.).

Active. Sing. 1. *jēṣam*¹⁰ (√*ji*-, VS. IX. 13 etc.), *yūṣam* (*yu* 'separate', AV.), *stoṣam*¹⁰; from roots ending in *-ā*: *geṣam* (*gā* 'go', VS. v. 5), *yeṣam* (*yā* 'go'), *stheṣam*⁹ (*sthā* 'stand', VS. II. 8).

2. *jes*¹⁰; *bhāk* (√*bhāj*-), *yāj* (√*yaj*-), *yaus* (*yu* 'separate'), *hvār* (√*hvar*-, VS. I. 2). — With connecting *-ī*: *hāsīs* (Kh. IV. 85; AA. II. 7).

3. *dhāk* (√*dah*-), *bhāk* (√*bhāj*-), *bhār* (√*bhr̥*-), *mauk* (√*muc*-, VS. I. 25), *hūs*¹¹ (*hā* 'leave'). — With connecting *-ī*: *tāpsit* (VS. XIII. 30), *vākṣit* (√*vah*-, AV.), *hāsīt* (TS. VII. 3. 13¹; AV.), *hvārṣit* (√*hvar*-, VS. I. 2).

Du. 2. *tāptam* (√*tap*-, VS. v. 33), *yauṣtam* (*yu* 'separate'), *srāṣtam* (√*srj*-, AV.).

¹ As appearing in immediate juxtaposition with *prīṣat* (I. 180^b), this form appears to be an aorist subjunctive of *vṛ*-, not a present injunctive of √*vṛis* (*vṛīṣati*).

² AVERY 258 gives *śīṣat*, among these forms, as occurring once. He doubtless means *nī-śīṣat* (IV. 2⁷) which occurs beside the subjunctives *bhārāt* and *udrāt*. But it cannot be an *s*-aorist (which would be *śīṣat*). WHITNEY, *Roots*, takes it as an *a*-aorist of *śiṣ* 'leave', GRASSMANN, *Wörterbuch* 1392, as an aorist of *śās*-. Cp. above 510.

³ In I. 129¹⁰ ('accompany').

⁴ In v. 30⁶ ('conquer').

⁵ With lengthened radical vowel.

⁶ Weak radical vowel instead of *Guṇa*.

⁷ AVERY 258 adds *hāsate*, also WHITNEY, *Grammar* 893 a; but this form is doubtless a 3. sing. mid. pres. of *hās* 'hasten', a secondary form of *hā* 'leave' according to the *a*-class; also *hāsante* (AV. IV. 36⁵). Cp. p. 321, note 7.

⁸ See WEBER's ed. of the TS., p. 310, 15, note 12.

⁹ Made perhaps from an *i*-form of roots ending in *-ā*. Cp. WHITNEY, *Grammar* 894 c.

¹⁰ Formed perhaps under the influence of the subjunctives *jēṣat* and *stoṣat*.

¹¹ Unnecessarily regarded by DELBRÜCK, *Verbum* p. 60 (80) as from *hr̥* 'take'.

Pl. 1. *yauşma* (yu- 'separate', VS. IV. 22). — With Guṇa only: *geşma*¹ (gā- 'go', AV.), *jéşma* (√ji-), *deşma*¹ (dā- 'give', VS. II. 32). — 2. *naiṣṭa* (√nī-, AV.), *yauşṭa* (√yu- 'separate', AV.), *sāpta*² (TS. III. 3. 9). — 3. *jaiṣur* (√ji-, AV.), *dhāsur*, *yaūsur* (yu- 'separate'), *stheṣur*¹ (AV. XVI. 47), *hāsur*.

Middle. Sing. 1. *gāsi* (gā- 'sing'), *nikṣi* (√ni-, AV.), *paṭsi* (√pad-, AV.), *bhākṣi* (√bhaj-, VII. 41²), *meṣi* (mī- 'diminish', AV.), *yaṃsi* (√yam-, AV.), *yakṣi* (√yaj-, AV.), *vāṃsi* (√van-, AV.), *vrkṣi* (√vrj-).

2. *cyoṣṭhās* (√cyu-), *chitthās* (√chid-, AV.), *paṭthās* (√pad-, AV.), *bhitthās* (TS. IV. 1. 9²), *maṃsthās* (√man-, AV.; VS. XIII. 41), *meṣṭhās* (√mī-, AV.), *raṃsthās* (√ram-, AV.), *hāsthās* (hā- 'go forth', AV.).

3. *kṣeṣṭa* (kṣi- 'destroy', AV.), *neṣṭa* (√nī-, AV.), *pāṣṭa* (pā- 'drink', AV.), *maṃṣṭa* (√man-, AV.), *māṃṣṭa*⁶ (√man-, AV. XI. 2⁸), *meṣṭa* (mī- 'fail', AV.), *hāṣṭa* (hā- 'be left', AV.).

Du. 2. *sṛkṣāthām* (√sṛj-, VS. XIX. 7).

Pl. 1. *yutsmahi*³ (√yudh-, AV.), *hāsmahi* (hā- 'be deprived of').

3. *dhukṣata* (√duh-), *nūṣata*, *matsata* (√mad-), *mukṣata* (√muc-), *sakṣata* (√sac- 'accompany').

s- Aorist Optative.

525. This mood occurs in the middle only in this form of the sigmatic aorist. The 2. 3. sing. always appears with the precativ *s* excepting the one form *bhākṣīta* in the SV. (I. 1. 2. 4³).

Sing. 1. *diṣṭiya*⁴ (dā- 'cut'), *bhākṣīyā* (√bhaj-), *maṣīyā*⁵ (√man-), *mukṣīyā*, *rāṣīyā*, *sākṣīyā*⁶ (√sah-, AV.), *strīṣīyā* (√str-, AV.).

2. *maṃṣiṣṭhās* (√man-). — 3. *darṣiṣṭa* (dṛ- 'tear'), *bhākṣīta* (SV.), *maṃṣiṣṭa* (√man-), *mṛkṣiṣṭa* (mṛc- 'injure').

Du. 2. *trāsīthām* (for *trās-tyāthām).

Pl. 1. *dhukṣimāhi* (√duh-, TS. I. 6. 4³), *bhākṣimāhi* (√bhaj-), *maṃṣimāhi* (√man-), *vaṃṣimāhi* and *vasimāhi*⁵ (√van-, IX. 72⁸), *sakṣimāhi* (√sac-). —

3. *maṃṣīrāta*.

s- Aorist Imperative.

526. No certain regular forms of the imperative occur in the active. Two or three, such as *yaūṣtam*, *naiṣṭa*, might have been classed here, but as they occur with *mā* only, they have been placed among the injunctives. There are, however, the two transfer forms in the 2. sing. *neṣa* (√nī-, AV.) and *paṣā* (pr- 'take across')⁷. The only forms of the imperative occurring in the middle are three made from *rā*- 'give' and one from *sah*- 'conquer'.

Middle. Sing. 2. *sākṣva*. — 3. *rāsātām*. — Du. 2. *rāsāthām*. — Pl. 3. *rāsāntām*.

s- Aorist Participle.

527. Only two or three forms of the active participle are found. These are *dākṣant*- and *dhākṣant*- from *dah*- 'burn', and *sākṣant*- from *sah*- 'prevail'. In the middle there are no regular forms. There is one doubtful example in which the stem is extended with *-a*- and accordingly adds the suffix *-māna*, as in the *a*- conjugation: *dhī-sa-māna*- (*dhī*- 'think').

There are, besides, a dozen stems irregularly formed by adding *s* to the root with an intermediate *-a*-, and taking the regular ending *-āna*. These forms

¹ See p. 380, note 9.

² For *sāp-s-ta*.

³ A somewhat doubtful reading: see WHITNEY's note on AV. VII. 52².

⁴ With the radical *ā* weakened to *i*.

⁵ Root weakened by loss of nasal (*a* taking the place of the sonant nasal).

⁶ With irregular lengthening of the radical vowel.

⁷ See WHITNEY, AV. Index Verborum 382.

may be accounted as belonging to the *s*-aorist. All but two of them occur in the RV. They are: *arśasānd-* 'injuring', *ōhasāna-* (√*ah-*) 'lying in wait', *grayasānd-* (√*fri-*) 'far-extending', *dhiyasānd-* (√*dhr-*) 'attending', *namasānd-* (√*nam-*) 'rendering homage' (AV.), *dhīyāsāna-* (√*bhr-*) 'fearing' (AV.), *mandasānd-* (√*mand-*) 'rejoicing', *yamasānd-* (√*yam-*) 'being driven' (with passive sense), *rabhasānd-* (√*rabh-*) 'agile', *vr̥dhasānd-* (√*vr̥dh-*) 'growing', *śavasānd-* (√*śū-*) 'strong', *sahasānd-* (√*sah-*) 'mighty'.

A. 2. The *ṣs*-Aorist.

DELBRÜCK, Verbum p. 179—180. — AVERY, Verb-Inflection 259—261. — WHITNEY, Sanskrit Grammar 898—910; Roots 226—227; AV. Index Verborum 380. — v. NEGELEIN, Zur Sprachgeschichte 85—86.

528. About 80 roots take this form of the sigmatic aorist in the RV. and about a dozen others in the AV.

The *-s* is here added to the root with the connecting vowel *-i-*. The radical vowel as a general rule takes *Guna* throughout; but in the active a final vowel takes *Ṛddhi* and a medial *-a* is sometimes lengthened. No roots with final *-ā* and few with final *-ī* take this aorist. The terminations are the same as those of the *s*-aorist, excepting that the 2. and 3. sing. act. end in *-īs* (= *īṣ-s*) and *-īt* (= *īṣ-t*). Active and middle forms, though frequent, are rarely both made from the same root, occurring thus in about fifteen verbs only. This is the only aorist from which a few forms are made in the secondary conjugation¹.

Besides the indicative, all the moods are represented in this aorist, but no participial forms have been met with.

Indicative.

529. In the active all persons are represented except du. 1. 2. and pl. 2.; but in the middle only sing. 2. and 3. occur besides a single form of sing. 1 (Kh.), du. 3. and pl. 3. (VS.).

a. A few irregularities occur in the formation of this tense². 1. The forms *atārina* (beside the normal *ātariṣma*) and *acādiran*³ (AV.), are probably to be regarded as irregular forms with abnormal loss of the aoristic *-s*. — 2. The root *grabh-* 'seize' takes the connecting vowel *ī*³ (as it does in other verbal forms) instead of *-i-*, as *agrabhīṣma*. — 3. In the sing. 1. act., the ending *-īm* appears instead of *-īṣam* in the three forms *ākramīm*, *vādhīm*, and *agrabhīm* (TS.), doubtless owing to the analogy of the 2. and 3. sing. *-īs* and *-īt*⁴. — 4. The abnormal ending *-ait* appears in the 3. sing. in *āśarait*⁵ (AV.) beside *āśarīt* (AV.)⁶.

The normal forms occurring, if made from *kram-* 'stride', would be as follows:

Active. Sing. 1. *ākramīṣam*. 2. *ākramīs*. 3. *ākramīt*. — Du. 3. *ākramīṣām*. — Pl. 1. *ākramīṣma*. 3. *ākramīṣur*.

Middle. Sing. 1. *ākramīṣi* (Kh.). 2. *ākramīṣthās*. 3. *ākramīṣta*. — Du. 3. *ākramīṣātām*. — Pl. 3. *ākramīṣata* (VS.).

The forms which actually occur are the following:

¹ From causatives *dhvanayīt*, *ailayīt* (√*il-*, AV.), from a desiderative *br̥ṣīs* (√*rdh-*, AV.).

² The weak form of the root appears in the injunctive *nudīṣthās* (AV.) and the optative *ruciṣīya* (AV.) and *gmiṣīya* (VS.), which syncopates the radical vowel as in the root aor. and the perfect of this verb.

³ Cp. WHITNEY 904 d.

⁴ Cp. DELBRÜCK, Verbum p. 188.

⁵ This abnormal ending also occurs in the secondary conjugation in the denominative aor. *āśaparyait* (AV.); see below 570.

⁶ Both these forms also show the irregularity of taking *Guna* instead of *Ṛddhi*.

Active. Sing. 1. *akāṇiṣam*, *akāriṣam*, *akramiṣam*, *acāyiṣam* (AV.), *acāriṣam*, *abhāriṣam* (Vbhr-, AV.), *avadhiṣam* (AV.), *avādiṣam* (AV.), *āsaṇsiṣam*, *asāniṣam*; *āsiṣam* (as- 'eat', AV.); *rāviṣam*. — With ending -im: *akramim*, *agrabhīm* (TS); *vādhim*.

2. *akramīs*, *adr̥ṇhis* (VS. VI. 2), *dvadhīs*, *avar̥ṣīs*¹, *astarīs* (Vstr-, AV.); *āsīs*² (as- 'eat', AV.), *dukṣīs* (ukṣ- 'grow'); *kramīs*, *vādhīs*.

3. *ākārīt*, *ākramīt*, *āgrabhīt*, *āgrahīt* (AV.), *ātārīt*, *adr̥ṇhīt* (MS. IV. 13⁸), *anayīt*² (Vn-, AV.), *āmandīt*, *ayāsīt*, *āyodhīt*, *arāvīt*, *dvadhīt*, *dvārīt* (Vvrs-, AV.), *āsaṇsīt*, *asārīt*³ (AV.), *asāvīt*, *astānīt* (AV.), *āsvanīt*; *āvīt*, *āsīt* (as- 'eat', AV.); *jūrīt* (jūrv- 'consume'), *tārīt*, *vādhīt*. — With ending -ait: *āsaraīt*⁴ (AV.).

Du. 3. *āmanthiṣām*; *jāniṣām*.

Pl. 1. *agrabhīṣma*, *ātārīṣma* and *atārīma*⁵, *dvadhīṣma* (VS. IX. 38).

3. *ākārīṣur*, *ākramīṣur*, *adhaṇviṣur*, *ānariṣur*, *ānindīṣur*, *apāviṣur*, *āman-diṣur*, *amādiṣur*, *arājīṣur*, *arāṇiṣur* (ran- 'rejoice'), *drāviṣur*, *avādiṣur*, *asāviṣur*; *ākṣiṣur*⁶ (I. 163¹⁰), *āniṣur* (Van-, AV., TS.), *āviṣur* (Vav-). — With -ran: *avādiran* (AV.).

Middle. Sing. 1. *aikṣiṣi* (Kh. I. 1¹: Vtkṣ-). — 2. *ājaniṣthās* (AV.), *asamiṣthās* (sam- 'labour'), *asayiṣthās*, *āsramiṣthās*; *jāniṣthās*.

3. *akrapīṣṭa* (Vkrp-), *ājaniṣṭa*, *adhāviṣṭa*, *anaviṣṭa*, *aprathiṣṭa*, *arociṣṭa* (VS. XXXVII. 15), *avasīṣṭa* (vas- 'wear'), *āsaniṣṭa*, *āsahīṣṭa*; *duhiṣṭa* (ūh- 'consider'); *krāmiṣṭa*, *jāniṣṭa*, *prathiṣṭa*, *māndiṣṭa*, *yamiṣṭa*.

Du. 3. *āmādiṣātām*. — Pl. 3. *āgyrbhīṣata* (VS. XXI. 60).

iṣ- Aorist Subjunctive.

530. Active forms of this mood are fairly common, but are almost exclusively limited to the 2. and 3. sing. Middle forms are very rare, occurring only in the pl., where not more than four examples have been noted.

Active. Sing. 1. *daviṣāṇi*⁷. — 2. *aviṣas*, *kāniṣas*, *tāriṣas*, *rakṣiṣas*, *vādhīṣas*, *vādiṣas* (AV.), *vēṣiṣas*, *saṇsiṣas*.

3. *kāriṣat*, *jambhiṣat*, *jōṣiṣat*, *tāriṣat*, *nindīṣat* (AV.), *pāriṣat* ('take across'), *bōdhiṣat*, *mārdhiṣat*, *yāciṣat*, *yodhiṣat*, *rakṣiṣat*, *vanīṣat* (AV.), *vyathiṣat* (VS. VI. 18), *saṇsiṣat* (TS. V. 6. 8⁶), *sanīṣat*, *sāviṣat*⁸ (sū- 'vivify').

Pl. 3. *sanīṣan*⁹ (AV. V. 3⁵).

Middle. Pl. 1. *yāciṣāmahe*, *sanīṣāmahe*. — 3. *vanīṣanta*¹⁰ (TS. IV. 7. 14¹), *sāniṣanta*.

iṣ- Aorist Injunctive.

531. Forms of the injunctive are commoner than those of the subjunctive. In the active they are found almost exclusively in the 2. 3. sing., 2. du. and 2. 3. pl.; in the middle nearly a dozen forms occur, all but one in the sing.

The forms of this mood have the accent on the root (as in the un-augmented indicative).

Active. Sing. 1. *sāṇsiṣam*, *hīṇsiṣam* (VS. I. 25).

¹ AVERY 259 adds *dvārhis* as occurring once.

² See WHITNEY's note on AV. XI. 32⁶.

³ With Guṇa instead of Vyddhi of final vowel; cp. BARTHOLOMAE, Studien 2, 165.

⁴ See WHITNEY's note on AV. VI. 66², where the reading *asārīt* is better supported; cp. his note on AV. VI. 65¹.

⁵ With loss of the aoristic -s.

⁶ From *aks-* 'attain' (WHITNEY, Roots 1) a secondary form of *ṽas-*; otherwise a *siṣ-* aorist from *as-* 'attain'.

⁷ Cp. v. SCHROEDER, WZKM. 13, 119—122.

⁸ This form occurs also in two passages of the AV.; in a third (AV. I. 18²) *sāviṣak* appears instead of it. Cp. WHITNEY's note on this passage, and his Grammar 151 a.

⁹ The corresponding passage of the RV. (X. 128³) has *vanīṣanta*, and of the TS. (IV. 7. 14¹) *vanīṣanta*.

¹⁰ See preceding note.

2. *avīs*, *kramīs* (AV.), *jīvīs* (AV.), *tartīs*, *barhīs*, *mādhīs*, *mardhīs*, *moṣīs*, *yāvīs*, *yodhīs*, *raḁṣīs* (AV.), *randhīs*, *lōkhīs* (VS.V.43), *vādhīs*, *śocīs* (VS.XI.45), *sāvīs*, *spharīs*, *himpīs* (VS. AV.). — With *-ais*: *śarais* (√*śr*-, AV.).

3. *aśīt* (aś- 'eat'), *gārīt* (gr- 'swallow'), *cārīt*, *jīvīt* (AV.), *tārīt*, *dāsīt* (das- 'waste'), *barhīt*, *mādhīt*, *vadhīt* (TS.IV.2.9¹; VS.XIII.16), *veṣīt*, *svānīt*, *himpīt*.

Du. 2. *tāriṣṭam*, *mardhiṣṭam*, *himpīṣṭam* (AV. VS.).

Pl. 1. *śramiṣma*. — 2. *grabhiṣṭa*, *vadhiṣṭa*, *himpīṣṭa* (AV. TS.); *mathiṣṭana* (AV.), *rāpiṣṭana* (√*ran*-), *vadhiṣṭana*. — 3. *jāriṣur* (jr- 'waste away'), *jīviṣur* (AV.), *tāriṣur*¹ (AV.), *vadhiṣur* (AV.), *vādiṣur* (AV.), *himpīṣur* (AV.).

Middle. Sing. 1. *rādhiṣi* (AV.). — 2. *kṣaṇiṣṭhās*² (AV.), *nudiṣṭhās*³ (AV.), *maṛṣiṣṭhās* (√*mṛṣ*-), *vadhiṣṭhās* (Kh. II.11³), *vyathiṣṭhās* (AV.). — 3. *paṇiṣṭa*, *paṇiṣṭa*, *bādhiṣṭa*. — Pl. 1. *vyathiṣmahi* (AV.).

iṣ- Aorist Optative.

532. This mood is rare, occurring in the middle only and being formed from hardly a dozen roots. Though the ending is accented, the root appears in a weak form in *gmiṣṭya*⁴ (VS.) and *ruciṣṭya* (AV.). The 2. and 3. sing. take the precativ *-s*.

Middle. Sing. 1. *edhiṣṭyā* (AV.), *gmiṣṭya*³ (VS. III.19), *janiṣṭya* (AV.)⁵, *ruciṣṭya*³ (AV.). — 2. *modiṣṭhās* (AV.). — 3. *janiṣṭṣṭa*, *vaniṣṭṣṭa*.

Du. 1. *sahiṣṭvahi* (AV.). — Pl. 1. *edhiṣṭmahi* (AV.), *tiriṣṭmahi*, *mandiṣṭmahi* (VS.IV.14; TS.I.2.3¹ etc.), *vandiṣṭmahi*, *vardhiṣṭmahi* (VS. II.14, XXXVIII.21), *sahiṣṭmahi* (AV.), *sāhiṣṭmahi* (Pada text *sahiṣṭmahi*).

iṣ- Aorist Imperative.

533. Forms of this mood are rare, occurring in the active only and being made from six or seven roots at the most. Among these forms, two only are distinctively imperative, *aviddhi* and *aviṣṭu*; a few others can be distinguished by having the accent on the ending; the rest, being unaccented and used without *mā*, cannot be distinguished from injunctives.

Sing. 2. *aviddhi*. — 3. *aviṣṭu*. — Du. 1. *avistām*, *kramiṣṭam*, *gamiṣṭam*, *caniṣṭam*, *caviṣṭam* (ci- 'gather'), *yodhiṣṭam* (√*yudh*-), *vadhiṣṭam*, *śnathiṣṭam*. — 3. *avistām*. — Pl. 2. *avitāḁ*⁶; *aviṣṭāna*, *śnathiṣṭāna*.

A. 3. The *siṣ*- Aorist.

DELBRÜCK, Verbum p. 179. — AYERY, Verb-Inflection 261. — WHITNEY, Sanskrit Grammar 911—916; Roots 227. — v. NEGELEIN, Zur Sprachgeschichte 86.

534. This aorist, which is inflected exactly like the *iṣ*- aorist, is formed by only six or seven roots in the Saṃhitās. Middle forms occur in the optative only.

Indicative.

Sing. 1. *ayāsiṣam*. — Du. 3. *ayāsiṣtām* (VS. XXVIII.14). — Pl. 2. *āyāsiṣṭa*. — 3. *agāsiṣur* (gā- 'sing'), *ayāsiṣur*⁷.

Subjunctive.

Sing. 3. *gāsiṣat* (gā- 'sing'), *yāsiṣat*.

¹ With accent on the ending instead of the root.

² Cp. BRUGMANN, KZ. 24, 363 f.

³ With weak form of root.

⁴ Cp. ZIMMER, KZ. 30, 222.

⁵ The Kāthaka has the forms *janiṣeyam* and *janiṣeya* made from a secondary *-a*-stem (WHITNEY 907).

⁶ This may be regarded as a form irregularly lacking *s* = *avistā*.

⁷ *āsiṣur* is formed from *aś*- 'attain', according to DELBRÜCK, Verbum p. 179; according to WHITNEY, Sanskrit Grammar 913, and Roots 1, from the secondary root *akṣ*-; see above p. 383, note ⁶.

Optative.

Middle. Sing. 1. *vaṇiṣiṣya*¹ (*van-* 'win', AV.). — 2. *yāsiṣiṣhās*². — Pl. 1. *pyāsiṣimahi*³ (AV.; VS. II. 14; MS. IV. 9¹⁰ [p. 181, 9]).

Injunctive.

Sing. 1. *raṇsiṣam*⁴ (SV. I. 4. 1. 2⁵). — Du. 2. *hāsiṣtam* (AV.). — 3. *hāsiṣtam* (AV.). — Pl. 2. *hāsiṣta* (AV.). — 3. *hāsiṣur* (AV.).

Imperative.

Du. 2. *yāsiṣtam*. — Pl. 2. *yāsiṣta*⁵ (I. 165¹⁵).

B. The *sa-* Aorist.

DELBRÜCK, Verbum p. 179. — AVERY, Verb-Inflection 262. — WHITNEY, Sanskrit Grammar 916—920; Roots 227. — v. NEGELEIN, Zur Sprachgeschichte 86.

535. In the Samhitās this form of the sigmatic aorist is taken by only nine roots, which end in *j ś ṣ* or *h* and contain the medial vowels *i u* or *ṛ*. The thematic *a* doubtless came to be employed in these few verbs to avoid a difficult agglomeration of consonants when the endings were added. The inflexion is like that of an imperfect of the *ā-* class of the first conjugation, the *-sā-* being accented⁶ in unaugmented forms. Besides the indicative, only forms of the injunctive and imperative occur, altogether fewer than a dozen. No subjunctive, optative, or participial forms have been noted.

Indicative.

536. Neither forms of any person of the dual nor of the 2. pl. occur in the indicative of this type of the *s-* aorist. The active forms greatly predominate, the middle being represented in the 3. sing. and pl. by only three or four forms altogether.

Active. Sing. 1. *avṛkṣam* (√*vṛh*-). — 2. *adhukṣas* (√*duh*-, VS. I. 3), *aruṣas* (√*ruh*-, AV.); *rukṣas* (√*ruh*-, AV.). — 3. *ākruṣat* (√*kruś*-), *aghukṣat* (√*guh*-), *adukṣat*⁷ and *ādhuṣat* (√*duh*-), *āmṛkṣat* (√*mṛś*-, AV.) *drukṣat* (√*ruh*-), *āsprkṣat* (√*sprś*-, AV.; VS. XXVIII. 18). — Pl. 1. *amṛkṣāma* (√*mṛj*- 'wipe'), *aruṣāma* (√*ruh*-, AV.). — 3. *ādhuṣan* (√*duh*-); *dukṣan*⁸ and *dhuṣan* (√*duh*-).

Middle. Sing. 3. *ādhuṣata*⁹; *dukṣata*⁸ and *dhuṣata*. — Pl. 3. *amṛkṣanta* (√*mṛj*-).

Injunctive.

Active. Sing. 2. *dukṣas*, *mṛkṣas* (√*mṛś*-). — 3. *dvikṣat* (√*dviṣ*-, AV.). — Pl. 2. *mṛkṣata* (√*mṛś*-).

Middle. Sing. 3. *dukṣata*⁸ and *dhuṣata* (√*duh*-), *dvikṣata* (√*dviṣ*-, AV.). — Pl. 3. *dhuṣanta* (√*duh*-).

Imperative.

Active. Du. 2. *mṛkṣatam* (√*mṛj*-). — 3. *yakṣatām* (√*yaj*-).

Middle. Sing. 2. *dhuṣātsva* (√*duh*-).

¹ In the Mss. *vaṇiṣiṣya*; see WHITNEY's note on AV. IX. 1¹⁴.

² With precativ *s*.

³ In the Mss. *pyāsiṣimahi*; see WHITNEY's note on AV. VII. 81⁵.

⁴ Variant for *rāsiṣya* of the RV.

⁵ With *i* for *ā*. AVERY 261 gives the form as *yāsiṣā*.

⁶ Three forms occur accented thus; the root is, however, accented in *dhuṣata*.

⁷ See above 32 b.

⁸ See above 32 b.

⁹ In IX. 110⁸ the form *ādhuṣata* seems to be a 3. pl.

IV. The Future System.

DELBRÜCK, Verbum p. 183—184. — AVERY, Verb-Inflection 262. — WHITNEY, Sanskrit Grammar 931—941; Roots 228 f.; AV. Index Verborum 380. — v. NEGELEIN, Zur Sprachgeschichte 86—87.

537. The stem is formed by adding *-syá¹* or (rather less frequently with connecting *-i-*) *-isyá¹* to the root, which gunates a final or a prosodically short medial vowel. As the subjunctive frequently has a future sense, and even the present indicative may have it, the occasion for the use of actual future forms seldom arises in the RV., which forms a future stem from only fifteen roots, while the AV. does so from more than thirty (about eight of these occurring in the RV. also)². There is only one subjunctive and one conditional form, but some twenty participles occur.

a. In the following stems the suffix *-sya* is added direct: *kṣi-* 'abide': *kṣe-syá-³*; *ji-* 'conquer': *je-syá-*; *dah-* 'burn': *dhak-syá-*; *yaj-* 'sacrifice': *yak-syá-*; *vac-* 'speak': *vak-syá-*; *sū-* 'bring forth': *sū-sya-⁴*. In the AV. also occur: *i-* 'go': *e-syá-*; *kṛt-* 'cut': *kart-sya-*; *kram-* 'stride': *kram-syá-*; *gop-* 'protect': *gop-sya-*; *dā-* 'give': *dā-syá-*; *nī-* 'lead': *ne-sya-*; *mīh-* 'mingere': *mek-syá-⁵*; *yā-* 'go': *yā-syá-*; *yuj-* 'join': *yok-sya-⁶*; *rādh-* 'succeed': *rāt-sya-*; *vah-* 'carry': *vak-syá-*; *vṛt-* 'turn': *-vart-syá-⁷*; *śad-* 'fall': *sat-sya-*; *sah-* 'prevail': *sāk-sya-⁸*; *hā-* 'leave': *hā-sya-*; *hu-* 'sacrifice': *ho-syá-*. In the VS. *bandh-* 'bind': *bhant-syá-*.

b. In the following stems the suffix is added with connecting *-i-*: *av-* 'favour': *av-isýá-⁹*; *as-* 'shoot': *as-isýá-*; *kr-* 'do': *kar-isýá-*; *jan-* 'beget': *jan-isya-*; *bhū-* 'be': *bhav-isýá-*; *man-* 'think': *man-isýá-*; *vā-* 'weave': *vay-isýá-¹⁰*; *san-* 'acquire': *san-isýá-*; *sr-* 'hasten': *sar-isýá-*; *stu-* 'praise': *stav-isýá-*. From causative stems: *dhr-* 'support': *dhāray-isýá-*; *vas-* 'clothe oneself': *vāsay-isýá-*.

The AV. has the following additional stems: *gam-* 'go': *gam-isa-*; *dhr-* 'maintain': *dhar-isýá-*; *naś-* 'disappear': *naś-isa-*; *pat-* 'fly': *pat-isýá-*; *mṛ-* 'die': *mar-isa-*; *vad-* 'speak': *vad-isa-*; *vṛt-* 'turn': *vart-isa-*¹¹; *svap-* 'sleep': *svap-isýá-¹²*; *han-* 'slay': *han-isýá-*. From causative stems: *duṣ-* 'spoil': *dūṣay-isa-*; *vr-* 'cover': *vāray-isa-* 'shield'.

538. a. Subjunctive. The only subjunctive form occurring is *kar-isýā(-s)* in IV. 30²³.¹³

b. Conditional. The only example occurring is formed from *bhṛ-* 'bear': *ā-bhar-isa-t* 'he was going to bear off' (II. 30²).

c. Participles. A good many participial forms occur. The following stems are met with:

Active. *av-isýānt-*¹⁴, *as-isýānt-*, *e-sýānt-* (AV.)¹⁵, *kar-isýānt-*, *kṣe-sýānt-*, *khan-isýānt-* (TS.), *je-sýānt-*¹⁶ (AV.), *dā-sýānt-* (AV.), *dhak-sýānt-*, *pat-isýānt-* (AV.),

¹ On the origin of this suffix see BRUGMANN, Grundriss 2, 747 (p. 1092), who connects the *-isa* form with the *is-* aorist; and v. NEGELEIN, Zur Sprachgeschichte 86.

² According to WHITNEY 937 the future is formed from over 60 roots in the TS. but I am uncertain how many of these occur in independent Mantra passages.

³ This is the only stem in which *-syá* is to be read *-sia*: *kṣeṣāntas*.

⁴ This stem has the double irregularity of accenting the root and not taking Guṇa: cp. the perfect *sasiva*.

⁵ The Mss. read *mekṣāmi* in AV. VII. 102¹: cp. WHITNEY's note.

⁶ Doubtful reading see note³ p. 387 on *yoksyē*.

⁷ See WHITNEY's note on AV. xv. 6¹.

⁸ An emendation: see note on *sāksye*.

⁹ Cp. DELBRÜCK, Verbum p. 184.

¹⁰ Op. cit. p. 183.

¹¹ In the form *āvartisyē* for *ānu-vartisyē*; see p. 11, 18.

¹² See WHITNEY's note on AV. XIX. 479.

¹³ The form *karisýā* (I. 1659) is probably to be explained as the same subjunctive (= *karisýās*): cp. BR. sv. *karisýā*.

¹⁴ Cp. DELBRÜCK, Verbum p. 183.

¹⁵ In *praisýān* (AV. V. 22¹⁴), Pp. *pra-esyān*, but WHITNEY = *pra-isyān*.

¹⁶ In AV. xv. 20¹ nearly all the Mss. read *jyēsýān* (as if from *√jyā-*) for *jesýān*.

bhar-isyánt- (TS.), *bhav-isyánt-* (AV.VS.), *yā-syánt-* (AV.), *vac-* 'speak': *vak-syánt-*, *vay-isyánt-*, *san-isyánt-*, *sar-isyánt-*, *sū-syánt-*, *han-isyánt-*.

Middle. *kraṇsyā-māṇa-* (AV.), *janisyā-māṇa-* (VS.XVIII.5), *yaksyā-māṇa-*, *stavisyā-māṇa-* (AV.).

Future Indicative.

539. The future is inflected, in both active and middle, like the present of the *a-* conjugation. The forms actually met with in the Sāṃhitās would, if made from *kr-* 'do', be the following:

Active. Sing. 1. *karisyāmi*. 2. *karisyāsi*. 3. *karisyāti*. — Du. 2. *karisyathas* (TS.). 3. *karisyatas* (AV.). — Pl. 1. *karisyāmas* and *karisyāmasi* (AV.). 2. *karisyātha*. 3. *karisyanti* (AV.).

Middle. Sing. 1. *karisyē*. 2. *karisyase*. 3. *karisyate*.

The forms actually occurring are the following:

Active. Sing. 1. *esyāmi* (AV.), *karisyāmi* (AV.), *kartsyāmi* (AV.), *carisyāmi* (VS. I. 5), *jesyāmi*, *bhantsyāmi* (1st *bandh-*, VS. XXII. 4)¹, *meksyāmi*² (AV.), *vaksyāmi* (√*vac-*), *stavisyāmi*.

2. *karisyāsi*, *jesyasi* (VS. XXIII. 17), *bhavisyasi* (AV.), *marisyasi* (AV.), *rātsyasi* (√*rādh-*, AV.), *vaksyasi* (√*vac-*, TS. II. 6. 125), *sanisyasi*, *hanisyasi* (AV.).

3. *karisyati*, *gamisyati* (AV.), *naśisyati* (AV.), *nesyati* (AV.), *patisyati* (AV.), *bhavisyāti*, *marisyati* (AV.), *vadisya* (AV.), *sanisyati*, *sthāsyati* (VS. VI. 2), *hanisyati* (AV.).

Du. 2. *karisyathas* (TS. IV. 1. 9²). — 3. *marisyatas* (AV.), *vaksyatas* (√*vah-*, AV.).

Pl. 1. *bharisyāmas* (VS. XI. 16), *vaksyāmas* (√*vac-*), *svapisyāmasi* (AV.).

2. *karisyātha*, *bhavisyatha*, *sarisyatha* (AV.).

3. *gopsyanti* (√*gṛp-*, AV.), *śatsyanti* (√*śad-*, AV.), *hāsyanti* (√*hā-*, AV.).

Middle. Sing. 1. *dhariśyē* (AV.), *manīśyē*, *yokśyē*³ (AV.), *vartīśyē*⁴ (AV.), *sākśyē*⁵ (√*sah-*, AV.). — 2. *stavisyase*. — 3. *janisyate*, *stavisyate* (AV.).

Periphrastic Future.

540. Of this formation, common in the later language, there seems to be an incipient example in VS.XVIII.59 = TS.V.7.7¹: *anvāgantā yajñāpātir vo ātra* 'the sacrificer is following after you here', a modification of AV.VI.123^{1.2}: *anvāgantā yājāmāṇaḥ svastī*, which WHITNEY translates 'the sacrificer follows after well-being'⁶.

V. Secondary Conjugation.

541. As opposed to the primary conjugation, there are four derivative formations in which the present stem is used throughout the inflexion of the verb and is everywhere accompanied by the specific sense connected with that stem. The forms which occur outside the present system are, however, rare. The four derivative formations are the desiderative, the intensive, the causative, and the denominative.

1. The Desiderative.

DELBRÜCK, *Verbum* p. 184—186. — AVERY, *Verb-Inflection* 230, 268—270. — WHITNEY, *Sanskrit Grammar* 1026—1040; *Roots* 233 f. — v. NEGELEIN, *Zur Sprachgeschichte* 88—90.

542. Though the least frequent of the secondary conjugations, the desiderative is perhaps best dealt with first, as being *akin* in derivation and

¹ In AV. III. 95 ROTH and WHITNEY's edition reads *bharisyāmi*; but WHITNEY, note on that passage, would emend this to *bhantsyāmi* (√*bandh-*), and SHANKAR PANDIT reads *bhatsyāmi*.

² WHITNEY's emendation for *meksyāmi* of the Mss.; see his note on AV. VII. 102¹.

³ All the Mss. in AV. XIX. 13¹ read *yokśe* (but Paipp. *yokśyē*).

⁴ In *anvartīśyē* (AV. XIV. 156¹) given under the root *art-* by WHITNEY, AV. Index Verborum; see p. 386, note ¹¹.

⁵ The Mss. in AV. II. 27³ read *sākśe*.

⁶ Cp. WHITNEY, *Sanskrit Grammar* 946.

meaning to the future¹, the last of the primary verbal formations treated above (537—540). The desiderative is formed from the root with an accented reduplicative syllable and the suffix *-sa*, which expresses the desire for the action or condition denoted by the root; e. g. *pā-* 'drink': *pi-pā-sa-* 'desire to drink'. Desiderative stems from fewer than sixty roots are met with in the *Samhitās*.

The characteristic reduplicative vowel is *i*, which appears in all stems except those formed from roots containing *ā* (which reduplicate with *u*); and the root generally remains unchanged. Thus *jñā-* 'know': *ji-jñā-sa-* (AV.); *jyā-* 'overpower': *jit-jyā-sa-*; *dā-* 'give': *di-dā-sa-*; *pā-* 'drink': *pi-pā-sa-*; *tij-* 'be sharp': *ti-tik-ša-*; *nid-* 'blame': *ni-nit-sa-*; *bhid-* 'split': *bi-bhit-sa-*; *miś-* 'mix': *mi-mik-ša-*; *ris-* 'hurt': *ri-rik-ša-*; *nī-* 'lead': *ni-nī-ša-*; *prī-* 'love': *pi-prī-ša-*; *guh-* 'hide': *ju-guk-ša-*²; *duh-* 'milk': *dū-duk-ša-*²; *muc-* 'release': *mī-muk-ša-*; *yudh-* 'fight': *yit-yut-sa-*; *ruh-* 'ascend': *rū-ruk-ša-*; *bhū-* 'be': *bū-bhū-ša-*; *tyd-* 'pierce': *ti-tyt-sa-*; *trp-* 'delight': *ti-trp-sa-*; *dṛś-* 'see': *dī-dṛk-ša-*; *vṛt-* 'turn': *vi-vṛt-sa-*; *srp-* 'creep': *si-srp-sa-*.

a. A few desideratives reduplicate with a long vowel: *tur-* (= *tī-*) 'cross': *tū-tūr-ša-*; *bādh-* 'oppress': *bī-bhat-sa-*; *man-* 'think': *mī-mām-sa-* (AV.) 'investigate'. On the other hand, two desideratives abbreviate the reduplicative syllable by dropping its consonant; thus *yaj-* 'sacrifice': *i-yak-ša-* for **yi-yak-ša-*³; *naś-* 'attain': *i-nak-ša-*, for **ni-nak-ša-*, perhaps through the influence of *hyak-ša-*; and the RV. has one desiderative form from *āp-* 'obtain' in which the reduplication is dropped altogether: *ap-santa*.

b. The radical vowel is lengthened when *i*, *u*, or *r* is final (the latter becoming *ṛ*); thus *ci-* 'see': *ci-kī-ša-*; *ji-* 'conquer': *jit-gī-ša-*; *yu-* 'unite': *yit-yū-ša-*; *śru-* 'hear': *śi-śrū-ša-*; *kr-* 'make': *ci-kīr-ša-* (AV.); *hr-* 'take': *jit-hīr-ša-* (AV.); *dhvr-* 'injure': *dī dhūr-ša-* with *ū* because vowel and semi-vowel have interchanged⁴.

a. A few roots with medial *a* followed by *n* or *m* lengthen the vowel; thus *man-* 'think': *mī-mām-sa-* (AV.); *han-* 'smite': *ji-ghām-sa-*; *gam-* 'go': *ji-gām-sa-* (AV.); two others do so after dropping the nasal, viz. *van-* 'win': *vi-vā-sa-*; and *san-* 'gain': *si-ṣā-sa-*⁵.

c. In nearly a dozen roots, on the other hand, the radical vowel is weakened.

1. In a few roots final *ā* is reduced to *i* and, in one instance, even *i*⁶; thus *gā-* 'go': *ji-gī-ša-* (SV¹); *pā-* 'drink': *pi-pī-ša-* (RV.) beside *pi-pā-sa-*; *hā-* 'go forth': *ji-hī-ša-*⁷ (AV.); *dhā-* 'put': *dī-dhi-ša-* (RV.) beside *dhit-sa-*.

2. Half a dozen roots containing *ā* or *a* shorten the root by syncopation resulting in contraction with the reduplicative syllable; *dā-* 'give': *dīt-sa-*, for *dī-d[ā]-sa-*, beside *dī-dā-sa-*; *dhā-* 'put': *dhi-t-sa-*, for *dī-dh[ā]-sa-*, beside *dī-dhi-ša-*; *dabh-* 'harm': *dī-p-sa-*, for *dī-d[a]bh-sa-*; *labh-* 'take': *lī-p-sa-* (AV.), for *lī-l[a]bh-sa-*; *śak-* 'be able': *śī-k-ša-*, for *śī-ś[a]k-ša-*; *sah-* 'prevail': *śī-k-ša-*, for *śī-ś[a]k-ša-*; similarly initial *ā* in *āp-* 'obtain': *īp-sa-*⁸ (AV.); and in *rdh-* 'thrive': *īrt-sa-* (AV.) the initial *r* is treated as if it were *ar*⁹.

a. In a few roots the consonants undergo exceptional changes; thus palatals revert to the original guttural in *ci-* 'note': *ci-kī-ša-*; *cit-* 'perceive': *ci-kiit-sa-*; *ji-* 'conquer': *ji-gī-ša-*;

¹ Cp. v. NEGELEIN 86.

² See above 32 b.

³ Cp. v. NEGELEIN 68, note 2. The *i* being the reduplicative vowel, cannot be explained in the same way as that of the perfect *i-yāj-* for **ya-yāj-*, where *i-* has the nature of *Samprasāraṇa*.

⁴ Cp. *√dā-*: *dyū-tā-* etc., below 573 a.

5 As in the past participle 574, 2 a.

⁶ As in the past participle 574, 3.

⁷ In AV. XX. 127² the Mss. read *jihīgate* probably for *jihīdate*.

⁸ Cp. BRUGMANN 2, 854, 1027.

⁹ v. NEGELEIN (89, note 2) thinks *īrtsā-* can only be explained from *īrdh-sa-*.

han- 'slay': *ji-ghām-sa-*. In *ghas-* 'eat' the final *s* becomes *t* before the *s* of the suffix: *ji-ghat-sa-t* (AV.).

β. The desiderative suffix *-sa* is never added in the RV. with the connecting vowel *-i-*; but there is one example of this formation in the AV., viz. *pat-* 'fly': *pi-pat-i-sa*-2.

Inflexion.

543. The desiderative is inflected regularly like verbs of the *a-* conjugation in both voices, having the moods and participles of the present tense, as well as an imperfect. No forms outside the present system occur in the RV. with the exception of the perfect from *miś-*, *mi-miś-ar*³ etc. (in which, however, the desiderative stem is treated as a root) besides two aorist forms and one passive participle in the AV.⁴.

The forms of the present indicative, active and middle, which actually occur, would if made from *vi-vā-sa-* 'desire to win', be as follows:

Active. Sing. 1. *vivāsāmi*. 2. *vivāsasi*. 3. *vivāsati*. — Du. 2. *vivāsathas*. 3. *vivāsatas*. — Pl. 1. *vivāsāmas*. 3. *vivāsanti*.

Middle. Sing. 1. *vivāse*. 2. *vivāsase*. 3. *vivāsate*. — Pl. 1. *vivāsāmahe*. *vivāsante*.

544. Forms occurring elsewhere in the present system are the following:

a. Subjunctive. Active. Sing. 3. *jiḡhāmsāt* (TS.), *tīṭṛsāt*, *dīpsāt* (TS. AV.), *nīnītsāt*, *vivāsāt*. — Pl. 3. *hyakṣān*, *tīṭṛtsān*, *vivāsān*.

b. Injunctive. Active. Sing. 3. *inākṣat*, *cikitsat*, *vivāsāt*. — Middle. Pl. 3. *apsanta*, *didhiṣanta*, *sikṣanta*.

c. Optative. Active. Sing. 1. *dīṭseyam*, *vivāseyam*. — 3. *vivāset*. — Pl. 1. *didhiṣema*, *vivāsema*. — Middle. Sing. 1. *didhiṣeya*.

d. Imperative. Active. Sing. 2. *cikitsa*, *dīpsa* (AV.), *mimikṣa*, *vivāsa*. — 3. *cikitsatu* (AV.). — Du. 2. *mimikṣatam*, *śiṣāsātām*. — 3. *mimikṣātām*. — Pl. 2. *cikitsata* (TS.), *vivāsata*. — 3. *didhiṣantu*.

e. Participles. Active. *inākṣant-*, *hyakṣant-*, *īpsant-* (AV.), *īṛtsant-* (AV.), *cikitsant-*, *jiḡhāmsant-*, *dītsant-*, *dīpsant-*, *dūduḡṣant-*, *pīpīṣant-*, *būbhāṣant-*, *yīyūtsant-*, *yīyāṣant-*, *rīrīḡṣant-* (V^rīṣ-), *rūruḡṣant-* (V^ruh-), *vivāsant-*, *śiṣāsant-*, *śiṣṛpsant-*, *sikṣant-*. — Middle. *hyakṣamāṇa-*, *īṛsamāṇa-* (AV.), *jiḡṣamāṇa-*, *mimikṣamāṇa-*, *īpsamāṇa-* (AV.), *śikṣamāṇa-* (TS.), *śiṣṛṣamāṇa-*; and with *-āna-*: *didhiṣāna-*.

f. Imperfect. Active. Sing. 2. *dsiṣāsas*. — 3. *ajīḡhāmsat*, *asiṣāsāt*. — Pl. 3. *dyuyūtsan*, *dsiṣāsan*; *dūduḡṣan*, *bibhītsan*.

g. Aorist. Sing. 2. *acikitsīts* (AV.), *īṛtsīts* (AV.).

h. Passive. No finite form of the passive seems to occur in the Samhitās; of participles, no certain form of the present occurs, *mīmāṃsydmāna-* (AV. ix. 6²⁴)⁵ being a conjecture; and of the past only one form has been noted: *mīmāṃsitd-* (AV. ix. 6²⁴)⁶.

i. Gerundive. Two regular forms occur: *didṛkṣ-ēnya-* 'worthy to be seen' and *śuśṛṣ-ēnya-* (TS.) 'worthy to be heard'. There are also one or two irregular formations: *didṛkṣ-ēya-* 'worthy to be seen' and *papṛkṣ-ēnya-* 'to be asked' (unless from aorist stem)⁷.

k. Verbal adjective. A considerable number (more than a dozen in the RV.) of verbal adjectives are formed from the desiderative stem with the

¹ See above 44 a, 1.

² The desiderative of *jīṇ-* 'live', *jīṇ-i-sa-*, occurs in VS. XL. (Iṣa Up.).

³ According to GRASSMANN, perf. des. of *mih-* 'mingere'; cp. WHITNEY, Roots, s. v. *mikṣ*.

⁴ In all these forms the stems have lost their distinct desiderative meaning: cp. WHITNEY 1033.

⁵ Cp. WHITNEY's note in his translation; in his grammar 1039 he quotes *rurutsyamāna* (V^rudh-) from K. 37, 12 (apa-).

⁶ WHITNEY 1037 quotes the gerund *mīmām-sitvā* from K.

⁷ See below, Gerundive §80.

suffix *-u*. They have the value of a present participle governing a case; thus *iyakṣ-ū* 'wishing to sacrifice'; *jigṛṣ-ū* 'wishing to conquer'; *didhiṣ-ū* 'desiring to win'; *dīps-ū* 'wishing to injure'; *vivakṣ-ū* (AV.) from *vac* 'speak'; *siṣās-ū* 'eager to win'¹.

2. Intensives.

DELBRÜCK, *Verbum* p. 130—134. — AVERY, *Verb-Inflection* 230, 270—272. — WHITNEY, *Sanskrit Grammar* 1000—1025; *Roots* 232 f. — v. NEGELEIN, *Zur Sprachgeschichte* 78—80. — LINDNER, *Altindische Nominalbildung* 10 (p. 48) and 21 c (participles). — BURCHARDI, *Die Intensiva des Sanskrit und Avesta*. Teil I. Halle 1892; Teil II. BB. 19, 169—225.

545. The intensive or, as it is also often called, the frequentative implies intensification or repetition of the sense expressed by the root². It is a common formation, being made from over 90 roots in the *Samhitās*. The stem is derived from the root by means of a reduplicative syllable, the characteristic feature of which is that it always has a strong form. The reduplicative syllable may be formed in three different ways: 1. radical *ī* *ū* are always reduplicated with a Guṇa vowel, and *ā* and *ṛ* (ar) often with *ā*; 2. roots containing *ṛ* or *a* followed by *r l n m* more usually reduplicate with *a* and liquid or nasal; 3. a considerable number of intensives interpose the vowel *ī* between the reduplicative syllable and the root.

1. a. Roots containing *ī* or *ū* reduplicate with *e* or *o*; thus *cit* 'perceive': *cikī-*; *tij* 'be sharp': *tē-tij-*; *dis* 'point': *dē-dis-*; *nij* 'wash': *nē-nij-*; *nī* 'lead': *ne-nī-*; *piś* 'adorn': *pē-piś-*; *mī* 'damage': *mē-mī-*; *rih* 'lick': *re-rih-*; *vij* 'tremble': *ve-vij-*; *vid* 'find': *vē-vid-*; *viś* 'be active': *ve-viś-*; *vī* 'enjoy': *ve-vī-*; *sidh* 'repel': *se-sidh-*; *gu* 'sound': *jo-gu-*; *dhū* 'shake': *do-dhu-*; *nu* 'praise': *no-nu-*; *pruth* 'snort': *po-pruth-*; *bhū* 'be': *bo-bhū-*; *yu* 'join': *yō-yu-*; *yu* 'separate': *yō-yu-*; *ru* 'cry': *ro-ru-*; *ru* 'break': *ro-ru-*; *śuc* 'gleam': *sō-śuc-*; *sū* 'generate': *so-sū-*; *sku* 'tear': *co-skū-*; *hū* 'call': *jo-hū-*.

b. More than a dozen roots with medial *ā* (ending in mutes or sibilants, and one in *m*), as well as three with final *-ṛ*, reduplicate with *ā*: *kāś* 'appear': *cā-kāś-*; *gam* 'go': *jā-gam-*; *nad* 'sound': *nā-nad-*; *pat* 'fall': *pā-pat-*; *bādḥ* 'oppress': *bā-badh-*; *raj* 'colour': *rā-raj-*; *randh* 'make subject': *rār-andh-*; *rap* 'chatter': *rā-rap-*; *lap* 'prate': *lā-lap-*; *vac* 'speak': *vā-vac-*; *vad* 'speak': *vā-vad-*; *vaś* 'be eager': *vā-vaś-*; *vās* 'bellow': *vā-vaś-*; *śvas* 'blow': *śā-śvas-*; *gr* 'wake': *jā-gr-*; *dṛ* 'split': *dā-dṛ-*; *dhr* 'hold': *dā-dhr-*; also *cal* 'stir': *cā-cal* (AV.).

2. All other roots containing *ṛ* (and *dṛ* and *dhr* alternatively) and several with medial *a* followed by *r l*, or a nasal, reduplicate with *-ar*, *-al* or *-an*, *-am*. Thus:

a. *kṛ* 'commemorate': *car-kṛ* and *car-kir*; *kṛṣ* 'drag': *car-kṛṣ-*; *gr* 'swallow': *jār-gur* and *jal-gul*; *tr* 'cross': *tar-tr* (RV.); *dṛ* 'split': *dār-dṛ* and *dar-dīr*; *dhr* 'hold': *dār-dhr*; *bṛh* 'make strong': *bār-bṛh*; *bhr* 'bear': *jar-bhr*³; *mṛj* 'wipe': *mar-mṛj*; *mṛś* 'touch': *mār-mṛś*; *vṛt* 'turn': *var-vṛt*; *śṛ* 'flow': *sar-śṛ*; *kṛṣ* 'be excited': *jar-kṛṣ*.

b. *car* 'move': *car-car* (AV.); *cal* 'stir': *cal-cal* (MS.) beside *cā-cal* (AV.); *phar* 'scatter' (?): *par-phar*; *kram* 'stride': *cañ-kram*; *gam* 'go': *jañ-gam*; *jambh* 'chew up': *jañ-jabh*; *taṃs* 'shake': *tan-tas*; *daṃś* 'bite': *dan-daś*; *nam* 'bend': *nan-nam*; *yam* 'reach': *yañ-yam*; *stan* 'thunder': *tañ-stan* (AV.).

¹ GRASSMANN, p. 1727, gives a list of the desiderative adjectives in *-su* occurring in the RV. (about 15); four occur in the AV.: *cikitsū-*, *jighatsū-*, *dīpsū-*, *bibhatsū-*; cp. WHITNEY 1038.

² The specific meaning of the formation is wanting in the intensives of *gr* 'wake', *cit* 'perceive', *nij* 'wash', *viś* 'work'.

³ The palatal *j* in the reduplication is like that of *bhr* in the perfect form *ja-bhāra* (482 d).

a. A few intensives show irregularities in the reduplicative syllable; thus *r-* 'go': *al-ar-* (dissimilation); *gāh-* 'plunge': *jah-gah-* (from a root which otherwise has no nasal in inflected forms)¹; *bādh-* 'oppress': *bad-badh-* (only example of a final mute being reduplicated); *gur-* 'greet' and *bhur-* 'quiver' reduplicate with *a*: *jar-gur-* and *jar-bhur-*.

β. In a few roots containing *r* or *r* the radical syllable varies; thus *gṛ-* 'swallow': *jar-gur-* and *jal-gul-*; *car-* 'move': *car-cur-* beside *car-car-*; *ṭṛ-* 'cross': *tar-tur-* beside *tar-tar-*.

3. Over twenty roots with final or penultimate nasal, *r*, or *ṛ*, interpose an *ī* (or *ī* if the vowel would be long by position) between the reduplicative syllable and the root:

a. *krand-* 'cry out': *kan-i-krand-* and *kan-i-krad-*; *gam-* 'go': *gan-i-gam-* (but *gan-i-gm-at*); *pan-* 'admire': *pān-i-pan-*; *phaṇ-* 'spring': *pān-i-phaṇ-*; *ścand-* 'shine': *can-i-ścand-*; *san-* 'gain': *san-i-šan-*; *skand-* 'leap': *kan-i-skand-* and *can-i-skad-*; *syand-* 'flow': *sān-i-syad-*; *śvan-* 'sound': *san-i-śvan-*; *han-* 'slay': *ghan-i-ghan-*.

b. *ky-* 'make': *kar-i-ky-* and *car-i-ky-* (AV.)²; *ṭṛ-* 'cross': *tar-i-ṭṛ-*; *bhy-* 'bear': *bhar-i-bhy-*; *vṛ-* 'cover': *var-i-vṛ-*; *vṛj-* 'twist': *vār-i-vṛj-*; *vṛt-* 'turn': *var-i-vṛt-*.

c. *tu-* 'be strong': *tāv-i-tu-*; *dhū-* 'shake': *dāv-i-dhu-*; *nu-* 'praise': *nāv-i-nu-*; *dyut-* 'shine': *dāv-i-dyut-*.

a. Primary Form. Present Indicative.

546. With the exception of eight or nine verbs, which take a secondary form (inflected in the middle only and identical in appearance with a passive), the intensive is inflected like the third conjugational class. The only difference is that *ī* may be inserted between the root and terminations beginning with consonants; it is common in the 1. and 3. sing. ind. act., and is also sometimes found to occur in the 2. 3. du. ind. and the 2. 3. sing. imperative and imperfect active⁴. The forms actually found, if made from the intensive of *nij-* 'wash', would be the following in the indicative:

Active. Sing. 1. *nēnej-mi* and *nēnej-i-mi*. 2. *nēnek-ṣi*. 3. *nēnek-ti* and *nēnej-i-ti*. — Du. 2. *nenej-i-thas*⁵. 3. *nenik-tīs*. — Pl. 1. *nenij-mas* and *nenij-masi* (AV.). 3. *nenij-ati*.

Middle. Sing. 1. *nenij-i*. 3. *nenik-ti*. — Du. 3. *nenij-āte*. — Pl. 3. *nēnij-ate*. The forms actually met with are:

Active. Sing. 1. *carkarmi*, *veveṣmi* (AV.); *cākaśmi*, *jōhaviṃi*, *dardar-iṃi*. — 2. *alarṣi*, *jāgarṣi* (Kh. II. 3), *dārdarṣi*, *dārdharṣi*. — 3. *ālarti*, *kānikranti*, *ganiganti*, *janghanti*, *varivarti* and *vārvarti*⁶; *-calcaliti* (MS. III. 13¹); *carcariti* (AV.), *cākaśiti*, *jarbhuriti*, *jālguliti* (TS.), *jōhaviti*, *tartariti*, *dardariti*, *dodhaviti*, *nānnamiti*⁷, *nōnaviti*, *pāpatiti*, *bobhaviti*, *yanyamiti*, *rārajiti* (AV.), *rārapiti*, *rōraviti*, *lālapiti* (AV.), *vāvaditi*, *soṣaviti*.

Du. 2. *tartar-i-thas*⁸. — 3. *jarbhṛtīs*.

Pl. 1. *nonumas* and *nonumasi* (AV.). — 3. *jāgrati* (AV.), *dāvidyutati*, *nānadati*, *bharibhrati*, *vārvṛtati*.

Middle. Sing. 1. *joguve*. — 3. *tētikte*, *dēdiṣṭe*, *nānmate*⁹, *neniktē*,

¹ Though it has in nominal derivatives; see WHITNEY, *Roots*, s. v. *gāh*; cp. BURCHARDI, BB. 19, 179; v. NEGELEIN 79.

² Cp. p. 390, note 3.

³ In the participle *kārikr-at* and *-cārikr-at* (AV.).

⁴ This *ī* never occurs if the reduplication contains *ī*: thus *no-nāv-i-ti* and *nāv-i-no-i*, but never **nāv-i-nāv-i-ti*. Cp. DELBRÜCK, *Verbum* p. 131; v. NEGELEIN 79.

⁵ For **nenik-thās*; the only 2. du. which occurs is *tartar-i-thas* for **tartṛ-i-thās*.

⁶ For *vārvart-ti*, *varivart-ti*; cp. GRASSMANN, s. v. *vṛt*.

⁷ See note 9.

⁸ Cp. note 5.

⁹ With loss of nasal (*a* = sonant nasal) for **nānman-te* (I. 140⁶). AUFRECHT, RV², and MAX MÜLLER, RV², write *nānma-te* (also *Padapāṭha*); but the participle *nānnamat* (VII. 43⁸), AUFRECHT *nānn-*, MAX MÜLLER *nānn-*; the 3. sing. *nānnamiti* (v. 83⁵) AUFRECHT², *nānnamiti* MAX MÜLLER²; similarly *nānnamāne* (x. 82²) AUFRECHT, *nānnamāne* MAX MÜLLER (also Pp.).

sarsrte; with -e for -te: *cékite*, *jāngahe*, *joguve*, *badbadhé*¹ and *bābadhe*, *yoyuve*, *sarsrē*. — Du. 3. *sarsrāte*. — Pl. 3. *dēdisāte*.

547. a. Subjunctive. Active. Sing. 1. *jāṅghānāni*. — 2. *jāgarāsi*² (AV.); *jāṅghanas*, *jaṅgulas*. — 3. *caṇiṣkadat*, *cārkhṣat*, *cēkitat*, *jāṅghanat*, *jāgarat* (AV.), *dardirāt*, *dauidyutat*, *parpharat*, *bārbrhat*, *mārmjāt*, *marmṣāt*, *saṇiṣvaṇāt*. — Du. 1. *jāṅghanāva*. — Pl. 1. *carkirāma*, *vevidāma*. — 3. *carkiran*, ('commemorate'), *cākaśān*³ (AV.), *pāpatan*, *śōsūcan*.

Middle. Du. 3. *tantasaitē*. — Pl. 3. *jāṅghananta*, *jarhṣanta*, *nonuvanta*, *marmjanta*, *śōsūcanta*.

b. Optative. No certain form occurs in the RV.³ and only two or three in other Samhitās: Sing. 3. *veviṣyāt* (AV.). — Pl. 1. *jāgryāma* (VS. TS. MS.), *jāgriyāma* (TS. I. 7. 10¹).

c. Imperative. Examples of forms of all the 2. and 3. persons are found excepting the 3. pl., but no middle form has been met with.

Active. Sing. 2. *carkṛdhi* (AV.) 'remember', *jāgryhi*, *dardṛhi*, *dādṛhi*, *nenigdhi* (AV.), *barbrhi*⁴; *jāṅghanthi* (AV.), *cākaśhi* (VS. TS.), *taṇṣtanthi* (AV.). — With -tāt: *carkṛtāt*, *jāgrtāt*⁵. — 3. *dardartu*, *marmartu*, *veveṣtu* (AV.); *vāvaditu* (AV.), *johavitu* (AV.). — Du. 2. *jāgrtam*. — 3. *jāgrtām* (AV.). — Pl. 2. *jāgrta* (AV.), *caṅkramata*⁶.

548. Participle. Active. *kānikradat*, *kārikrat*, *ghānighnat*, *-cārikrat* (AV.), *cākaśat*, *cēkitat*, *jāṅghanat*, *jārbhurāt*, *jāgrat*, *dāridrat* (TS. IV. 5. 10¹), *dārdrat*, *dāuidyutat*, *nānnamat*, *nānadat*, *pānipnat*, *pānīphanat*, *pēpiśat*, *bōbhuvat* (AV.), *mārmjāt*, *yōyuvat* (yu- 'ward off'), *rērihat*, *rōruvat*, *vāvasāt* (vās- 'roar'), *vēviśat*, *śōsūcat*, *śēsidhat*.

Middle⁷. *cēkitāna*, *jāṅjabhāna* (AV.), *jārbhurāna*, *jārhrāna*, *dāndaśāna*, *nānnamāna*, *pēpiśāna* (AV. TS.), *bābadhāna*, *mēmyāna*, *yōyuvāna* (yu- 'join'), *rōrucāna*, *śōsūcāna*, *sārsrāna*.

a. The participles *badbadhāna* and *marmjāna* (beside *mārmjāna*), though irregularly accented, unmistakably belong to the intensive. *kānikrat* once (IX. 63²⁰) appears as an abbreviated form of *kānikrad-at*. The participle *jāṅghan-at* syncopates the radical vowel in the gen. sing.: *jāṅghn-at-as*; another form of the intensive participle from the same root syncopates the radical vowel throughout: *ghānighn-at*; also *pānipn-at*. The obscure form *cākān* (x. 29¹) may be the nom. of an intensive participle with anomalous accent for *cākan-at*⁸.

549. Imperfect. Altogether (including unaugmented forms, some of which are used injunctively) about thirty forms of the imperfect occur, among them only four examples of the middle. In the active all persons are represented except the 1. du. and the 2. pl.; but in the middle only the 3. sing. and pl. are met with.

Active. Sing. 1. *acākaśam*; *dēdisam*. — 2. *ajāgar*, *adardar*; *dardar*. — 3. *adardar*, *adardhar*, *avarivar*; *kāniṣkan*, *dardar*, *dāuidyot*, *nāvīnot*; *ājohavīt*, *dyoyavīt*, *āroraavīt*, *āvāvacīt*.

Du. 2. *adardṛtam*. — 3. *avāvaśtām*. — Pl. 1. *marmjmd*. — 3. *acarkṣur* (AV.), *ājohavur*, *adardirur*, *anonavur*.

¹ With irregular accent.

² With double modal sign.

³ Cp. WHITNEY 1009 a.

⁴ For *barbrh-hi*, the final *h* being dropped after being cerebralized before *-dhi*: **barbrz-dhi* (58, 1 b, a; 62, 4 e).

⁵ This form occurs once in the AV. as a 1. person: cp. WHITNEY 1011 a.

⁶ With anomalous connecting *-a-* for **caṅkran-ta*.

⁷ The participles *rārah-āna*, *rāraks-āna*, and *jārhr-āna* (beside *jārhr-āna*) are probably perfect participles, although no other perfect forms with *ā* in the reduplicative syllable occur from these roots (*rah-*, *raks-*, *hr-*); cp. WHITNEY 1013.

⁸ I regard it as 3. sing. perf. inj. = **cākān-t* (488). Cp. BARTHOLOMAE, IF. 7, 111, GRASSMANN, under the root *kā-*; WHITNEY, Sanskrit Grammar 1013 b; Roots 17.

Middle. Sing. 3. *ādediṣṭa*, *ānannata*¹. — Pl. 3. *marmijata*².

550. a. Perfect. A few perfect forms with intensive reduplication and present sense are met with:

Active. Sing. 1. *jāgara*. — 3. *jāgāra*, *dauidhava* (*dhū*- 'shake'), *nōnāva*³ (*nu*- 'praise').

The only perfect participle occurring is *jāgrvāns*.

b. Aorist. The only trace of an aorist being formed from the intensive is *cārky-s-e* 'thinks of', 3. sing. mid., formed like *hi-s-e* and *stu-s-e*. It occurs three times in the RV., always with a present sense.

c. Causative. A causative formed from the intensive is once found in the participle *varivarj-dyantī*- (AV.) 'twisting about' (*√varj*).

b. Secondary Form.

551. The rare secondary form of the intensive is identical in meaning with the primary. In form it is indistinguishable from a passive, the suffix *-yā* being added to the primary stem and the inflexion being the same as that of the passive. Altogether about a dozen forms have been met with from nine roots. The only persons represented are the 2. and 3. sing. and 3. pl. indicative; and there is also a present participle. The forms actually occurring are the following:

Present indicative. Sing. 2. *coṣkūyāse*. — 3. *dediṣyāte* (AV. VS.), *neniyāte* (VS.), *marmijyāte*, *rerihyāte*, *vevijyāte*, *vevīyāte*. — Pl. 3. *tartūryānte* (*√tṛ*-), *marmijyānte*.

Participle. *carcūryāmāṇa*- (*√car*-), *nenīyāmāṇa*-, *marmijyāmāṇa*-.

3. The Causative.

DELBRÜCK, Verbum p. 209—216. — AVERY, Verb-Inflection 262—268. — WHITNEY, Sanskrit Grammar p. 379—386; Roots 235 f. — v. NEGELEIN 44—48.

552. The causative verb expresses that its object is caused to perform the action or to undergo the state denoted by the root; e. g. *pārām evā parāvātāṃ sapātānāṃ gamayāmasi* (x. 145⁴) 'we cause our rival to go to the far distance'. It is by far the commonest of the secondary conjugations, being formed from over 200 roots in the Samhitās; but of about 150 causative stems appearing in the RV. at least one-third lack the causative meaning. The stem is formed by adding the suffix *-āya* to the root, which as a rule is strengthened. Those verbs in which the root, though capable of being strengthened, remains unchanged, have not a causative⁴, but an iterative sense, being akin in formation to denominatives⁵ (which sometimes even have the causative accent). The whole group may originally have had this meaning, from which the causative sense was developed till it became the prevalent one⁶. This may perhaps account for an iterative formation, the reduplicated aorist, having specially attached itself to the causative. Both the iterative and the causative form are occasionally made from the same root; e. g. *patāya-ti* 'flies about' and *pātīya-ti* 'causes to fly' beside the simple verb *pāta-ti* 'flies'.

¹ See p. 391, note 9.

² *āvāśanta* (*√vāś*-) is probably a plu-perfect (p. 365, top).

³ WHITNEY 1018 quotes also *doḍrāva* (*dru*- 'run') from the TS., and *joyāva* (*yu*- 'separate'), and *lelāya* (*lī*- 'be unsteady') from the

MS. (i. 86); the latter form is irregular in accent. Cp. BÖHTLINGK's Lexicon, s. v.

3. *lī*.

⁴ Cp. WHITNEY 1042 b.

⁵ Cp. v. NEGELEIN 44.

⁶ Cp. BRUGMANN, KG. 698.

553. The root is strengthened in different ways according to the nature and position of its vowel.

Initial or medial *i u r*! (if not long by position) take Guṇa; thus a. *cit*- 'perceive': *cet-āya*- 'teach'; *mih*- 'mingere': *meh-āya*- 'cause to rain'; *riṣ*- 'be hurt': *reṣ-āya*- 'injure'; *vid*- 'know': *ved-āya*- 'cause to know'; *vip*- 'tremble': *vep-āya*- 'shake'; *viś*- 'enter': *veś-āya*- 'cause to enter'; *viṣṭ*- 'wrap': *veṣṭ-āya*- (AV.) 'involve'; *snih*- 'be moist': *sneh-āya*- 'destroy';

b. *kup*- 'be agitated': *kop-āya*- 'shake'; *krudh*- 'be angry': *krodh-āya*- 'enrage'; *kṣud*- 'be agitated': *kṣod-āya*- 'shake'; *ghuṣ*- 'sound': *ghoṣ-āya*- 'proclaim'; *cud*- 'impel': *cod-āya*-, id.; *jus*- 'enjoy': *joṣ-āya*- 'caress'; *jyut*- 'shine': *jyot-āya*- (AV.) 'enlighten'; *tus*- 'drip': *toṣ-āya*- 'bestow abundantly'; *dyut*- 'shine': *dyot-āya*- 'illumine'; *pus*- 'thrive': *poṣ-āya*- 'nourish'; *budh*- 'be awake': *bodh-āya*- 'waken'; *muh*- 'be dazed': *moh-āya*- 'bewilder'; *yudh*- 'fight': *yodh-āya*- 'cause to fight'; *yup*- 'efface': *yop-āya*-, id.; *ruc*- 'shine': *roc-āya*- 'illumine'; *rud*- 'weep': *rod-āya*- 'cause to wail'; *ruh*- 'rise': *roh-āya*- 'raise'; *lubh*- 'desire eagerly': *lobh-āya*- 'allure'; *śuc*- 'flame': *śoc-āya*- 'set on fire'; *śubh*- 'shine': *śobh-āya*- (AV.) 'adorn'; *śus*- 'grow dry': *śoṣ-āya*- (AV.) 'make dry';

c. *rd*- 'dissolve' (intr.): *ard-āya*- 'destroy'; *kṛś*- 'be lean': *kars-āya*- 'emaciate'; *tṛp*- 'be pleased': *tarp-āya*- 'delight'; *dṛś*- 'see': *darś-āya*- (AV.) 'show'; *nṛt*- 'dance': *nart-āya*- 'cause to dance'; *brh*- or *vṛh*- 'tear': *barh-āya*- 'thrust'; *mṛc*- 'injure': *marc-āya*-, id.; *mṛj*- 'wipe': *marj-āya*-, id.; *vṛj*- 'turn': *varj-āya*- (AV.) 'cause to turn'; *vṛt*- 'roll': *vart-āya*- 'cause to revolve'; *vṛdh*- 'grow': *vardh-āya*- 'augment'; *vṛṣ*- 'rain': *vars-āya*- 'cause to rain'; *śṛdh*- 'be bold': *sardh-āya*- 'cause to be bold'; *hṛṣ*- 'be excited': *hars-āya*- 'excite';

d. *kḷp*- 'be adapted': *kalp-āya*- 'arrange'.

554. The following verbs, mostly lacking the causative meaning, leave the root unchanged: *il*- 'be quiet': *il-āya*- (AV.) 'cease'; *ait*- 'observe': *cit-āya*- 'stimulate' (also *cet-āya*-); *riṣ*- 'be injured': *riṣ-āya*- id. (beside *reṣ-āya*-); *vip*- 'quiver': *vip-āya*- 'agitate' (also *vep-āya*-);

tuj- 'be eager': *tuj-āya*- id.; *tur*- 'overwhelm': *tur-āya*- id.; *tuṣ*- 'be content': *tuṣ-āya*- id.; *dyut*- 'shine': *dyut-āya*- id. (beside *dyot-āya*- 'illumine'); *ruc*- 'shine': *ruc-āya*- id. (beside *roc-āya*- 'illumine'); *śuc*- 'shine': *śuc-āya*- id. (beside *śoc-āya*- 'illumine'); *śubh*- 'shine': *śubh-āya*- id. (also *śobh-āya*- 'adorn' AV.). The vowel is lengthened in *duṣ*- 'spoil': *dūṣ-āya*- id.

kṛp- 'lament': *kṛp-āya*- id.; *mṛḍ*- 'be gracious': *mṛḍ-āya*-¹ id.; *spṛh*- 'be eager': *spṛh-āya*- id. In the case of *grabh*- 'grasp', the root is even weakened: *grbh-āya*- id.

a. Vowels long by nature or position remain unchanged, but the stem, in this case, usually has the causative sense: *iṅg*- 'move': *iṅg-āya*- 'set in motion'; *īkṣ*- 'see': *īkṣ-āya*- 'cause to see'; *īṅkh*- 'swing': *īṅkh-āya*- 'shake'; *ir*- 'set in motion': *ir-āya*- id.; *jīv*- 'live': *jīv-āya*- 'animate'; *dīp*- 'shine': *dīp-āya*- 'kindle'; *pīḍ*- 'press': *pīḍ-āya*- (AV.) 'distress'; *vīḍ*- 'be strong' (in *vīḍ-ī*- 'strong'): *vīḍ-āya*- 'make strong'²;

ukṣ- 'grow up': *ukṣ-āya*- 'strengthen'; *kūḍ*- (does not occur in the simple form): *kūḍ-āya*- 'scorch'; *śundh*- 'purify': *śundh-āya*- id.; *sūd*- 'make pleasant': *sūd-āya*- id.; *sphūrj*- 'rumble': *sphūrj-āya*- id.;

dṛmḥ- 'make firm': *dṛmḥ-āya*- (AV.) 'hold fast';

α. Two roots with medial *ī* take Guṇa: *srīv*- 'fail': *srev-āya*- beside *srīv-āya*-³ (AV.) 'lead astray'; *hīḍ*- 'be hostile': *heḍaya*- in the participle *d-heḍayanti*- 'not angry'; while

¹ Cp. v. NEGELEIN 46, note 1.

² DELBRÜCK 189, 4 regards *vīḍ-āya* as a denominative.

³ In AV. VI. 73² all the Mss. but one have

two others already have it in the root: *rej-* 'tremble': *rej-āya-* 'shake'; *mat-* 'be fat': *med-āya-* 'fatten'.

555. An initial or a medial *a* (if not long by position) is lengthened in some thirty roots: *am-* 'be injurious': *ām-āya-* 'be injured'; *kam-* 'desire': *kām-āya-* 'love'; *cat-* 'hide oneself': *cāt-āya-* 'drive away'; *chad-* 'cover': *chād-āya-* id.; *tan-* 'stretch': *tān-āya-* (AV.) 'make taut'; *tap-* 'burn': *tāp-āya-* (AV.) 'cause to burn'; *tras-* 'be terrified': *trās-āya-* (AV.) 'terrify'; *nas-* 'be lost': *nās-āya-* 'destroy'; *pad-* 'go', 'fall': *pād-āya-* 'cause to fall'; *phaṇ-* 'bound': *phāṇ-āya-* 'cause to bound'; *bhāj-* 'divide': *bhāj-āya-* 'cause to share'; *bhras-* 'fall': *bhrās-āya-* 'cause to fall'; *man-* 'think': *mān-āya-*² (AV.) 'esteem'; *yāt-* 'stretch': *yāt-āya-* 'unite'; *yam-* 'guide': *yām-āya-* (Pp. *yām-*) 'present'; *lap-* 'prate': *lāp-āya-* (AV.) 'cause to cry'; *vat-* 'apprehend': *vāt-āya-* 'inspire'; *van-* 'win': *vān-āya-* (AV.) 'conciliate' (Pp. *vān-*); *vas-* 'dwell': *vās-āya-* 'cause to stay'; *vas-* 'wear': *vās-āya-* 'clothe'; *vas-* 'shine': *vās-āya-* 'illumine'; *śat-*³ 'cut in pieces': *śāt-āya-* (AV.) id.⁴; *śvas-* 'snort': *śvās-āya-* (AV.) 'cause to resound'; *spas-* 'see': *spās-āya-* 'show'; *svap-* 'sleep': *svāp-āya-* 'send to sleep'.

a. Five or six other causatives optionally retain the *a*: *gam-* 'go': *gam-āya-* and *gām-āya-* (RV¹) 'bring'; *das-* 'waste away': *das-āya-* and *dās-āya-* (AV.) 'exhaust'; *dhvan-* 'disappear': *dhvan-āya-* (RV.) and *dhvān-āya-* (RV.) 'cause to disappear'; *pat-* 'fall': *pāt-āya-* 'fly about' (in RV. only once, I. 169, 'cause to fall') and *pāt-āya-* 'cause to fall'; *mad-* 'be exhilarated': *mad-āya-* (AV.) and *mād-āya-* 'rejoice'; *ram-* 'rest': *ram-āya-* and *rām-āya-* 'cause to rest'.

556. Some twenty-five roots with initial or medial *a* (short by position) remain unchanged, as the causative meaning is mostly absent: *an-* 'breathe': *an-āya-* (AV.) 'cause to breathe'; *chad-* 'seem': *chad-āya-* id.; *jan-* 'beget': *jan-āya-* id.; *tvar-* 'make haste': *tvar-āya-* (AV.) 'quicken'; *dam-* 'control': *dam-āya-* id.; *ghan-* 'set in motion': *ghan-āya-* id.; *dhvas-* 'disperse' (intr.): *dhvas-āya-* 'scatter' (tr.); *nad-* 'roar': *nad-āya-* 'cause to resound'; *nam-* 'bend' (tr. and intr.): *nam-āya-* 'cause to bend'; 'strike down'; *pan-* 'admire': *pan-āya-* id.; *prath-* 'spread out': *prath-āya-* id.; *mah-* 'be great': *mah-āya-* 'magnify'; *raj-* 'colour': *raj-āya-* (AV.) id.; *ran-* 'rejoice': *raṇ-āya-* id. and 'gladden'; *vyath-* 'waver': *vyath-āya-* 'cause to fall'; *śam-* 'be quiet': *śam-āya-* (AV.) 'appease'; *śnath-* 'pierce': *śnath-āya-* id.; *śrath-* 'loosen': *śrath-āya-* id.; *stan-* 'thunder': *stan-āya-* id.; *svad-* 'enjoy', 'sweeten': *svad-āya-* id.; *svan-* 'sound': *svan-āya-* id.; *svar-* 'sound': *svar-āya-* (AV.) id.⁵

a. If long by nature or position medial *ā* remains unchanged, the causative sense being more often lacking than present: thus *arc-* 'shine': *arc-āya-* 'cause to shine'; *kāś-* 'appear': *kāś-āya-* (AV.) 'cause to be viewed'; *kṛand-* 'roar': *kṛand-āya-* 'cause to roar'; *caḥs-* 'see': *caḥs-āya-* 'cause to appear'; *chand-* 'seem': *chand-āya-* id.; *jambh-* 'chew up', 'crush': *jambh-āya-* id.; *tan-* 'set in motion': *tan-* id.; *dambh-* 'destroy': *dambh-āya-* id.; *bādh-* 'oppress': *bādh-āya-* (AV.) 'force'; *bhaks-* 'partake of': *bhaks-āya-* id.; *manḥ-* 'bestow': *manḥ-āya-* id.; *mand-* 'gladden': *mand-āya-* 'satisfy'; *yāc-* 'ask': *yāc-āya-* (AV.) 'cause to be asked for'; *raṇh-* 'hasten': *raṇh-āya-* (AV.) id.; *randh-* 'make subject': *randh-āya-* id.; *rāj-* 'rule': *rāj-āya-* (AV. TS.) 'be king'; *rādh-* 'succeed': *rādh-āya-* (AV.) 'make successful'; *vak-* 'grow': *vak-* id.; *vak-* 'grow': *vak-* id.

¹ Finite forms of the simple root *chad-* do not occur; the part. *channa-* is found in B.

² In AV. xv. 102 the reading should be *mānayet*; see WHITNEY's note.

³ In AV. iv. 184 *śāpaya*, which would be the causative of *śap-*, is probably a wrong reading; cp. WHITNEY's note.

⁴ No form or derivative of the simple root *śat-* occurs in V.; see WHITNEY, Roots, s. v. *śat*.

⁵ Occurring only in the participle *svarāyant-am* (AV. xiii. 22), which WHITNEY translates 'shining'.

sams- 'proclaim': *sams-āya*- 'cause to proclaim'; *svaṇic*- 'spread': *svaṇic-āya*- 'cause to spread out'; *syand*- 'flow': *syand-āya*- id.; *sraṃs*- 'fall': *sraṃs-āya*- (AV.) 'cause to fall'.

557. Final *i*, *ū*, *r* take Guṇa or Vṛddhi, the latter being commoner.

a. The only example of a causative stem from a root ending in an *i*-vowel is that of *kṣi*- 'possess', which takes Guṇa: *kṣay-āya*- 'cause to dwell securely'.

b. Final *ū* takes Guṇa or Vṛddhi: *cyu*- 'waver': *cyāu-āya*- 'shake'; *dru*- 'run': *drav-āya*- 'flow' and *drāv-āya*- 'cause to flow'; *bhū*- 'become': *bhāv-āya*- (AV.) 'cause to become'; *yu*- 'separate': *yav-āya*- and *yāv-āya*- id.; *śru*- 'hear': *śrav-āya*- and *śrāv-āya*- 'cause to hear'; *śru*-¹ 'dissolve': *śrav-āya*- and *śrāv-āya*- (Pp. *śrav*-) 'cause to move'; *sru*- 'flow': *srāvaya*- (AV.) 'cause to flow'.

c. Final *r* usually takes Vṛddhi; thus *ghṛ*- 'drip': *ghār-āya*- (AV.) 'cause to drip'; *dhṛ*- 'hold': *dhār-āya*- id.; *pṛ*- 'pass': *pār-āya*- id.; *pṛ*- 'fill': *pūr-āya*- (AV.) 'fulfil'; *mṛ*- 'die': *mār-āya*- (AV.) 'kill'; *vṛ*- 'confine': *vār-āya*- id. Two causatives have the Guṇa as well as the Vṛddhi form: *jṛ*- 'waste away': *jar-āya*- and *jār-āya*- (Pp. *jar*-) 'wear out', 'cause to grow old'; *śṛ*- 'flow': *sar-āya*- id. and *sār-āya*- 'cause to flow'. One root in -*r* takes Guṇa only: *dr*- 'pierce': *dar-āya*- 'shatter'.

558. Roots ending in -*ā* form their causative stem by adding -*pāya*; thus *kṣā*- 'burn': *kṣā-pāya*- (AV.) id.; *glā*- 'be weary': *glā-pāya*- (Pp. *glāp*-) 'exhaust'; *dā*- 'give': *dā-pāya*- (AV.) 'cause to give'; *dhā*- 'put': *dhā-pāya*- 'cause to put'; *dhā*- 'suck': *dhā-pāya*- 'suckle'; *mā*- 'relax' (intr.): *mā-pāya*- (AV.) 'relax' (tr.); *vā*- 'blow': *vā-pāya*- 'fan'; *sthā*- 'stand': *sthā-pāya*- 'set up'; *snā*- 'wash' (intr.): *snā-pāya*- 'bathe' (tr.)². In three roots the *ā* is shortened: *jñā*- 'know': *jñā-pāya*- (AV.) 'cause to know'; *śrā*- 'boil': *śrā-pāya*- (AV. TS.) 'cook'; *snā*- 'wash': *sna-pāya*- (AV.) beside *snā-pāya*- 'bathe' (tr.).

a. A few roots ending in other vowels take -*pāya*. Two stems are formed by adding the suffix to the guṇated root: *kṣi*- 'possess': *kṣe-pāya*- 'cause to dwell' beside *kṣay-āya*-; *ṛ*- 'go': *ar-pāya*- 'cause to go'. In the VS. two roots in *i* substitute *ā* for that vowel before -*pāya*: *jī*- 'conquer': *jā-pāya*- 'cause to win'; *śrī*- 'resort': (*ud*-)*śrā-pāya*- (VS¹). 'raise'.

a. Two roots with initial *p* and ending in -*ā* do not form their causative stem with -*pāya*, but add the ordinary suffix -*aya* with interposed *y*: *pā*- 'drink': *pāy-āya*-, 'cause to drink'; *pyā*- 'overflow': (*ā*-)*pyāy-āya*- (AV.) 'fill up'. This seeming irregularity is doubtless due to the original form of the root³.

Inflexion.

559. The causative is inflected regularly like the verbs of the *a*- conjugation in both voices. It is to be noted, however, that in the 1. pl. pres. the termination -*masi* occurs in the RV. and AV. ten times as often as -*mas*; that in the 2. pl. no forms in -*thana* are met with; and that in the 3. sing. mid. *e* never appears for -*ate*.

a. The forms of the present indicative active and middle, which actually occur, would if made from *kalpāya*- be the following:

Active. Sing. 1. *kalpayāmi*. 2. *kalpāyasi*. 3. *kalpāyati*. — Du. 2. *kalpāyathas*. 3. *kalpayatas*. — Pl. 1. *kalpayāmasi* and *kalpāyāmas*. 2. *kalpāyathā*. 3. *kalpāyanti*.

Middle. Sing. 1. *kalpāye*. 2. *kalpāyase*. 3. *kalpāyate*. — Du. 2. *kalpāyethe*. 3. *kalpāyete*. — Pl. 1. *kalpayāmahe*. 3. *kalpāyante*.

Forms that occur elsewhere in the present system are the following:

¹ This root, of which only three forms occur in the RV., seems to be only a varied spelling for *sru*- 'flow'.

² The causative stem *hā-pāya*-, from *hā*- 'forsake' is presupposed by the aorist *jīhipas*.

³ See above 27 a 1 and 4.

b. Subjunctive. Active. Sing. 1. *cetiṃyāni* (TS. III. 2. 10²; MS. IV. 5⁸), *randha-yāni*. — **2.** *codīyāsi*, *mṛḷīyāsi*, *randhīyāsi* (AV.), *varīyāsi* (TS. VII. 4. 20⁴); *janīyās* (AV.), *yāvayās* (AV.), *yodhīyās*. — **3.** *arīyāti* (AV.), *kalpīyāti*, *tarpīyāti* (AV.), *pādīyāti* (AV.), *pārīyāti*, *pārīyāti* (AV.), *mārīyāti* (AV.), *mṛḷīyāti*, *rājīyāti* (TS. II. 4. 14²), *sūdīyāti*; *kalpātī* (AV.), *codīyāt*, *pārīyāt*, *mārīyāt*, *sādīyāt*, *sādyāt* (TS. I. 8. 6²). — **Du. 1.** *irīyāva*. — **2.** *dhāpīyāthas* (AV.), *pādīyāthas* (AV.), *vāsīyāthas* (AV.), *sādīyāthas* (AV.). — **3.** *kūlīyātas*. — **Pl. 1.** *īrayāma*, *dhārayāma*. — **2.** *chadīyātha*, *vardhīyātha* (AV.). — **3.** *śrapīyān* (TS. IV. 1. 5⁴). — **Middle. Sing. 2.** *kāmīyāse*, *codīyāse*, *joṣīyāse*, *mādīyāse*, *yātīyāse*, *mādīyāthas* (AV. IV. 25⁶). — **3.** *codīyāte*, *chandīyāte*, *dhārayāte*, *mādīyāte*, *varīyāte*; *īkṣhīyātai* (AV.), *cetīyātai* (TS. I. 1. 13²), *dhārayātai* (AV.), *rājīyātai* (AV.), *vārīyātai* (AV.). — **Du. 1.** *īkṣhīyāvahai*, *kalpīyāvahai*, *janīyāvahai* (AV.). — **3.** *mādīyāite*. — **Pl. 2.** *kāmīyādḥve*, *mādīyādḥve*; *mādīyādḥvai*.

c. Optative. This mood is very rare, only four forms occurring in the RV. and two in the AV. **Sing. 2.** *janāyes* (Kh. II. 10⁴), *dhārayes*. — **3.** *mānāyet* (AV.), *vādāyet* (AA. III. 2. 5), *veśāyet* (AV.), *śprīhayet*. — **Pl. 1.** *citīyema*, *marīyema*.

d. Imperative. Forms of this mood are common, nearly 120 occurring in the RV.; of these, however, quite one half are in the 2. sing. act. No forms of the 3. sing. and du. mid. are met with in the RV. No impv. in *-tāt* is found in the RV. and only one in the AV.: 2. sing. *dhīrayatāt*¹. The forms actually occurring, if made from *kalpīya-*, would be the following:

Active. Sing. 2. *kalpīyā* and *kalpayatāt* (AV.). **3.** *kalpayatu*. — **Du. 2.** *kalpīyatam*. **3.** *kalpayatām*. — **Pl. 2.** *kalpīyatā*. **3.** *kalpīyanti*.

Middle. Sing. 2. *kalpīyāva*. — **Du. 2.** *kalpīyethām*. — **Pl. 2.** *kalpīyadhvam*. **3.** *kalpayantām*.

e. Participles. The active participle in *-ant*, with fem. in *-ī*, is common; e. g. *jan-āyant*, *f. jan-āyant-ī* 'producing'. The middle participle, which is always formed with *-māna*, is rare. In the RV. are found only *mahāya-māna* 'glorifying', *yātīya-māna* 'reaching', *vardhīya-māna* 'increasing', and in the AV. only *kāmīya-māna* 'desiring'; in the TS. (IV. 2. 6²) *cātīya-māna*.

f. Imperfect. Forms of this tense, both augmented and unaugmented, are frequent. In the RV. some 130 occur in the active, about two-thirds of which are in the 2. and 3. sing. Middle forms are rare except in the 3. pl. In the active the 1. and 3. du., and 1. and 2. pl. are wanting; in the middle all the 1. persons and the 3. du. are unrepresented. Some 50 unaugmented forms are used as injunctives in the RV.² The forms actually occurring, if made from *janīya-*, would be the following:

Active. Sing. 1. *ajanayam*; *janayam*. **2.** *ājanayas*; *janāyas*. **3.** *ājanayat*; *janāyat*. — **Du. 2.** *ājanayatam*. — **Pl. 3.** *ājanayan*; *janayan*.

Middle. Sing. 2. *ājanayathās*; *janāyathās*. **3.** *ājanayata*; *janayata*. — **Du. 2.** *ājanayethām*. — **Pl. 2.** *ājanayadhvam*. **3.** *ājanayanta*; *janāyanta*.

560. Outside the present system very few causative forms occur. These are found in the following formations.

a. Future. Only four forms occur in the RV. and AV. **Active. Sing. 1.** *dīśayīsyāmi* (AV.). **3.** *dhārayīsyāti*. — **Middle. Sing. 2.** *vāsīyīsyāse* 'wilt adorn thyself'. **3.** *vārīyīsyate* (AV.) 'will shield'.

b. Perfect. The only example of a periphrastic perfect occurring in the Sāpṛhitās is made from a causative stem: *gamayāṃ cakāra* (AV.).

c. Aorist. The reduplicated aorist has attached itself to the causative, probably because the intensive character of the reduplicated form became

¹ In K. the forms *yamayātāt* and *cyāvayātāt* occur; and in pl. 2. the unexampled ending *-dhvāt* in *vārīyadhvāt*: WHITNEY 1043 d.

² See AVERY 264.

associated with the originally iterative meaning of the causative. But in form it is unconnected with the causative stem, being derived directly from the root; and more than one-third of the verbs which form it in the RV., and about one-fifth in the AV., have no causative stem in *-aya*. There are, however, eight forms which are actually made from the causative stem: Sing. 1. *arp-ip-am* (AV.) from *ar-paya-*; 2. *jīhip-as* from *hā-paya-*¹ 'cause to depart'; *atiṣṭhip-as* and 3. *ātiṣṭhip-at* from *sthā-paya-* 'fasten'; *ajijñip-at* (TS.) from *jñā-paya-* 'cause to know'; Pl. 2. *ājījap-ata* (VS.) from *jāpaya-* 'cause to conquer' (*/ji-*); Sing. 2. act. *bibhiṣ-as* (TS.) and mid. *bibhiṣ-athās* from *bhī-ṣaya-* 'frighten', anomalous causative of *bhī-* 'fear'.

a. There are besides three *iṣ*-aorists formed from the causative stem: *vyathay-is* (AV.) from *vyathaya-* 'disturb'; *ailay-it* (AV.) from *ilaya-* 'has quieted down'; *dhvanay-it*² from *dhvanaya-* 'envelope'.

561. Nominal derivatives. a. The only present passive participle appears in the form *bhāṣ-yā-māna-* (AV. XII. 5²⁸). There are also a few past participles: *ghṛ-i-ta-* (AV.) 'smeared'; *cod-i-tā-* 'impelled'; *-ves-i-ta-* (AV.) 'caused to enter'.

b. A few gerundives in *-āyya* are formed from causative stems: *trayay-āyya-* 'to be guarded'; *panay-āyya-* 'admirable'; *spṛhay-āyya-* 'desirable'³.

c. Ten infinitives formed with *-dhyai* from the causative stem are met with in the RV.: *iṣṭyādhyai*, *trāyādhyai*, *taṃsayādhyai*, *nāṣayādhyai*, *mandayādhyai*, *mādayādhyai*, *riṣayādhyai*, *vartayādhyai*, *vājayādhyai*, *syandayādhyai*⁴.

d. Four gerunds formed with *-tvā* from causative stems are met with in the AV.: *arpay-i-tvā*, *kalpay-i-tvā*, *sāday-i-tvā*, *sraṃsay-i-tvā*.

e. Finally several ordinary nouns are derived from the causative stem with various suffixes; a few verbal nouns in *-ana*: *ārp-ana-* (AV.) 'thrusting'; *-bhī-s-ana-* 'frightening'; one or two agent nouns in *-tr*, f. *-tr-i*: *coday-i-tr-i-* 'stimulator'; *bodhay-i-tr-* 'awakener'; a few adjectives in *-ā* as second members of compounds: *ati-pārayā-* 'putting across'; *ni-dhārayā-* 'putting down'; *vācam-ānkhayā-* 'voice-impelling'; *viśvam-ējaya-* 'all-stimulating'; an adjective in *-ālu*: *patay-āl-* (AV.) 'flying'; five adjectives in *-iṣṇu*: *tāpay-iṣṇu-* 'tormenting'; *namay-iṣṇu-* 'bending'; *patay-iṣṇu-* 'flying'; *pāray-iṣṇu-* 'rescuing'; *māday-iṣṇu-* 'intoxicating'; seven adjectives in *-itnu*: *-āmay-itnu-* 'making ill'; *tanay-itnu-* 'thundering'; *drāvay-itnu-* 'speeding'; *poṣay-itnu-* 'nourishing'; *māday-itnu-* 'intoxicating'; *sūday-itnu-* 'streaming sweetness'; *stanay-itnu-* m. 'thunder'; and three adjectives in *-u*: *dhāray-ū-* 'streaming'⁵; *bhāvay-ū-* 'animating'; *manday-ū-* 'rejoicing'.

4. The Denominative.

DELBRÜCK, Verbum p. 201—209, 216—218. — AVERY, Verb-Inflection 272—274. — WHITNEY, Sanskrit Grammar 1053—1068. — v. NEGELEIN, Zur Sprachgeschichte 40—44. — Cp. BRUGMANN, KG. 693—696.

562. The denominative is nearly always formed from a nominal stem with the suffix *-ya*. The latter is normally accented; but a certain number of unmistakable denominatives, such as *mantrā-ya-te* 'takes counsel', have the causative accent and thus form a connecting link between the regular denominatives and the causatives⁶. The formation is a frequent one, more than a hundred denominative stems occurring in the RV., and in the AV. about

¹ The stem *hā-paya-* does not itself otherwise occur in V.; cp. p. 396 note 2.

² The TS. IV. 6. 9² has instead *dhvanayit*.

³ See below 579.

⁴ Cp. DELBRÜCK, Verbum 217; and below 585, 7.

⁵ WHITNEY, Roots, s. v. *dhṛ*; according to

BR. and GRASSMANN to be analyzed as *dhāra-yi-*.

⁶ There can be little doubt that the denominative suffix *-ya* is identical with that of the causative as well as that of the verbs of the fourth class; cp. WHITNEY 1055 a; v. NEGELEIN 44; BRUGMANN, KG. 690, 694.

thirty (or about fifty if those which form present participles or derivative nouns only are included). The general meaning of the denominative is that the subject expressed by the inflexion stands in some relation to the noun from which the stem is formed. It may usually be rendered by 'be or act like'; 'regard or treat as'; 'turn into or use as'; 'wish for'.

Denominatives formed with *-ya* are best classified according to the final of the nominal stem to which the suffix is added.

563. Stems in *-a*, which usually remains unchanged; thus *amitrā-yá-* 'act like an enemy', 'be hostile'; *indrā-yā-* 'behave like Indra'; *kṣemā-yá-* 'take a rest'; *jāra-yā-* 'treat like a lover', 'caress'; *deva-yá-* 'serve the gods'; *yusma-yá-* 'seek you'; *vasna-yá-* 'deal with the price', 'bargain'.

With the causative accent: (*pari-*)*anikṣā-yā-*¹ 'clasp (round)'; *arthā-yā-* 'have as a desire'; *ṛtā-yā-* 'act according to sacred order'; *kulīyā-yā-* 'build a nest'; *nīlā-yā-* 'bring together'; *pālā-yā-* (AV.) 'act as guardian', 'protect'; *mantrā-yā-* 'take counsel'; *mṛgā-yā-* 'treat as a wild animal', 'hunt'; *vavṛā-yā-* 'put in hiding', 'shrink from'; *vājā-yā-* 'act like a steed', 'race' (beside *vāja-yá-*); *vīrā-yā-* 'play the man'; *sa-bhāgā-yā-* (AV.) 'apportion'².

a. One or two denominatives are from nominal stems extended with *-a*: *iśā-yā-* 'have strength' (*iś-*)³; *īrjā-yā-* 'have strength' (*īrj-*)⁴.

a. The *-a* is, however, often lengthened: *aghā-yá-* 'plan mischief'; *ajirā-yā-* 'be swift'; *amitrā-yá-* (AV.) 'be hostile' (Pp. *-āyá-*); *āśvā-yá-* 'desire horses'; *ṛtā-yá-* 'observe sacred order' (beside *ṛtā-yā-*); *tīlīlā-yá-* 'be fertile'; *tudā-yá-* (AV.) 'thrust'; *dhūpā-yá-*⁵ (MS. AV.) 'be like smoke', 'fume'; *priyā-yá-* 'become friends'; *mathī-yá-* (AV.) 'shake'; *muṣā-yā-*⁶ (AV.) 'steal'; *yajñā-yá-* 'sacrifice'; *rathirā-yá-* 'be conveyed in a car'; *randhanā-yā-*⁷ 'make subject'; *vṛṣā-yá-* 'act like a bull'⁸; *samā-yá-* 'be active' (*sāma-*); *śubhā-yá-* 'be beautiful'⁹; *śrathā-yā-* 'make loose' (Pp. *-āyā-*)¹⁰; *satvanā-yá-* (AV.) 'act like a warrior'; *sumnā-yá-* 'show benevolence'; *skabhā-yá-* 'make firm'. In most of these examples the Pada text has a short *a*.

a. The denominative *ojā-yá-* 'employ force' is formed from *oja-*, shortened for *ōjas* 'strength'.

b. The *-a* of the nominal stem is sometimes changed to *-ī*: *adhvarī-yá-* 'perform the sacrifice' (*adhvarā-*); *caranī-yá-* 'follow a course' (*cāraṇa-*), 'pursue'; *taviṣī-yá-* 'be strong' (*taviṣā-*); *putrī-yá-* 'desire a son' (*putrā-*); *rathī-yá-* 'drive in a car' (*rāthā-*); *śapathī-yá-* (AV.) 'utter a curse' (*śapātha-*). In nearly every instance here the Pada text has *ī*. Even in the Samhitā text the AV. has *putrī-yá-* 'desire a son', and the RV. the denominative participle (with shifted accent) *dnmī-yanī-* 'desiring food' (*dnna-*).

a. For the *-a* of the nominal stem *e* is substituted in *vare-yá-* 'play the wooer' (*vāra-*), 'woo'.

c. The final *-a* of the nominal stem is sometimes dropped¹¹: *adhvar-yá-* 'perform sacrifice' (beside *adhvarī-yá-*); *kṛpā-yá-* 'be eager'; *taviṣ-yá-* 'be

¹ Regarded as a causative by GRASSMANN, s. v. *anikṣ*.

² DELBRÜCK 189, I regards the form *hāstayatas* as a denominative; but the accent would be unique: its explanation by BK. and GRASSMANN as a compound, *hāsta-yatas* 'wielded by the hand', is doubtless the correct one.

³ Cp. DELBRÜCK 189, 2.

⁴ GRASSMANN regards this verb as a causati ve: see Wörterbuch, s. v. *īrjāy*.

⁵ See WHITNEY's note on AV. IV. 19^b.

⁶ See WHITNEY on AV. IV. 21^a.

⁷ Based on *randhana-*, an assumed derivative of the root *randh-*.

⁸ Beside *vṛṣā-yá-*, from *vṛṣa-*, the form which *vṛṣān-* assumes before terminations or before second members of compounds beginning with consonants.

⁹ From *śubha-*, an assumed derivative of *śubh-* 'shine'.

¹⁰ There is also a causative form *śrathīyā-*, from *śrath-* 'loosen'.

¹¹ Cp. v. NEGELEIN 40.

mighty' (beside *taviṣṭ-yá-*); *turaṇ-yá-* 'be speedy'; *damaṇ-ya-*¹ 'overpower'; *bhuraṇ-yá-* 'be active'; *viṭhur-yá-* 'stagger'; *saraṇ-yá-* 'hasten'. There are several other denominatives which presuppose nouns in *-ana*: thus *dhiṣaṇ-yá-* 'pay attention'; *riṣaṇ-yá-* 'commit faults'; *ruvaṇ-ya-* 'roar'; *huvaṇ-ya-* 'call'. The derivation of *iṣaṇ-yá-* beside *iṣaṇa-ya-* 'impel' is perhaps similar; but the nominal stem on which this denominative is based may be *iṣḍhi-* 'impulse'².

564. Stems in *-ā*, which usually remains unchanged: *gopā-yá-* 'act as herdsman', 'protect'; *jṃā-yá-* 'speed to earth'; *ducchunā-yá-* 'desire mischief'³; *pṛtanā-yá-* 'fight'; *bhandanā-yá-* 'strive for glory'; *manā-yá-* 'feel attachment'; *raśanā-yá-* (AV.)⁴ 'put on a girdle'. Similar stems are to be assumed in *iḡhā-yá-* 'tremble', and *hṛṇā-yá-* 'be wrathful'; and *dhiyā-yá-* 'pay attention' is based on *dhiyā-*⁵ = *dhi-* 'thought'.

a. The *-ā* of the nominal stem is once shortened, if *kṛpā-yá-* (RV.) 'mourn'⁶ is a denominative and different from the causative *kṛpāya-* (554). The *ā* is dropped in *pṛtan-yá-* 'fight' beside *pṛtanā-yá-*.

a. There are more than a dozen denominatives with *ā* preceding *-ya-*, without any corresponding noun in *ā*; thus *aśā-yá-* 'attain'⁷; *tudā-yá-* (AV.) 'thrust'; *damā-yá-* 'tame'⁸; *naśā-ya-*⁹ (x. 40^b) 'reach'; *panā-ya-* 'boast of'; *vasā-yá-* 'invest oneself with'; *ṛṣā-ya-* 'cause to rain'⁹. Seven such denominatives, however, appear beside present bases according to the ninth class in *-nā*: *grbhā-yá-* 'seize' (*grbh-nā-*); *mathā-yá-* 'shake' (*math-nā-*); *pruśā-yá-* 'drip' (*pruś-nānt-*, VS.); *muśā-yá-* 'steal' (*muś-nā-*); *śrathā-ya-* 'loosen' (*śrath-nā-*); *skabhā-yá-* 'fasten' (*skabh-nā-*); *stabhā-yá-* 'support' (*stabh-nā-*).

565. Stems in *-i*, which is nearly always lengthened (though usually short in the Pada text): *arāti-yá-* (RV. VS.) 'be malevolent', but *arāti-yá-* (AV. and RV. Pp.); *kavi-yá-* 'be wise'; *jani-yá-* 'seek a wife', but *jani-yá-* (AV.); *dur-grbhī-ya-* 'be hard to grasp'; *mahī-yá-* 'be delighted'; *rayī-yá-* 'desire wealth'; *sakhī-yá-*¹⁰ 'seek friendship'.

a. In a few instances the *i* is either treated as *a* or takes Guṇa of which the final element is dropped (*-aya* = *-ay-ya*): thus *iṣaṇa-ya-* 'set in motion' (*iṣḍhi-* 'impulse'); *kīrtā-ya-* (AV.) 'make mention of' (*kīrti-*); *ahuna-yá-* 'resound' (*dhūni-* 'sounding'); *susva-yá-* and *susvā-ya-* 'flow' (*sūṣv-i-*¹¹ 'pressing'). Perhaps formed in the same way are *śrudhī-yá-* 'obey' and *hṛṇī-yá-* 'be angry'¹².

β. *pātya-* 'be a lord', 'rule', probably in origin a denominative of *pāti-* 'lord', is treated like a verb of the fourth class as if from a root *pat-*.

566. Stems in *-u*, which (except *gātu-yá-* twice) is always long (though always short in Pp.): *aśū-yá-* 'grumble'; *ṛjū-yá-* 'be straight'; *kratū-yá-* 'exert the intellect'; *gātu-yá-* and *gātu-yá-* 'set in motion'; *pitū-yá-* 'desire nourishment'; *valgū-yá-* 'treat kindly'; *vasū-yá-* 'desire wealth'; *śatru-yá-* 'play the enemy', 'be hostile'; *sukratū-ya-* 'show oneself wise'. Moreover, *iṣū-ya-* 'strive', may be derived from *iṣu-* 'arrow'; and nouns in *-u* are presupposed by *añkū-yá-* 'move tortuously', and *stabhū-yá-* 'stand firm'.

a. In *go-*, the only stem in *-o*, the diphthong becomes *-av* before the denominative suffix: *gav-yá-* 'desire cows'.

¹ From an assumed adjective derivative *damana-*.

² Cp. DELBRÜCK 189, 4.

³ The Pada text wrongly *ducchunayā-*.

⁴ Cp. WHITNEY's note on AV. XIV. 27⁴.

⁵ Which perhaps became an independent noun through the influence of the instrumental form in such compounds as *dhiyā-jñr-* 'growing old in devotion'.

⁶ Cp. GRASSMANN, s. v. *kṛpāy-*.

⁷ Cp. DELBRÜCK 199 (p. 217, middle).

⁸ DELBRÜCK, l. c., regards *naśāya-* (x. 40^b) as a denominative, BR. as causative of *naś-*.

⁹ To be distinguished from *ṛṣāyá-* 'act like a bull'.

¹⁰ Cp. v. NEGELEIN 41 (middle).

¹¹ From the reduplicated root *su-* 'press'.

¹² According to DELBRÜCK 205, p. 57, also *duhīya-* in the forms *duhīyāt* and *duhīyān* (optatives GRASSMANN, Wörterbuch, and WHITNEY, Roots, s. v. *duh*). Cp. 450, a 5.

567. Consonant stems usually remain unchanged before the suffix.

a. The only stem ending in *-j* is *bhiṣáj-* 'physician': *bhiṣaj-yá-* 'play the physician', 'heal'.

b. There is one denominative, *iṣudh-yá-* 'implore', which seems to presuppose a stem in *-dh*, viz. *iṣudh-*¹, but is probably a denominative from *iṣu-dhi-* (like *pátya-* 'from *páti-*') 'put in the arrow', 'aim'².

c. Denominatives formed from stems in *-n* are *ukṣaṇ-yá-* 'act like a bull'; *udan-yá-* 'irrigate'; *brahmaṇ-yá-* 'be devout' ('act like a *brahmán*'); *vṛṣaṇ-yá-*³ 'act like a bull', 'be lustful'.

d. A denominative formed from a stem in *-ar* is *vadhā-yá-* 'hurl a bolt' (*vádhar-*). Stems in *-ar* are further presupposed in *rathar-yá-* 'ride in a car'; *śrathar-yá-* 'become loose'; *sapār-yá-* 'worship'.

e. The consonant stems most frequently used to form denominatives are those in *-as*: *apas-yá-* 'be active'; *avas-yá-* 'seek help'; *canas-yá-* 'be satisfied'; *divas-yá-* 'adore'; *namas-yá-* 'pay homage'; *nr-maṇas-yá-* 'be kindly disposed to men'; *manas-yá-* 'bear in mind'; *vacas-yá-* 'be audible'; *varivas-yá-* 'grant space'; *śravas-yá-*⁴ 'hasten'; *sa-canas-yá-* 'cherish'; *su-manas-yá-* 'be gracious'; *sv-apas-yá-* 'act well'. Stems in *-as* are further presupposed by *iras-yá-* 'be angry'; *daśas-yá-* 'render service to'; *panas-yá-* 'excite admiration'; *sacas-yá-* 'receive care'. A few denominatives have further been formed from stems in *-a* following the analogy of those in *-as*; thus *makkhas-yá-* 'be cheerful' (*makkhá-*) and *su-makkhas-yá-* (TS.) 'be merry'; *mānavas-yá-* 'act like men' (*mānavá-*). The stem *aviṣ-yá-*, appearing in the participle *aviṣyánt-* 'helping willingly', apparently a denominative (beside *aviṣyá-* 'desire', *aviṣyú-* 'desirous'), seems to be formed from **av-is-* = *áv-as-* 'favour'⁵.

f. A few denominatives are formed from stems in *-us*: *taruṣ-yá-* 'engage in fight' (*tár-us-*); *vanuṣ-yá-* 'plot against' (*van-ús-* 'eager'); *vapuṣ-ya-* 'wonder' (*váp-us-* 'marvellous'). This analogy is followed by *uru-s-yá-* 'seek wide space' from a stem in *-u* (*urú-* 'wide').

568. There are a few denominative forms made without a suffix direct from nominal stems, but they nearly always have beside them denominative stems in *-ya*; thus *bhiṣák-ti* (VIII. 79²) 'heals' 3. sing. from *bhiṣáj-* 'act as physician' (also m. 'physician'); *a-bhiṣṇak* (X. 131³), 3. sing. impf. of *bhiṣṇaj-* 'heal'. Similarly there appear the forms sing. 2. *iṣaṇa-s*, 3. *iṣaṇa-t*, pl. 3. *iṣaṇa-nta* beside *iṣaṇ-yá-*; pl. 3. *kṛpāna-nta* beside *kṛpāṇ-yá-*; pl. 1. *taruṣe-ma*, 3. *tāruṣa-nte*, *taruṣa-nta* beside *taruṣ-yá-*; pl. 3. *vanuṣa-nta* beside *vanuṣ-yá-*. Possibly the form *vānanvati* is a denominative meaning 'is at hand', from a noun **van-anu-*, beside the simple verb *van-* 'win'⁶.

Inflection.

569. The denominative is regularly inflected throughout the present system according to the *a*-conjugation in both voices. The commonest form is the 3. sing. active and middle.

The forms of the present indicative active and middle that actually occur would, if made from *manas-yá-* 'bear in mind', be the following:

Active. Sing. 1. *manasyāmi* (AV.). 2. *manasyāsi*. 3. *manasyāti*. — Du. 2. *manasyáthas*. 3. *manasyátas*. — Pl. 1. *manasyāmasi* and *manasyāmas*. 2. *manasyátha*. 3. *manasyánti*.

Middle. Sing. 1. *manasyé*. 2. *manasyáse*. 3. *manasyáte*. — Du. 2. *manasyethe*. 3. *manasyéte* (AV.). — Pl. 1. *manasyāmahe*. 3. *manasyánte*.

¹ Cp. DELBRÜCK 194.

² Cp. GRASSMANN, s. v. *iṣudhy*.

³ Beside *vṛṣāyá-*; cp. p. 399, note 8.

⁴ According to BR. derived from *śravas-*

from *śru-* = *śru-* 'flow', but GRASSMANN from *śru-* 'hear'.

⁵ Cp. GRASSMANN, s. v. *aviṣy*.

⁶ Cp. DELBRÜCK p. 218.

Forms that actually occur elsewhere in the present system are the following:

a. Subjunctive. Active. Sing. 1. *namasyā*. — 2. *urusyās*, *kīrtāyās* (AV.), *śravasyās*. — 3. *apasyāt*, *arātīyāt* (TS. IV. 1. 10³; VS. XI. 80), *arātīyāt* (AV.), *urusyāt*, *caranyāt* (AV.), *durasyāt* (AV.), *duvasyāt*, *pr̥tanyāt*, *vanusyāt*, *vareyāt*, *vasūyāt*, *śravasyāt*, *saparyāt*. — Du. 3. *varivasyātas*. — Pl. 3. *pr̥tanyān* (AV.), *saparyān*, *saranyān*. — Middle. Sing. 2. *arthāyāse*, *nīlāyāse*. — 3. *ānkhāyāte*.

b. Injunctive. Active. Sing. 2. *irasyas*, *riṣanyas*, *ruvanyas*. — Pl. 3. *ituranyan*, *duvanyan*, *namasyan*, *saparyan*. — Middle. Sing. 3. *pañāyata*. — Pl. 3. *ṛghāyanta*, *ṛtāyanta*, *kṛpānanta*, *taruṣanta*, *dhunayanta*¹, *rucayanta*, *vanuṣanta*, *suṣvadyanta*.

c. Optative. Active. Sing. 2. *daśasyes*. — 3. *urusyet*, *caranyet* (TS. I. 8. 22¹), *daśasyet*, *duvasyēt*. — Pl. 1. *iṣayema*, *taruṣema*, *saparyēma*. — Middle. Sing. 3. *manasyēta* (AV.).

d. Imperative. Active. Sing. 2. *iṣanya*, *urusyā*, *gātuyā*, *gūrdhaya*, *gopāyā* (AV. TS.), *gr̥bhāya*, *daśasyā*, *duvasya*, *namasyā*, *varivasyā*, *vājaya* (TS. I. 7. 8¹), *śrathāya*, *saparya*. — 3. *urusyātu*, *gopāyātu*² (AV.), *bhīṣajyātu* (TS. V. 2. 12²). — Du. 2. *urusyātām*, *gopāyātām*, *canasyātām*, *daśasyātām*. — 3. *urusyātām*. — Pl. 2. *iṣanyata*, *urusyata*, *gr̥bhāyāta* (AV.), *gopāyata* (AV.), *daśasyata*, *duvasyata*, *namasyāta*, *riṣanyata*, *saparyata*. — 3. *urusyantu*, *gopāyantu* (AV.), *varivasyantu*. — Middle. Sing. 2. *arthayasva*, *vīrāyasva* (AV. TS.), *vṛṣāyasva* (AV.). — Pl. 2. *tilvilāyādhvam*, *vīrāyādhvam*. — 3. *dhunayantām*.

e. Participle. The present participle active in *-ant* (with fem. *-ant-ī*) is very common, while the middle form in *-māna*, occurs fairly often.

α. Examples of the active are *aghāyānt*, *ānkhāyānt*, *adhvarīyānt*, *amitrāyānt*, *arātīyānt*, *aśvāyānt*, *iṣanyānt*, *iṣyānt* and *iṣayānt*, *iṣyānt*, *udan- yānt*, *urjāyānt*, *ṛghāyānt*, *ṛtāyānt*, *gavyānt*, *gopāyānt* (AV.), *taviṣyānt*, *daśasyānt*, *duvasyānt*, *devayānt*, *namasyānt*, *pālāyānt* (AV.), *putrīyānt*, *pr̥tanāyānt*, *pr̥tanyānt*, *bhandanāyānt*, *bhuranyānt*, *mathāyānt*, *muṣyānt*, *yajñāyānt*, *yusmayānt*, *rathirāyānt*, *rathīyānt*, *vasūyānt*, *vasnā- yānt*, *vājāyānt* and *vājayānt*, *vṛṣanyānt*, *śatrūyānt*, *śikāyānt* (VS.) 'dripping', *sakhīyānt*, *satvanāyānt* (AV.), *saparyānt*, *sumnāyānt*, *suṣvadyant*, *hr̥nāyānt* 'angry'.

β. Examples of the middle are *ṛghāyāmāna*, *ṛjūyāmāna*, *ojāyāmāna*, *kaṇḍūyāmāna* (TS.), *kavīyāmāna*, *caranīyāmāna*, *taviṣyāmāna*, *priyāyāmāna* (AV.), *(ā-prati-)manyūyamāna* (AV.), *raśanāyāmāna*, *vṛṣāyāmāna*, *samanayā- māna*, *sumakhasyāmāna* (TS.), *sumanasyāmāna*, *stabhūyāmāna*, *svapasyā- māna*, *hr̥nīyāmāna* 'angry'.

f. Imperfect. Active. Sing. 2. *arandhanāyas*. — 3. *apṛtanyat*, *āskabhāyat* (AV.); *urusyat*, *damanyat*, *dhūpāyat* (AV.); *abhiṣṇak*. — Du. 3. *urusyātām*. — Pl. 3. *anamasyan*, *asaparyan*; *ituranyan*, *vapūṣyan*, *saparyan* (TS. II. 2. 12⁴). — Middle. Sing. 3. *āpriyāyata*. — Du. 2. *avīrayethām*. — Pl. 3. *iṣanayanta*.

570. Outside the present system no denominative form occurs in the RV. except *ūnayīs* (+ AV.), 2. sing. *iṣ-* aorist (used injunctively with *mā*)

¹ The form *bhurāyanta* (IV. 43⁵) is according to pw. = *bhrajanta* for *bhrajanta* (*bhraj-* 'be roasted'). Cp. note in OLDENBERG's *Rgveda*.

² This denominative is derived from the very frequent *go-pā-* 'cowherd', of which two transition forms according to the a-

declension (*go-pā-*) occur in the RV. To the denominative must be due the secondary root *gup-* 'protect' (*jugupsur* once, *gupitā-* twice in the RV.). Cp. p. 358, note ¹³. How *gup-* should be a denominative of *go-* 'cow' (v. NEGELEIN 43, note ⁵) is not clear.

from *ānaya-* 'leave unfulfilled' (*ānā-*). A few other forms occur in the later Samhitās. Thus the AV. has the peculiar form *āsaparyait* (AV. xiv. 2²⁰)¹, probably 3. sing. aorist, with *-ait* for *-it*². The VS. (II. 31) has the 3. pl. aorist *ā-a-vṛṣāy-is-ata* 'they have accepted'. The TS. has the 2. pl. aor. *pāpay-is-ta* 'lead into evil' (used injunctively with *mā*). The TS. (III. 2. 83) has also the future participles *kandūyisyānt-* 'about to scratch', *meghāyisyānt-* 'about to be cloudy', *śikāyisyānt-* 'about to drip', with the corresponding perfect participles passive *kandūyitā-*, *meghitā-*, *śikitā-*.

B. Nominal Verb Forms.

571. A large number of nominal formations partake of the verbal character inasmuch as they express time (present, past, or future); or the relations between subject and object, implying transitive or intransitive action, and active, middle, or passive sense. Such formations are participles (including verbal adjectives), infinitives, and gerunds. The participles formed from tense-stems having already been treated³, only those that are formed directly from the root remain to be dealt with. These are the verbal adjectives which have the value either of past passive participles or of future passive participles (otherwise called gerundives).

a. Past Passive Participles.

572. The past passive participle is formed by adding, in the great majority of instances, the suffix *-tā*⁴ (with or without connecting *-i-*), or far less commonly the suffix *-nā* (directly) to the root. When formed from a transitive verb, it has a passive as well as a past sense; e. g. *as-* 'throw': *as-tā* 'thrown'; *dā-* 'give': *dat-tā* 'given'. But when formed from an intransitive verb, it has a neuter past sense; e. g. *gam-* 'go': *ga-tā* 'gone'; *pat-* 'fall': *pat-i-tā* (AV.) 'fallen'.

573. When *-tā* is added direct, the root tends to appear in its weak form. Very frequently, however, the form in which the root is generally stated, if ending in vowels, remains unchanged, while those ending in consonants are usually modified only in so far as is required by the rules of internal Sandhi; thus *√mlā-*: *mā-tā* 'softened'; *√yā-*: *yā-tā* 'gone'; *√rā-*: *rā-tā* 'given'; *√ji-*: *ji-tā* 'conquered'; *√sri-*: *sri-tā* 'leaning on'; *√pri-*: *pri-tā* 'rejoiced'; *√bhr-*: *bhr-tā* 'frightened'; *√yu-* 1. 'yoke' and 2. 'ward off': *yu-ta*; *√sru-*: *sru-tā* 'heard'; *√stu-*: *stu-tā* 'praised'; *√bhū-*: *bhū-tā* 'become'; *√hū-*: *hū-tā* 'called'; *√kr-*: *kr-tā* 'made'; *√bhr-*: *bhr-ta* 'borne'; *√vr-*: *vr-tā* 'covered' and 'chosen'; *√mṛc-*: *mṛk-tā*⁵ (RV.) 'injured'; *√sic-*: *sik-tā* 'poured out'; *√tij-*: *tik-tā* 'sharp'; *√yuj-*: *yuk-tā* 'yoked'; *√mṛj-*: *mṛs-tā* 'rubbed'; *√srj-*: *sṛs-tā* 'discharged'; *√cit-*: *cit-tā* 'perceived'; *√vrt-*: *vrt-tā* 'turned'; *√mad-* 'be exhilarated': *mat-tā* (AV.); *√idh-*: *id-dhā* 'kindled'; *√krudh-*: *krud-dhā* 'angry'; *√tap-*: *tap-tā* 'hot'; *√rip-*: *rip-tā* (RV.) 'besmeared'; *√diś-*: *diś-tā* 'shown'; *√naś-*: *naś-tā* 'lost'; *√juṣ-*: *juṣ-tā* (RV.) 'gladdened' and *jūs-ta* 'welcome'; *√pis-*: *pis-tā* 'crushed'; *√kas-*: *vi-kas-ta* 'split'; *√guh-*: *gū-dhā*⁶ 'hidden'; *√tṛh-*: *tṛ-dhā* 'crushed'; *√dah-*: *dag-dhā*⁷ 'burnt'; *√dih-*: *dig-dhā* (AV.) 'besmeared'; *√duh-*: *dug-dhā* 'milked'; *√drh-*

¹ Cp. v. NEGELEIN 41; BÖHTLINGK, ZDMG. 52, 510 ff.

² As in the AB. form *agrabhaisam* beside *agrabhī*; cp. v. NEGELEIN 41, note 2.

³ See under declension 311—313, and in the account of the various tenses (present, perfect, aorist, future).

⁴ Cp. REICHELT, BB. 27, 95—97.

⁵ Only in the compounds *ā-mṛk-ta-* and *mṛk-tā-vāha-*.

⁶ In roots in *-h* which cerebralize the suffix, the vowel is lengthened as compensation for the loss of the cerebral *ḡ*: cp. p. 51, note 2.

⁷ In the RV. only in *agni-dag-dhā* 'burnt with fire'.

: *dy-dhā* 'firm'; *√druh* : *drug-dhā* 'hurtful'; *√nah* : *nad-dhā* 'bound'; *√muh* : *mug-dhā* and *mū-dhā* (AV.) 'bewildered'; *√rih* : *rī-dhā* (RV.) 'licked'; *√ruh* : *rū-dhā* (AV.) 'ascended'; *√sah* : *sā-dhā* 'overcome'.

a. Occasional irregularities in the form of the root are not due to the ordinary rules of internal Sandhi. Thus some roots show an interchange of vowel and semi-vowel: *dyū* 'play' : *dyū-tā* (AV.); *sīw* 'sew' : *syū-tā*; *mīw* 'push' : *-mūta* (VS. AV.) instead of **myū-ta*; *hry* 'make crooked' has *hru-tā* 'crooked', beside the regular *-hry-ta* (RV.); sometimes a long vowel appears in the root: *svad* 'sweeten' : *svāt-tā*; *gur* 'greet' : *gūr-tā*; *ṣr* 'mix' : *-ṣīr-ta*, beside *ṣrī-tā* from *ṣrī* 'mix', the usual form of the root; *dā* 'give', beside the regular form *-dā-ta* in *tvā-dāta* (RV.) 'given by thee', otherwise always has *dat-tā*, formed from *dad*-, the weak form of the present base.

574. Roots which contain the syllables *ya*, *ra*, *va* (initial or medial) are generally weakened by Samprasāraṇa; those which contain a nasal (medial or final), by dropping it; those which end in *ā* or *yā*, by shortening the former to *ī* or *i*, the latter to *ī*. Thus:

1. *yaj* 'sacrifice' : *iṣ-tā*; *vyadh* 'pierce' : *vid-dhā*; *prach* 'ask' : *prṣ-tā*; *bhraś* 'fall' : *bhrṣ-tā* beside *bhraṣ-tā* (AV.); *vac* 'speak' : *uk-tā*; *vap* 'strew' : *up-tā*; *vas* 'shine' : *uṣ-tā*; *vah* 'carry' : *ū-dhā*; *svap* 'sleep' : *sup-tā* (AV. VS.).

a. A shortening akin to Samprasāraṇa appears in *av* 'favour' : *-ū-ta*; *vā* 'weave' : *u-tā*; *brā* 'boil' : *ṣr-tā* beside *brā-tā*.

2. A medial nasal is dropped in *añj* 'anoint' : *ak-tā*; *umbh* 'confine' : *ub-dhā*; *damś* 'bite' : *daṣ-tā* (AV.); *baṃh* 'make firm' : *-bā-dha*; *śundh* 'purify' : *sud-dhā*. Final *n* and *m* are dropped (the radical *a* representing the sonant nasal) in *kṣan* 'wound' : *-kṣa-ta*; *tan* 'stretch' : *ta-tā*; *man* 'think' : *ma-tā*; *han* 'smite' : *ha-tā*; *gam* 'go' : *ga-tā*; *nam* 'bend' : *na-tā*; *yam* 'reach' : *ya-tā*.

a. A few roots in *-an* have *ā* instead of *-an*²: *khan* 'dig' : *khā-tā*; *jan* 'be born' : *jā-tā*; *van* 'win' : *-vā-ta*; *san* 'gain' : *sā-tā*; while some roots in *-am* and one in *-an*, retaining the nasal, have *ān*: *dhvan* 'sound' : *dhvāntā* (VS. XXXIX. 7); *kram* 'stride' : *krān-tā* (AV.); *śam* 'be quiet' : *sān-tā* (AV.); *śram* 'be weary' : *śrān-tā*; *dham* 'blow' has the irregular *dhmā-tā* and *dham-i-tā*.

3. Final *ā* is shortened to *ī* in *gā* 'sing' : *gī-tā*; *dhā* 'suck' : *dhi-tā*; *pā* 'drink' : *pī-tā*³; to *i* in *dā* 'bind' : *-dī-ta*; *dhā* 'put' : *-dhi-ta* and *hi-tā*; *mā* 'measure' : *mī-tā*; *sā* 'sharpen' : *śī-tā*; *sā* 'bind' : *sī-tā*; *sthā* 'stand' : *sthi-tā*.

Final *yā* is shortened to *ī* in *iyā* 'overpower' : *jī-tā* (AV.); *vyā* 'envelope' : *vī-tā*; *śyā* 'coagulate' : *śī-tā*.

a. Internal shortening of *ā* to *i* appears in *sās* 'order' : *śīṣ-tā*; and medial *a* entirely disappears in *ghas* 'eat' : *-gḍha* (TS.) and in the compounded form of *dattā* 'given', which becomes *-tā* : *deva-tā* 'given by the gods'; *vy-ā-tta* (AV. VS.), n. 'the opened mouth'; *pāvī-tta* (VS. IX. 9) 'deposited'; *-pratī-tta* (AV.) 'given back'. The same syncopated form appears in the compound participle of *dā* 'divide' : *diva-tta* (VS.) 'cut off'.

575. When *-tā* is added, as it is in many verbs, with connecting *-i-*, the root is not weakened (excepting four instances of Samprasāraṇa)⁴. It is thus added to a number of roots ending in consonants and to all secondary verbs.

a. The roots to which it is thus regularly added are those that end:

1. in two consonants: thus *uks* 'sprinkle' : *uks-i-tā*; *ubj* 'force' : *ubj-i-tā* (AV.); *nind* 'revile' : *nind-i-tā*; *raks* 'protect' : *raks-i-tā*; *śumbh* 'beautify' : *-śumbh-i-ta* (AV.); *hims* 'injure' : *hims-i-tā* (AV.); but *taks* 'fashion' has *tas-tā*;

¹ See above 50 b.

² Representing the long sonant nasal.

³ The more correct way of stating these roots would be *gai*, *dhai*, *pai*; cp. 27 a.

⁴ In *grbh-i-tā* from *grabh* 'seize' and *grh-i-tā* (AV.) from *grah* 'id.'; *uks-i-tā* from *vaks* 'increase'; *ud-i-tā* from *vad* 'speak'; *śrīh-i-tā* from *śrath* 'slacken'.

2. in voiceless aspirates: *likh* 'scratch': *likh-i-tā* (AV.); *grath* 'tie': *grath-i-tā*; *nāth* 'seek aid': *nāth-i-tā*; *math* 'stir': *math-i-tā*;

3. in cerebral *ḍ*: *īḍ* 'praise': *īḍ-i-tā*; *hūd* 'be hostile': *hūd-i-tā*;

4. in semivowels: *car* 'move': *car-i-tā*¹; *jīv* 'live': *jīv-i-tā*.

b. The suffix is also added with *-i-* to a number of roots ending in simple consonants, especially sibilants, about which no rule can be stated. Such are the following participles arranged according to the final of the root: *yāc* 'ask': *yāc-i-tā* (AV.); *pat* 'fall': *pat-i-tā* (AV.); *rad* 'dig': *rad-i-tā* (AV.); *vad* 'speak': *ud-i-tā*; *vid* 'know': *vid-i-tā* (AV.)²; *dudh* 'stir up': *dūdhi-ta* (RV.); *nādh* 'seek aid': *nādh-i-tā*; *bādh* 'oppress': *bādh-i-tā*; *pan* 'admire': *pan-i-tā*; *kup* 'be agitated': *kup-i-ta*; *gup*³ 'protect': *gup-i-tā* beside *gup-tā* (AV.); *yup* 'obstruct': *yup-i-tā* (AV.); *rup* 'break': *rup-i-ta*; *drp* 'rave': *drp-i-ta* and *drp-ta*; *lap* 'prate': *lap-i-tā* (AV.); *grabh* 'seize': *grbh-i-tā* and *grah* 'seize': *grh-i-tā* (AV.); *skabh* 'prop': *skabh-i-tā*; *stabh* 'prop': *stabh-i-tā*; *dham* 'blow': *dham-i-tā* (beside *dhmā-tā*);

as 'eat': *as-i-tā*; *piś* 'adorn': *piś-i-tā* (AV.) beside *piś-tā*; *iś* 'send': *iś-i-tā*; *īs* 'move': *īs-i-ta*; *twiś* 'be stirred': *twiś-i-tā*; *dhr̥ś* 'dare': *dhr̥ś-i-tā* beside *dhr̥ś-tā*; *pruś* 'sprinkle': *pruś-i-tā*; *muś* 'steal': *muś-i-tā*; *hr̥ś* 'be excited': *hr̥ś-i-tā*; *gras* 'devour': *gras-i-tā*.

a. The verb *hā* 'leave' forms its past participle anomalously (like *dā* 'give') from the reduplicated present base: *jah-i-tā* (cp. the pres. part. *jāh-at*).

β. In the AV. is once (ix. 638) found a past passive participle extended with the possessive suffix *-vant*, which gives it the sense of a perfect participle active: *as-i-tā-vant* (Pp. *asitā-vant*) 'having eaten'.

c. Secondary verbs, almost exclusively causatives⁴, add *-ita* after dropping *-aya*; thus *arp-aya* 'cause to go': *arp-iti* and *arp-ita*; *vin̄kh-āya* 'cause to quake': *vin̄kh-ita*; *cod-āya* 'set in motion': *cod-ita*; *vīl-āya* 'make strong': *vīl-ita*; *śnath-āya* 'pierce': *śnath-ita*; *svan-āya* 'resound': *svan-ita*.

The only past passive participle formed from a denominative is *bhām-ita* 'enraged', from *bhāma* 'wrath'.

576. The suffix *-nā* is always attached directly to the root, which as a rule remains unweakened. Among roots ending in consonants, it is taken by those in *ḍ*, besides two or three in the palatals *c* and *j*; among roots in vowels, it is taken by those ending in the long vowels *ā*, *ī*, *ṛ*, besides one in *ū*.

a. The final of roots in *-ḍ* is assimilated to the *n* of the suffix; thus *chid* 'cut off': *chin-nā*; *tud* 'push': *tun-nā*; *ṭṛḍ* 'pierce': *ṭṛṇ-nā* (VS. xxxvi. 2); *nud* 'push': *nun-na* (SV.) beside *nut-tā*; *pad* 'go': *pan-nā* (AV.); *bhid* 'split': *bhin-nā*; *vid* 'find': *vin-nā* (AV.) beside *vit-tā*; *sad* 'sit': *san-nā* (VS. AV.) beside *sat-tā*; *skand* 'leap': *skan-nā*; *syand* 'move on': *syan-nā*; *svid* 'sweat': *svin-nā*. The original participle of *ad* 'eat' survives only (with change of accent) in the neuter noun *ān-na* 'food'.

b. The roots in palatals which take *-na* are: *ṣṛc* 'mix': *ṣṛṇ-na* (RV¹) beside *ṣṛk-tā*; *vraśc* 'cut up': *vṛk-nā*; *ruj* 'break': *rug-nā*.

c. Roots in *-ā* remain unchanged or weaken the final to *ī*: *drā* 'sleep': *drā-nā* (AV.); *dā* 'divide': *dī-nā*; *hā* 'leave': *hī-nā*; final *-yā* is shortened to *-ī*: *śyā* 'coagulate': *śī-nā* (VS.) beside *śī-tā*.

d. Roots in *-ī* and *-ū* remain unchanged: *kṣī* 'destroy': *kṣī-nā* (AV.);

¹ Also *ār-i-tā* if derived from a somewhat doubtful root *ār* 'praise'; cp. WHITNEY, *Roots*, s. v. *ār*.

² *mad-i-tā* is probably from the causative of *mad* 'be exhilarated'.

³ See p. 402, note 2.

⁴ No examples of past participles from desideratives (except *mīmāṃsītā*, AV.) and intensives seem to occur in the *Samhitās*.

ṣṭi 'swell': *ṣṭi-ná* (AV.); *bli* 'crush': *-bli-na* (AV.); *li* 'cling': *-li-na* (AV.); *dū* 'burn': *dū-ná* (AV.).

e. Roots in *-r̥* change that vowel to *-ir* or (generally when a labial precedes) *-ūr* before *-na*: *gṛ* 'swallow': *gṛir-ná*; *jṛ* 'waste away': *jṛir-ná* (AV.) and *jūr-ná*; *tṛ* 'pass': *tṛir-ná*; *pṛ* 'fill': *pūr-ná* beside *pūr-tá*; *mṛ* 'crush': *mūr-ná* (AV.); *śṛ* 'crush': *śṛir-ná* (AV.) beside *śūr-tá* (RV. I. 174⁶); *stṛ* 'strew': *stṛir-ná* beside *stṛ-ta*.

b. Future Passive Participles (Gerundives).

577. Verbal adjectives formed with certain suffixes have acquired the value of future participles passive, expressing that the action of the verb is or ought to be suffered. There are four forms of such gerundives in use in the RV.: that derived with the primary suffix *-ya*, which is common, and those derived with the secondary suffixes *-āy-ya*, *-ēn-ya*, and *-tu-a*, about a dozen examples of each of which are met with. In the AV. are also found two instances each of gerundives in *-tavyā* and *-anīya*.

578. By far the most frequent form of gerundive is that in *-ya*, about 40 examples occurring in the RV. and about 60 in the AV. This suffix is nearly always to be read as *-ia*, which accounts for the treatment of final radical vowels before it. The root, being accented, appears in a strong form, excepting a few instances in which there is the short radical vowel *i* *u* or *r*.

1. In the following examples a final short vowel remains unchanged, a *-t*² being interposed: *-i-t-ya* 'to be gone'; *apa-mi-t-ya* (AV. VI. 117¹) 'to be thrown away' (? *mi* 'fix')³; *śrī-t-ya* 'to be heard'; *-kr-t-ya* 'to be made'; *car-kṛ-t-ya* 'to be praised' (*kr* 'commemorate').

2. Otherwise final *i*, *ū*, *r̥* regularly take Guṇa or Vrddhi, the final element of which always appears as *y*, *v*, *r* as before a vowel; thus from *li* 'cling': *a-līy-ya*⁴, an epithet of Indra; *nu* 'praise': *nāv-ya* 'to be praised'; *bhū* 'be': *bhāv-ya* and *bhāv-yā* 'future'; *hū* 'call': *hāv-ya* 'to be invoked'; *vṛ* 'choose': *vār-ya* 'to be chosen'.

3. Final *-ā* coalesces with the initial of *-ia* to *e*, between which and *-a* a phonetic *y* is interposed; thus *dā* 'give': *dē-ya* (= *dā-i-y-a*) 'to be given'; *khyā* 'see': *-khye-ya* (AV.); *mā* 'measure': *mē-ya* (AV.). In the RV., however, the form *jñā-ya* once occurs in the compound *bala-vi-jñā-yā* (X. 103⁵) 'to be recognized by his might'.

4. A medial vowel either remains unchanged or, if short, may take Guṇa, and *a* is sometimes lengthened; thus *id-ya* 'to be praised'; *guh-ya* 'to be hidden'; *-dhr̥s-ya* 'to be assailed'; *dvēs-ya* (AV.) 'to be hated' (*Vāvis*); *yódh-ya* 'to be fought' (*Vyudh*); *árdh-ya* 'to be completed' (*Vrdh*); *márj-ya* 'to be purified' (*Vmrj*); *cákṣ-ya* 'to be seen'; *dābh-ya* 'to be deceived'; *rámh-ya* 'to be hastened'; *rādh-ya* 'to be won'; *vānd-ya* 'praiseworthy'; *sāms-ya* 'to be lauded'; *-sād-ya* from *sad* 'sit'; *-mād-ya* from *mad* 'be exhilarated'; *vāc-ya* 'to be said' (*Vvac*).

579. Hardly a dozen gerundives, almost restricted to the RV., are formed with *-āy-ya*⁵ (which with one exception is always to be read *-āyia*): *dakṣ-āy-ya* 'to be conciliated'; *pan-āy-ya* 'to be admired'; *vid-āy-ya* 'to be

¹ The form *-śṛ-ta* is also found in the MS.: WHITNEY, *Roots*, s. v. *ṣṛ* 'crush'.

² Cp. the *-t* added to roots ending in *-i*, *-u*, *-r̥* to form nominal stems (308).

³ The meaning is uncertain: WHITNEY translates the word by 'borrowed'. See his notes in his Translation.

⁴ Cp. GRASSMANN, s. v.

⁵ Cp. LINDNER, *Nominalbildung* 22; DELBRÜCK, *Verbum* 233; WHITNEY 966 c; BARTHOLOMAE, BB. 15, 179 n. 1; BB. 20, 85.

found'; *śrav-āyya* 'glorious'; *-hnav-āyya* 'to be denied'. A few are formed from secondary verbs; from causatives: *traya-āyya* 'to be guarded' (*√trā*)¹; *panay-āyya* 'admirable' (*√pan*); *sprhay-āyya* 'desirable' (*√sprh*); from a desiderative: *di-dhi-s-āyya* 'to be conciliated' (*√dhā*); from an intensive: *vi-tan-tas-āyya* 'to be hastened' (*√tans*). Akin to these gerundives is the anomalous form *stuṣṭ-āyya* 'to be praised', derived direct from the infinitive *stuṣṭ* 'to praise'².

580. More than a dozen gerundives are formed with *-en-ya* (generally to be read *-enia*): *tks-ēnya* 'worthy to be seen', *it-ēnya* 'praiseworthy', *-car-ēnya* 'to be acted', *drś-ēnya* 'worthy to be seen', *-dviś-ēnya* 'malignant', *ābhūs-ēnya* 'to be glorified', *yudh-ēnya* 'to be combatted', *vār-ēnya* 'desirable'. From the aorist stem is formed *-yams-ēnya* 'to be guided' (*√yam*); and perhaps *paprks-ēnya*³ 'desirable' (*√prach*). A few are also derived from secondary verbs; from desideratives: *didrks-ēnya* 'worthy to be seen' (*√drś*); *śuśrūs-ēnya* (TS.) 'deserving to be heard'; from intensives: *mar-mrj-ēnya* 'to be adorned', *vāṛdh-ēnya* 'to be glorified'; from a denominative: *sapary-ēnya* 'to be adored'.

581. About a dozen gerundives, almost restricted to the RV.⁴, end in *-tv-a* (generally to be read as *-tu-a*), which seems to be the infinitive stem in *-tu* turned into an adjective by means of the suffix *-a*: *kār-tva* 'to be made', *jān-i-tva* and *jān-tva* 'to be born', *jé-tva* 'to be won', *nān-tva* 'to be bent', *bhḍv-ī-tva* 'future', *vāk-tva* 'to be said', *sān-i-tva* 'to be won', *só-tva* 'to be pressed', *snā-tva* 'suitable for bathing', *hān-tva* 'to be slain', *hé-tva* 'to be driven on' (*√hi*).

a. In the AV. there begins to appear a gerundive in *-tav-yā*. It probably started from the stem of the predicative infinitive in *-tav-e*, which was turned into an adjective by means of the suffix *-iā*⁵. The only examples of this formation are *jan-i-tav-yā* 'to be born' (AV. IV. 237) and *hims-i-tav-yā* 'to be injured' (AV. V. 186).

b. There are also two examples in the AV. of a new gerundive in *-an-īya*, which is derived from a verbal noun in *-ana* with the adjective suffix *-īya*. These are *upa-jīv-anīya* 'serving for subsistence' = 'to be subsisted on' (AV. VIII. 1022); *ā-mantv-anīya* 'fit for address' (*ā-māntrana*) = 'worthy to be addressed' (AV. VIII. 107)⁶.

c. Infinitive.

A. LUDWIG, *Der Infinitiv im Veda*, Prag 1871. — J. JOLLY, *Geschichte des Infinitivs im Indogermanischen* (München 1873), especially p. 111—137. — DELBRÜCK, *Das altindische Verbum* (1874), p. 221—228; *Altindische Syntax* p. 410—425. — AVERY, *Verb-Inflection in Sanskrit*, JAOS. 10, 275—276 (1876). — BRUNNHOFER, *Über die durch einfache flectirung der wurzel gebildeten infinitive des Veda*, KZ. 30 (1890), 504—513. — BARTHOLOMAE, *Zur bildung des dat. sing. der a-stämme*, BB. 15, 221—247. — v. NEGELEIN, *Zur Sprachgeschichte des Veda* (1898), 91. — FRITZ WOLFF, *Die infinitive des Indischen und Iranischen. Erster teil: Die ablativisch-genetivischen und die accusativischen infinitive*, Gütersloh 1905.

582. The infinitive, all the forms of which are old cases of nouns of action, is very frequently used, occurring in the RV. alone about 700 times. The case-forms which it exhibits are those of the **accusative**, **dative**, **ablative-genitive**, and **locative**. Only the first two are common, but the dative is by far the commonest, outnumbering the accusative in the proportion of 12 to 1 in the RV. (609 to 49)⁷, and of 3 to 1 in the AV.⁸ Infinitives are

¹ Cp. GRASSMANN, s. v., and WHITNEY 1051 f.

² See BRUGMANN, KG. 809.

³ See BENFEY, *Vollständige Grammatik* 904 and 860.

⁴ A few of these are also found in B., also an additional one, *hó-tva* 'to be sacrificed', in the MS. (I. 93).

⁵ Cp. BRUGMANN, KG. 809.

⁶ The gerundive meaning in these two verbal adjectives is probably only incipient. The second is expressly connected with the verbal noun *ā-māntrana*.

⁷ AVERY 231.

⁸ WHITNEY 986.

formed chiefly from radical stems or stems in *-tu*, only a few dative and locative forms being made from other stems. It is somewhat remarkable that the acc. form in *-tum* which is the only infinitive in the later language, hardly occurs in the RV., being found there only five times¹, while the dative infinitive, which is more than seven times as frequent as all the rest in the RV., has almost disappeared even in the Brāhmaṇas. The formations which are restricted to the infinitive meaning are the datives in *-tavai*, *-dhyai*, and (the very few) in *-se*, besides a small number of locatives in *-sāni*. In other forms it is often difficult to draw a strict line of demarcation between the infinitive² and ordinary case uses³.

1. Dative Infinitive.

583. This infinitive ends in *-e*, which when added to the *ā* of a root or stem combines with it to *-ai*. It has the final meaning of '(in order) to', 'for (the purpose of)'⁴. This dative is commonly used without an object; hence a dative often appears beside it by attraction instead of an accusative; e. g. *asmābhyam dṛśāye sūryāya pīmar dātām āsum* (x. 14¹²) 'may they two grant us life again, for the sun, that we may see (it)', i. e. 'that we may see the sun' (= *dṛśāye sūryam*). When used with *kṛ* 'make' or verbs of wishing, and when predicative, this infinitive acquires a passive meaning; e. g. *agnīm sam-īdhe cakārtha* (1.113⁹) 'thou hast made (= caused) the fire to be kindled'; *yād im usmāsi kārtave* (x. 74⁶) 'what we wish to be done'; *brahmadviṣaḥ ... hantavā u* (x. 182³) 'Brahma-haters (are) to be slain'⁴.

584. From roots are formed some 60 dative infinitives.

a. About a dozen are made from roots ending in long vowels, chiefly *-ā*, and one in *-i*. All of these are found only compounded with prefixes, excepting *bhū-*, which appears once in the simple form. Two of them drop *ā* before the *-e*⁵. These infinitives are: *vi-khyāi* 'to look abroad'; *parā-dāi* 'to give up'; *prati-māi* 'to imitate' (III. 60⁴); *yāi* 'to go'; *ava-sāi* (III. 53²⁰) 'to rest'; *śrad-dhē* (1.102²) 'to trust' (with the dat. particle *kām*); *pra-mē* (IX. 70⁴) 'to form'; *pra-hyē* (x. 109³) 'to send' (*√hi-*); *mīy-e* 'to diminish' (*√mī-*); *bhuv-ē* and *-bhv-ē* 'to be' (*√bhū-*); *-tir-e* 'to cross' (*√tī-*); *-stīr-e* (*√stī-* 'spread').

b. The rest are formed from roots ending in consonants. The uncompounded forms are: *tūṣ-ē* 'to arouse', *dṛś-ē* 'to see', *bhuj-ē* 'to enjoy', *mah-ē* 'to be glad', *mih-ē* 'to make water', *mud-ē* 'to rejoice', *muṣ-ē* 'to rob', *muh-ē* 'to be bewildered', *yuj-ē* 'to yoke', *yudh-ē* 'to fight', *ruc-ē* 'to shine', *vydh-ē* 'to thrive', *śubh-ē* 'to shine'.

The compounded forms are much more frequent. They are: *-āj-e* 'to drive', *-īdh-e* 'to kindle', *-krām-e* 'to stride', *-grābh-e* 'to seize', *-cāks-e* 'to see', *-tīr-e* 'to cross', *-tīj-e*⁶ 'to procure', *-dābh-e* 'to injure', *-dīs-e* 'to point', *-dṛś-e* 'to see', *-dhīś-e* 'to be bold' (+ AV. TS.), *-nām-e* 'to bend', *-nās-e* (+ VS.) 'to attain', *-nikṣ-e* 'to pierce', *-nūd-e* 'to thrust', *-pīc-e* 'to fill', *-pīcch-e* 'to ask', *-bādhe* 'to bind' (AV.), *-blāhe* (TS. 1. 2. 3²) 'to awake', *-mīṣ-e* 'to forget', *-yāks-e* 'to speed', *-yīj-e* 'to yoke', *-rābh-e* 'to seize', *-rīj-e* 'to break', *-vāc-e* 'to speak' (*√vac-*), *-vid-e* 'to find', *-vidh-e* 'to pierce' (*√vyadh-*), *-viṣ-e* 'to seize', *-vīj-e* 'to put round', *-vīte* 'to turn', *-śās-e* 'to proclaim', *-sād-e* 'to sit', *-sūd-e* 'to enjoy', *-skād-e* 'to leap', *-skābh-e* 'to prop', *-spīś-e* 'to touch', *-syād-e* 'to flow', *-svāj-e* 'to embrace'⁷.

¹ AVERY 230.

² WHITNEY 9701; WOLFF p. 1.

³ Cp. WHITNEY 982. On the uses of the infinitive, cp. BRUGMANN, KG. 805–811.

⁴ Cp. WHITNEY 982, a–d.

⁵ That is, *śrad-dhē* and *pra-mē*, which might, however, be explained as locatives.

⁶ In VIII. 4²⁵ the dative, accented *tīj-e*, occurring independently, appears to be a substantive.

⁷ Cp. the list in LUDWIG p. 56–58.

a. One infinitive is also formed from a reduplicated root: *śiśnāth-e* (III. 31¹³) 'to attack'; but according to GRASSMANN¹ it is the locative of a substantive meaning 'attack'.

585. The remaining dative infinitives are formed from verbal nouns derived with nine different suffixes.

1. Some 25 of these are datives of stems in *-as*². They are the following: *āyas-e* (I. 57³) 'to go', *arkūs-e* 'to be worthy of', *rcds-e* 'to praise', *rñjās-e* 'to strive after', *kṣdās-e*⁴ 'to partake of', *cāksas-e* 'to see', *carās-e* 'to fare', *javās-e*⁴ (III. 50²) 'to speed', *jivās-e* 'to live', *tujās-e* 'to hurl', *dohās-e* 'to milk', *dhāyas-e* 'to cherish', *dhruvās-e* 'to sit firmly', *pusyās-e* 'to thrive', *bhāras-e*⁵ 'to bear', *bhiyās-e* 'to fear', *bhojās-e* 'to enjoy', *rājās-e* 'to shine', *vrñjās-e* 'to turn aside', *vrkhās-e* 'to further', *śobhās-e* 'to shine', *śriyās-e* 'to be resplendent', *sāhyas-e*⁶ 'to conquer', *spāras-e* 'to help to', *spūrdhās-e* 'to strive after', *harās-e* 'to seize'.

a. Three roots form an infinitive stem with *-s* only instead of *-as*: *ji-s-é* 'to conquer', *upa-prak-s-é*⁶ (V. 47⁶) 'to unite', *stu-s-é* 'to praise'⁷.

2. Some half dozen are formed from stems in *-i*: *iś-āy-e*⁸ (VI. 52¹⁵) 'to refresh', *tuj-āy-e* (V. 46⁷) 'to breed', *drś-āy-e* 'to see', *mah-āy-e* 'to rejoice', *yudh-āy-e* 'to fight', *san-āy-e* 'to win'; *cit-āy-e*⁹ (VS.) 'to understand'.

3. Four or five are formed from stems in *-ti*: *iś-tāy-e* 'to refresh', *pī-tāy-e* 'to drink', *vī-tāy-e* 'to enjoy', *sā-tāy-e* 'to win'; perhaps also *ū-tāy-e* (*nñ*) 'to help (his men)'.

4. Over 30 dative infinitives are formed from stems in *-tu* (added to the gunated root, in some instances with connecting vowel), from which acc. and abl. gen. infinitives are also formed:

a. *āt-tav-e* 'to eat', *ās-tav-e* 'to attain', *as-tav-e* (VS.; TS. IV. 5. 1²) 'to shoot', *ē-tav-e* 'to go', *ō-tav-e* 'to weave' (*√vā-*), *kār-tav-e* 'to make', *gān-tav-e* and *gā-tav-e* 'to go', *dā-tav-e* 'to give', *prāti-dhā-tav-e* 'to place upon', *dhā-tav-e* 'to suck', *pāk-tav-e* (AV.) 'to cook', *pāt-tav-e* 'to fall', *pā-tav-e* 'to drink', *bhār-tav-e* 'to bear away', *mān-tav-e* 'to think', *yān-tav-e* 'to present', *yās-tav-e* 'to sacrifice', *yā-tav-e* 'to go', *yō-tav-e* 'to ward off', *vāk-tav-e* 'to speak', *prā-van-tav-e* 'to win' (*√van-*), *vār-tav-e* 'to restrain', *vās-tav-e* 'to shine', *vā-tav-e* (AV.) 'to weave', *vēt-tav-e* (AV.) 'to find', *vō-lhav-e* 'to convey', *pāri-śak-tav-e* 'to overcome', *sār-tav-e* 'to flow', *sū-tav-e* 'to bring forth', *sē-tav-e* (AV.) 'to bind', *sū-tav-e* 'to press', *stō-tav-e* 'to praise', *hān-tav-e* 'to slay'.

β. *āv-i-tav-e* 'to refresh', *cār-i-tav-e* 'to fare', *jīv-ā-tav-e* (TS. IV. 2. 6⁵; VS. XVIII. 67) 'to live', *sāvi-tav-e* 'to bring forth', *stār-i-tav-e* (AV.) 'to lay low', *srāv-i-tav-e* 'to flow', *hāv-i-tav-e* 'to call'.

5. Over a dozen infinitives are formed from stems in *-tavā* (added like *-tu* to the gunated root), which are doubly accented.

a. *ē-tavāi* 'to go' (also *āty-*, *ānv-*, *etavāi*), *ō-tavāi* 'to weave', *gān-tavāi* 'to go' (also *ūpa-gān-tavāi*), *dā-tavāi* 'to give', *pāri-dhā-tavāi* (AV.) 'to envelope', *pā-tavāi* 'to drink', *āpa-bhār-tavāi* 'to be taken away', *mān-tavāi* 'to think', *mā-tavāi* 'to low', *sār-tavāi* 'to flow', *sū-tavāi* (AV.) 'to bring forth', *hān-tavāi* 'to slay'¹⁰.

¹ s. v. *śiśnātha*.

² As a rule the suffix, but in half a dozen instances the root, is accented.

³ According to GRASSMANN, 2. sing. middle.

⁴ According to GRASSMANN, dat. of the substantive *jāvas* meaning 'swiftness'.

⁵ According to GRASSMANN, dat. of the comparative *sāhyas*.

⁶ DELBRÜCK, Verbum, and AVERY accent

-prākse. Cp. OLDENBERG. Rgveda, note on V. 47⁶.

⁷ See DELBRÜCK p. 181 (I. 5); cp. above, p. 378, note 1.

⁸ Cp. however, DELBRÜCK 207.

⁹ Perhaps more probably a substantive, according to BR.: 'for understanding'.

¹⁰ The MS. has *kārtavāi*, cp. WHITNEY 982 d and WOLFF 7 (p. 9).

β. *jñ-i-tavái* (AV.) 'to live' (Pp. -ta *vái*), *yám-i-tavái* 'to guide', *śráv-i-tavái* 'to flow'.

6. There seems to be only one certain example of a dative infinitive formed from a stem in *-tyā*: *i-tyái* 'to go'¹.

7. Some 35 dative infinitives almost limited to the RV.² are formed from stems in *-dhyā* added to verbal bases ending in *a* (generally accented), and seem to have the termination *-dhyai*: *iyá-dhyai* 'to go' (*√i-*), *irá-dhyai*³ 'to seek to win', *iśá-dhyai* and *iśáya-dhyai* 'to refresh', *trayá-dhyai* 'to set in motion', *kṣára-dhyai* 'to pour out', *gáma-dhyai* 'to go', *grná-dhyai* (AA. v. 2. 1¹⁰) 'to praise', *cará-dhyai* 'to fare', *jará-dhyai* 'to sing', *tansayá-dhyai* 'to attract', *tará-dhyai* 'to overcome', *duhá-dhyai* 'to milk', *dhiyá-dhyai* 'to deposit' (*√dhā-*), *nāsayá-dhyai* 'to cause to disappear', *píba-dhyai* 'to drink', *prná-dhyai* 'to fill', *bhára-dhyai* 'to bear', *mandá-dhyai* 'to delight in', *mandayá-dhyai* 'to rejoice', *mādayá-dhyai* 'to delight in', *yjáa-dhyai*⁴ 'to worship', *riśayá-dhyai* 'to injure oneself', *vandá-dhyai* 'to praise', *vartayá-dhyai* 'to cause to turn', *váha-dhyai* 'to guide', *vājayá-dhyai* 'to hasten', *vāvyádhá-dhyai* (from the perfect) 'to strengthen', *vṛjá-dhyai* 'to turn to', *śayá-dhyai* 'to lie', *śucá-dhyai* 'to shine', *sacá-dhyai* 'to partake', *sáha-dhyai* 'to overcome', *stavá-dhyai* 'to praise', *syandayá-dhyai* 'to flow', *huvá-dhyai* 'to call'. The TS. has also one of these infinitives ending in *-e*: *gamá-dhye* (I. 3. 6⁵).

8. Five dative infinitives are formed from stems in *-man*: *trá-man-e* 'to protect', *dá-man-e* 'to give', *dhá-r-man-e* (x. 88¹) 'to support', *bhá-r-man-e* 'to preserve', *vid-mán-e*⁵ 'to know'.

9. Three dative infinitives are formed from stems in *-van*: *tur-ván-e* 'to overcome' (*√tṛ-*), *dā-ván-e* 'to give', *dhár-van-e* 'to injure' (*√dhv-*).

2. Accusative Infinitive.

586. This infinitive is an accusative in sense as well as in form, being used only as the object of a verb. It is primarily employed as a supine with verbs of motion⁶ to express purpose. It is formed in two ways.

a. More than a dozen radical stems in the RV. and several others in the AV. form an accusative infinitive with the ending *-am*⁷.

The root nearly always ends in a consonant and appears in its weak form. It is not always easy to distinguish these infinitives from substantives, but the following include all the more certain forms: *sam-idham* 'to kindle', *vi-çt-am* 'to unfasten', *pra-tṛ-am* (*√tṛ-*) 'to prolong', *prati-dhám* 'to place upon' (AV.), (*vi-*, *sam-*)-*pīcch-am* 'to ask', *pra-mīy-am* 'to neglect' (*√mī-*), *yám-am*⁸ 'to guide', *yidh-am* (AV.) 'to fight', *ā-rábh-am* 'to reach', *ā-rih-am* 'to mount', *ā-vís-am* 'to enter', *śibh-am* 'to shine', *ā-sád-am* 'to sit down'⁹.

b. Five accusative infinitives from stems in *-tu* (of which the dative

¹ In x. 106⁴ *bhujyái*, occurring beside *pustyái*, is doubtless a substantive; other cases of the word are also met with: see GRASSMANN, s. v. *bhují*. The MS. I. 6⁵ has also *sādhayai* (from *sah+ti*); *rśhisyai*, which occurs in the TS. I. 3. 10² is doubtless a substantive; see DELBRÜCK 201 and WHITNEY 977.

² This infinitive form occurs once only in the AV. in a Rigvedic passage.

³ An intensive formation from *√rād-* (64. 1).

⁴ *yajádhyai* TS. IV. 6. 3³; VS. XVII. 57.

⁵ WHITNEY 974 also quotes *dár-man-e*.

⁶ Cp. WOLFF 32, 40.

⁷ The only roots in vowels taking it are *dhā-*, *mī-*, *tṛ-*.

⁸ Occurs three times in the RV., always dependent on *sakéma*.

⁹ Perhaps also *sam-śh-am* (strong radical vowel) and *upa-spīj-am*. Cp. the list in WOLFF, p. 87—90. There are several quite doubtful examples from the AV., as *nīh-khid-am* (conjecture), *pra-tānk-am*, *sam-rúdh-am*. See WHITNEY's notes in his Translation on AV. IV. 16²; V. 18⁷; VII. 50⁵.

form is much commoner)¹ occur in the RV. and about the same number of others in the AV.: *āt-tum* (AV.) 'to eat', *ī-tum* 'to weave', *kār-tum* (AV.) 'to make', *nī-kartum* (Kh. iv. 5²⁵) 'to overcome', *kṣān-i-tum* (VS. xi. 10) 'to dig', *dā-tum* 'to give', *drās-tum* (AV.) 'to see', *prās-tum* 'to ask', *prā-bhar-tum* 'to present', *yāc-i-tum* (AV.) 'to ask for', *ānu prā-voḥtum* 'to advance', *spārdh-i-tum* (AV.) 'to contend with'².

3. Ablative-Genitive Infinitive.

587. This infinitive is formed in two ways, like the accusative infinitive, either from a radical stem or from a verbal noun in *-tu* (from which a dative and an acc. infinitive are also formed)³. The former, therefore, ends in *-as*, the latter in *-tos*. As these endings are both ablative and genitive in form, the cases can only be distinguished syntactically. The ablative use is by this criterion shown to preponderate considerably.

a. The *-as* form has the ablative sense almost exclusively, as is indicated by its being employed with words governing the ablative, viz. the adnominal prepositions *ritē* 'without', *purā* 'before', and the verbs *pā-* 'protect' *trā-* 'rescue', *bhī-* 'fear'. It occurs with the same kind of attraction as appears with the dative infinitive: thus *trādhvaṃ kartāḍ ava-pād-as* (II. 29⁶)⁴ 'save us from the pit, from falling down (into it)'. There are six such ablatives in the RV.: *ā-tīd-as* 'being pierced', *ava-pād-as* 'falling down', *sam-pīc-as* 'coming in contact', *abhi-śrīś-as* 'binding', *abhi-śvās-as* 'blowing', *ati-skād-as* 'leaping across'.

a. There seems also to be at least one example (II. 28⁶) of the genitive use, viz. *nī-mīś-as* . . . *īśe* 'I am able to wink', the construction of *īśe* being the same as with the genitive infinitive in *-tos* (b α). Another instance is perhaps *ā-pīc-as* 'to fill' (VIII. 40⁹).

b. Of the infinitives in *-tos* occurring in the RV. some six are shown by the construction to be ablatives. They are: *āt-tos* 'going', *gān-tos* 'going', *jāni-tos* 'being born', *nī-dhā-tos* 'putting down', *śār-t-tos* 'being shattered', *sō-tos* 'pressing', *hān-tos* 'being struck'; perhaps also *vās-tos* (I. 174³)⁵.

a. Three infinitives in *-tos* have the genitive sense, viz. *kār-tos* 'doing' (with *madhyā*)⁶, *dā-tos* 'giving', and *yō-tos* 'warding off' (both with *īś-* 'have power'). In two passages in which *īśe* governs the infinitive attraction of the object appears as with the dative infinitive: *īśe rāyāḥ suvīryasya dātōs* (VII. 4⁶) 'he has power over wealth (and) brave sons, over giving (them)', i. e. 'he has power to give wealth and brave sons'; also *yāsya* . . . *īśe* . . . *yōtōs* (VI. 18¹¹) 'whom he can ward off'⁷.

4. Locative Infinitive.

588. This form of the infinitive is rare, since thirteen or fourteen examples at the most occur. Several of these are, however, indistinguishable in meaning from ordinary locatives of verbal nouns⁸.

a. Five or six of these locatives are formed from radical stems: *vy-īś-i* 'at the dawning', *sam-cākṣ-i* 'on beholding', *dīś-i* and *sam-dīś-i* 'on seeing', *budh-i* 'at the waking'. As these nearly always govern a genitive, they are preferably to be explained as simple locatives of verbal nouns.

¹ See above 585, 4.

² See the list in WOLFF p. 68—71.

³ Above 585, 4 and 586.

⁴ Cp. also VIII. 11²: *purā jatruḥya ā-tīd-as* 'before the cartilages being pierced'.

⁵ See WOLFF II.

⁶ On this word see WOLFF 14, who thinks

it governs the ablative rather than the genitive.

⁷ See DELBRÜCK, Altindische Syntax p. 418, and cp. WOLFF 58.

⁸ Cp. DELBRÜCK 212 (p. 227) and WHITNEY 985.

b. One locative infinitive is formed from a stem in *-tar*: *dhar-tár-i* 'to support' and *vi-dhar-tár-i* 'to bestow'.

c. Eight locatives with a genuine infinitive meaning are formed from stems in *-san* in the RV. They are: *gr-nī-sān-i*¹ 'to sing', *tar-ī-sān-i* 'to cross', *ne-sān-i* 'to lead', *par-sān-i* 'to pass', *abhi-bhū-sān-i* 'to aid', *sū-sān-i* 'to swell', *sak-sān-i* 'to abide' (*√sac*)², *upa-str-nī-sān-i*³ 'to spread'.

a. The form *iśān-i* (II. 2⁹), seems to be derived from *iś* 'emit' for *iś-sān-i*³.

d. Gerund.

589. A considerable number (upwards of 120) of forms ending in *-tvī*, *-tvā*, *-tvāya*, *-tyā*, *-yā* occur in the RV. and AV. in the sense of gerunds expressing an action which accompanies or more often precedes that of the finite verb. They are doubtless old cases⁴ (the first most probably a locative, the rest instrumentals) of verbal nouns formed with *-tu*, *-ti*, *-i*, all of which are also employed in the formation of infinitives⁵. The first three are formed from the simple root, the last two from the compounded root.

590. A. a. Of the gerunds formed from the simple root, those in *-tvī* are the commonest in the RV., there being fifteen altogether in the RV. They hardly ever occur in any of the other Saṃhitās. They appear to be old locatives⁶ of stems in *-tu*, which as a rule is added directly to the root, but in two instances with connecting *-i*. They are *kr-tvī* 'having made', *khū-tvī* (TS. IV. 1. 1⁴) 'having dug', *ga-tvī* 'having gone', *gū-dhvī* 'having concealed', *jani-tvī* 'having produced', *juṣ-tvī* 'liking', *pī-tvī* 'having drunk', *pū-tvī* 'having cleansed', *bhū-tvī* 'having become', *vṛ-tvī* 'enclosing', *vrk-tvī* 'having overthrown' (*√vrj*-), *vīṣ-tvī* 'working' (*√vīṣ*-), *vṛṣ-tvī* 'showering', *skabhi-tvī* 'having propped', *ha-tvī* 'having smitten', *hi-tvī* 'having abandoned' (*√hā*-).

b. The gerund in *-tvā*, an old instrumental of a verbal noun in *-tu*, is formed by nine roots in the RV. and about thirty more in the AV. Those found in the RV. are: *pī-tvā* 'having drunk', *bhit-tvā* 'having shattered', *bhū-tvā* 'having become', *mi-tvā* 'having formed' (*√mā*-), *yuk-tvā* 'having yoked', *vr-tvā* 'having covered', *śru-tvā* 'having heard', *ha-tvā* 'having slain', *hi-tvā* 'having abandoned' (*√hā*-). The forms occurring in the AV. include two formed from secondary verbal stems and three others formed with the connecting vowel *-i*. They are: *iś-tvā* 'having sacrificed' (*√yaj*-), *kalpay-i-tvā* 'having shaped', *kr-tvā* 'having made', *kṛ-tvā* 'trading', *ga-tvā* 'having gone', *grh-tvā* 'having seized', *jag-dhvā* 'having devoured' (*√jaks*-), *ci-tvā* 'having gathered', *cāy-i-tvā* 'noting', *tīr-tvā* 'having crossed' (*√tī*-), *tr-dhvā* 'having shattered' (*√trh*-), *dat-tvā* 'having given', *dṛṣ-tvā* 'having seen', *pak-tvā* 'having cooked', *pū-tvā* 'having purified', *bad-dhvā* 'having bound', *bhaktvā* 'sharing', *mṛṣ-tvā* 'having wiped off', *rū-dhvā* 'having ascended', *lab-dhvā* 'taking', *vit-tvā* 'having found', *vṛṣ-tvā* 'cutting off' (*√vraśc*-)⁸, *sup-tvā* 'having slept', *stab-dhvā* 'having established', *stu-tvā* 'having praised', *snā-tvā* 'having bathed', *sramsai-i-tvā* 'letting fall', *hims-i-tvā* 'having injured'. One gerund in *-tvā* also occurs though compounded with a prefix: *praty-arpay-i-tvā* (AV.) 'having sent

¹ Formed from the present base.

² From *√sac*, BR., DELBRÜCK, Verbum 213; from *√sak*, WHITNEY 978.

³ See BÖHTLINGK, pw. s. v. *iśāni*, and cp. WHITNEY 978, OLDENBERG, note on II. 2⁹.

⁴ Cp. v. NEGELEIN, Zur Sprachgeschichte 91.

⁵ Cp. BARTHOLOMAE, BB. 15, 227, 239; BRUGMANN, Grundriss 2, 1090.

⁶ BARTHOLOMAE, loc. cit.

⁷ *trṣ-tvā* in AV. XIX. 34⁶ is probably to be read *trīṣ tvā* 'thrice thee'; see WHITNEY'S Translation.

⁸ See note on AV. VIII. 3² in WHITNEY'S Translation (RV. has *vrk-tvā*).

in opposition'. From the Khilas: *janay-i-tvā* (I.4⁸); from the VS. *i-tvā* (xxxii. 12), *vid-i-tvā* (xxxii. 18) 'having known', *śpr-tvā* (xxxii. 1) 'pervading'.

c. The rarest gerund in the RV. is that in *-tvāya*, being formed from only seven roots. It appears to be a late formation, occurring only in the tenth Maṇḍala, excepting one example in the eighth (viii. 100⁸) in a hymn which is marked by ARNOLD² as belonging to the latest period of the RV. Two of these gerunds (*gatvāya* and *hatvāya*) recur in the AV., which, however, has no additional examples of this type. These forms have the appearance of being datives of stems in *-tva*, but the use of the dative in this sense is in itself unlikely, as that case is otherwise employed to express the final meaning of the infinitive. Hence BARTHOLOMAE³ explains the forms as a metrical substitute for a fem. inst. in *-tvāyā* (from the stem *-tvā*), or for a loc. of *-tva* with enclitic *ā* added. There seems to be another possible explanation. Three of the seven forms occurring appear instead of the corresponding forms in *-tvā* of the older Maṇḍalas. Owing to this close connexion and the lateness as well as the rarity of these forms, we may here have a tentative double formation, under the influence of compound gerunds formed with *-ya* which end in *-āya*, such as *ā-dāya* 'taking'.

The forms occurring are *kr-tvāya* (VS. xi. 59; TS. iv. 1. 5⁴) 'having made', *ga-tvāya* 'having gone', *jaḡ-dhvāya* 'having devoured', *ta-tvāya* (VS. xi. 1) 'having stretched', *dat-tvāya* 'having given', *dr̥s-tvāya* 'having seen', *bhakt-tvāya* 'having attained', *yuk-tvāya* 'having yoked', *vṛ-tvāya* (TS. iv. 1. 2³; VS. xi. 19) 'having covered', *ha-tvāya* 'having slain', *hi-tvāya* 'having abandoned'.

591. B. When the verb is compounded, the suffix is regularly either *-yā* or *-tyā*. In at least two-thirds of these forms the vowel is long in the RV.⁴

a. Nearly 40 roots in the RV. and about 30 more in the AV., when compounded with verbal prefixes, take the suffix *-ya*⁵. Four roots take it also when compounded with nouns or adverbs. The forms occurring in the RV. are in the alphabetical order of the radical initial: *ā-āc-yā* 'bending', *pra-dr̥p-yā* 'setting in motion', *prati-ls-yā* 'having sought for', *abhi-lp-yā* 'having enveloped' (*√vap-*), *vi-kṛt-yā* 'having cut in pieces', *abhi-kram-yā* 'approaching', *abhi-khyā-yā* 'having descried', *abhi-gūr-yā* 'graciously accepting', *saṃ-gf̥bh-yā* 'gathering', *prati-gf̥h-yā* 'accepting', *anu-ghṛs-yā* 'proclaiming aloud', *abhi-cāks-yā* 'regarding', *prati-cāks-yā* 'observing' and *vi-cāks-yā* 'seeing clearly', *ni-cāy-yā* 'fearing', *pari-tāp-yā* 'stirring up' (heat), *vi-tūr-yā* 'driving forth', *ā-dā-yā* 'taking' and *pari-dā-yā* 'handing over', *ati-dv̄-yā* 'playing higher', *anu-dṛs-yā* 'looking along', *abhi-pād-yā* 'acquiring', *pra-prūh-yā* 'puffing out', *vi-bhid-yā* 'shattering', *abhi-bhū-yā* 'overcoming', *vi-mā-yā* 'disposing' and *saṃ-mā-yā* 'measuring out', *saṃ-mil-yā* 'closing the eyes', *vi-muc-yā* 'unyoking', *ā-miṣ-yā* 'appropriating', *anu-mṣ-yā* 'grasping', *ā-yū-yā*⁶ 'taking to oneself', *ā-rābh-yā* 'grasping' and *saṃ-rābh-yā* 'surrounding oneself with', *ni-rūdh-yā* 'having restrained', *abhi-vṛt-yā* 'having overcome' and *ā-vṛt-yā* 'causing to roll towards', *abhi-uld̥g-yā* 'pursuing', *ni-sād-yā* 'having sat down', *vi-sāh-yā* 'having conquered', *ava-sā-yā* 'having unyoked', *saṃ-hā-yā* 'preparing oneself' (*hā-* 'go'). Compounds formed with adverbs are: *punar-dā-yā* 'giving back', *mitha-spf̥dh-yā* 'vying together'; and with nouns, *karna-gf̥h-yā* 'seizing by the ear', *pāda-gf̥h-yā* 'grasping by the foot', *hasta-gf̥h-yā* 'grasping by the hand'.

¹ The MS. has also the form *saṃ-īray-i-*
tvā: WHITNEY 990 a.

² Vedic Metre p. 283.

³ BB. 15, p. 239, 12.

⁴ Cp. WHITNEY 993 a.

⁵ On the gerund in *-ya* cp. NEISSER, BB.
30, 308—311.

⁶ *-yū-yā* is also compounded with *ni-* and
vi-.

The additional roots thus compounded in the AV. are: *ud-ih-ya* 'having carried up', *ā-krām-ya* 'stepping into' and *pari-krām-ya* 'striding about', *saṃ-gīr-ya* 'swallowing up', *saṃ-gīh-ya*¹ 'having grasped'², *vi-cchid-ya* 'having cut asunder', *upa-dād-ya* 'putting in' (*dā-* 'give')³, *abhi-dhā-ya* 'encircling', *vi-dhū-ya* 'shaking off', *parā-nī-ya* 'leading away', *ā-pād-ya* 'arriving at' and *pra-pād-ya* 'going forward', *saṃ-pā-ya* 'drinking up', *vi-bhāṣ-ya* 'having apportioned', (caus. of *√bhaṣ*), *saṃ-bhū-ya* 'combining', *ni-māji-ya* 'having immersed' (*√māji*), *apa-mā-ya* 'having measured off'⁴, *apa-mij-ya* 'having wiped off', *saṃ-rābh-ya* 'taking hold together', *ā-rūh-ya* 'ascending', *saṃ-līp-ya* 'having torn up's, *upa-vīs-ya* 'sitting down', *pari-vīs-ya* 'attending upon', *saṃ-śā-ya* 'sharpening', *ā-sād-ya* 'sitting upon' and *ni-sād-ya* 'sitting down', *saṃ-sic-ya* 'having poured together', *apa-sidh-ya* 'driving away', *saṃ-siv-ya* 'having sewed', *niḥ-sfp-ya* 'having crept out', *ati-śīhā-ya* 'excelling', *prati-śīhā-ya* 'standing firm', *ut-thā-ya* 'arising'. From the VS.: *ni-śīr-ya* (xvi. 13) 'having broken off', *saṃ-sfj-ya* (xi. 53) 'having mingled', *ati-hā-ya* (xxv. 43) 'having missed'.

b. Roots which end in a short vowel, either originally or after losing a nasal, add *-tyā* (nearly always in RV.) or *-tya* instead of *-yā*, when compounded. The following gerunds are thus formed in the RV.: *-i-tyā* 'having gone' with *api-*, *abhi-* and *ā-*, *-t-tya* with *abhi-* and *prati-*; *ā-gā-tyā* 'having come' (*√gam-*), *ā-dī-tyā* 'regarding', *ā-bhī-tyā* 'bringing', *vi-hā-tyā* 'having driven away' (*√han-*); and with adverbial prefixes *aram-kī-tyā* 'having made ready', *akḥkhalī-kī-tya* 'shouting'. From the Khilas: *aty-ā-hī-tya* (iv. 5²⁹).

The AV. has the following gerunds from nine additional roots *nir-ī-tya* 'separating' (?)⁵, *abhi-jī-tya* 'having conquered', and *saṃ-jī-tya* 'having wholly conquered', *ā-tā-tya* 'having expanded', *apa-mī-tya* 'having borrowed' (*√mā-*), *ud-yā-tya* 'lifting up', *pra-ā-vr-tya* 'having enveloped', *upa-śrī-tya* 'having overheard', *ud-dhī-tya* 'having taken up' (*√hr-*); also in composition with a substantive: *namas-kī-tya*. The VS. has *upa-stū-tya* (xxi. 46) 'having invoked' and *pra-stū-tya* (xxi. 46) 'having lauded'.

VIII. INDECLINABLES.

1. Prepositions.

GAEDICKE, *Der Akkusativ im Veda* (Breslau 1880), p. 193—210. — WHITNEY, *Sanskrit Grammar* 1077—1089, 1123—1130. — DELBRÜCK, *Altindische Syntax* p. 440—471. — CP. BENFEY, *Vollständige Grammatik* 241 and 784. — BRUGMANN, KG. p. 457—480. — J. S. SPEIJER, *Vedische und Sanskrit-Syntax*, Grundriss I. 6, 87.

592. Two classes of prepositions are to be distinguished. The first class embraces the genuine or adverbial prepositions. These are words with a local sense which, being primarily used to modify the meaning of verbs, came to be connected independently with the cases governed by the verbs thus modified. They show no signs of derivation from inflexional forms or (except *tīrās* and *purās*) forms made with adverbial suffixes. The second class embraces what may be called adnominal prepositions. These are words which are not compounded with verbs, but govern cases only. As regards form, they almost invariably end in case terminations or adverbial suffixes.

¹ *-gīhya* also appears compounded with *ni-*, *vi-* and *prati-*.

² The gerund *ā-ghrā-ya* (AV. xix. 85), the reading of the text, is not found in the Mss. and is doubtless wrong; cp. WHITNEY's Index Verborum.

³ From the present base of *√dā-*, cp. WHITNEY 992 a.

⁴ *apa-mā-ya* is a conjectural reading.

⁵ V. NEGELEIN 92 gives *-vidh-ya* (*√vyadh-*) and *-sus-ya* as occurring in the AV., but they are not to be found in WHITNEY's Index Verborum.

⁶ See note on AV. x. 2² in WHITNEY's Translation.

⁷ Conjectural reading in AV. xx. 136³; see WHITNEY's Index Verborum.

A. Adverbial Prepositions.

593. Of the twenty-two included in this class¹, eight are never used adnominally, viz. *āpa*² 'away'; *ūd* 'up', 'out'; *nī* 'down', 'into'; *nīś* 'out'; *pārā* 'away'; *prā* 'forth'; *vī* 'asunder' (often = 'dis-', 'away'); *sām*³ 'together'⁴. Three others, for the most part employed adnominally, are restricted in their adverbial use to combination with particular verbs, viz. *āccha* 'towards', *tīrās* 'across', *purās* 'before'. The remaining eleven, being employed both adverbially and adnominally, are: *āti* 'beyond'; *ādhi* 'upon'; *ānu* 'after'; *antīr* 'within'; *āpi* 'on'; *abhi* 'against'; *āva* 'down'; *ā* 'near'; *ūpa* 'up to'; *pāri* 'around'; *prāti* 'towards'.

a. When combined with verbs⁵ these prepositions are not compounded in the principal sentence⁶. Generally speaking, they immediately precede the verb; but they are also often separated from it, e. g. *ā tvā viśantu* (I. 5⁷) 'may they enter thee'. Occasionally the preposition follows the verb, e. g. *īndro gā avṛṇod āpa* (VIII. 63³) 'Indra disclosed the cows'. Two prepositions are not infrequently combined with the verb⁷; no certain instances of three being thus used can be quoted from the RV., though a few such instances occur in the AV.⁸ On the other hand, a preposition sometimes appears quite alone⁹; the verb 'to be', or some other verb commonly connected with it, can then be supplied without difficulty; e. g. *ā tū na īndra* (I. 10¹¹) 'hither, pray, (come) to us, Indra'. Or the preposition appears without the verb in one part of the sentence, but with it in another; e. g. *pāri mān, pāri me prajām, pāri naḥ pāhi yād dhānam* (AV. II. 7⁴) 'protect me, protect my progeny, protect what wealth (is) ours'. As the verb normally stands at the end of the sentence, the preposition would naturally come after the object. Hence as a rule it follows the noun governed by the verb (though it is also often found preceding the noun). Primarily used to define the local direction expressed by the verb which governs a case, prepositions gradually became connected with particular cases. In the RV. it is still often uncertain whether the adverbial or the adnominal sense is intended. Thus *dāśvāṃsam ūpa gacchatam* (I. 47³) may mean either 'do ye two go-to the pious man' or 'do ye two go to-the pious man'. When used adnominally the preposition only

¹ On the relative frequency of these prepositions in the RV. and AV. see WHITNEY, *Sanskrit Grammar* 1077 a.

² On the relation of *āpa*, *āpi*, *ūpa*, *nī*, *pāri* to corresponding Greek prepositions see J. SCHMIDT, *KZ.* 26, 21 ff.

³ *sām* seems in a few passages to have attained an independent prepositional use with the instrumental: *sām uśādbhiḥ* (I. 6³), *sām pātūbhiḥ* (II. 16⁸), *sām īkvaḥbhiḥ* (VIII. 97¹²), *sām jyōtiṣā jyōtibhiḥ* (VS. II. 9), *sām āyuṣā* (TS. I. 1. 10²); but in all these examples the case perhaps depends on the compound sense of the verb. BR. do not recognize the prepositional use, cp. DELBRÜCK p. 459; on the other hand, see GRASSMANN s. v. *sām* and WHITNEY 1127. *sām* is used with the inst. in Kh. I. 47.

⁴ The adverbs *avis* and *prādūr* 'in view' are used with *Vas-*, *Vbhū-* and *Vkr-* only.

⁵ Though a certain number of verbs are never actually met with in the RV. and AV. in combination with prepositions (cp. DELBRÜCK p. 433), there can be little doubt

that practically all verbs except denominatives were capable of combining with prepositions. On the other hand, some verbs occur only in combination with prepositions (DELBRÜCK, loc. cit.).

⁶ *āccha*, *tīrās*, *purās* seem never to be compounded with the verb even in dependent clauses; see DELBRÜCK p. 469 (mid.).

⁷ When there are two, *pārā* always immediately precedes the verb; *ā* and *āva* nearly always; *ūd*, *nī*, *prā* usually. On the other hand, *abhi* is all but invariably the first of the two; *ādhi* and *ānu* are nearly always so, *ūpa* and *prāti* usually; cp. DELBRÜCK 234.

⁸ Cp. DELBRÜCK 235. Three prepositions combined with a verb are common in B.; the last is then almost invariably *ā* or *āva*.

⁹ On the elliptical imperative use of prepositions cp. FISCHER, VS. I. 13, 19f.; BRUGMANN, IF. 18, 128; DELBRÜCK, *Vergleichende Syntax* 3, 122 f.

defines the local meaning of the case. It cannot be said to 'govern' the case, except perhaps when *ā* 'up to' or *purās* 'before' are connected with the ablative.

594. The fourteen genuine prepositions which are used adnominally are almost entirely restricted to employment with the accusative, locative, and ablative. Six are used with the accusative only, viz. *accha*, *āti*, *anu*, *abhi*, *prāti* and *tirās*; one (*āpi*) with the locative only; one (*āva*) with the ablative only (and that very rarely).

The remaining six take the accusative and one or both of the other two cases: *pāri* takes the ablative also; *ūpa* the locative also; *ādhi*, *antār*, *ā*, *purās* take both the locative and the ablative also. The first two¹ of these six belong primarily to the sphere of the accusative, the last four to that of the locative. Thus it appears that the genuine prepositions were at the outset practically associated with these two cases only. The ablative came to be used secondarily with *pāri* in the sense of 'from (around)'; and similarly with locative prepositions, *ādhi* = 'from (upon)', *antār* = 'from (within)', *ā* = 'from (on)'. In all these, the sense of the ablative case combined with the original meaning of the preposition to form a new double notion. But in *purās* 'before' and in *ā*, when it means 'up to', which are both used before the case, the ablative sense has completely disappeared.

The following is a detailed account of the genuine prepositions in their alphabetical order.

accha 'towards'.

595. In combination with verbs of motion and of speaking², *accha*³ expresses direction in the sense of '(all the way) to'⁴. Used adnominally with the same meaning, it takes the accusative, which either precedes or follows. It is rare except in the RV.⁵ Examples of its use are: *prā yātana sākṣm̐r acchā* (I. 165¹³) 'proceed hither to your friends'; *ūpa prāgāt .. acchā pitāram mātaram ca* (I. 163¹³) 'he has come forward hither to his father and mother'; *kām acchā yuñjāthe rātham* (V. 74³) 'to (go to) whom do ye two yoke your car?'; *acchā ca tvā.enā nāmasā vādāmasi* (VIII. 21⁶) 'and to thee we speak with this devotion'; *prēyām agād dhiśānā barhīr accha* (TS. I. 1. 2¹ = MS. I. 1. 1² = K. I. 2) 'this bowl has come forward hither to the litter'.

āti 'beyond'.

596. Adverbially *āti* is frequently used in the sense of 'beyond', 'over', 'through', with verbs of motion. Whether it is used adnominally with these and cognate verbs is somewhat uncertain. There are, however, a few distinct instances of such use⁶ of *āti* in other connexions with the accusative; e. g. *satām dāsām āti srājah* (VIII. 56³) 'a hundred slaves (beyond =) in addition to garlands'; *purvīr āti kṣāpah* (X. 77²) 'through many nights'; *kād asya-āti vratām cakrām* (X. 12⁵) 'what have we done (beyond =) contrary

¹ In regard to *ūpa* the sense of 'motion to' seems to be the primary one; for it is used twice as often with the acc., and its position before the loc. is less primitive.

² It is once (VIII. 33¹³) also used with *śru-* 'hear' in the sense of 'listen to'.

³ The final *a* is short only at the end of a Pada and in I. 31¹⁷ and IX. 106²; otherwise always *acchā*.

⁴ In the SV, it is once used with the

locative in the v. r. *sādanēsu accha* for *sādanāni accha* (RV. IX. 91¹).

⁵ It is used with over twenty roots in the RV. and with only two in the AV. (WHITNEY 1078). In the TS, it occurs with *i-* 'go' (IV. 1. 8¹; II. 2. 12³) and with *vad-* 'speak' (IV. 5. 12 = VS. XVI. 4).

⁶ The adnominal use survives through the Brāhmaṇas into the Mahābhārata.

to his ordinance?'; *yó devó mártyaṃ āti* (AV. XX. 127⁷) 'the god who (is) beyond mortals'.

ādhi 'upon'.

597. The general meaning of *ādhi* in its adverbial use is 'upon', e. g. *ādhi gam* 'come upon', then 'find out', 'learn'.

In adnominal use the proper sphere of *ādhi* is the locative, with which it is almost always connected. Here, however, there is sometimes an uncertainty whether the preposition belongs to the verb or the noun; e. g. *nākasya prsthē ādhi tiṣṭhati* (I. 125⁵) 'he stands upon the ridge of the firmament'. When referring to a person *ādhi* means 'beside', 'with' (from the notion of wielding sway over); e. g. *yān, nāsatyā, parāvāti yād vā śthō ādhi turvāśe* (I. 47⁷) 'when, O Nāsatyas, ye are at a distance or with Turvaśa'.

a. From the locative the use of *ādhi* extended to the ablative, with which it is less frequently connected. It then primarily has the compound sense 'from upon'; e. g. *ātaḥ ... ā gahi divó vā rocanād ādhi* (I. 69) 'thence come, or from the bright realm of heaven'. Often, however, the simple ablative meaning alone remains; e. g. *hṛdayād ādhi* (X. 163³) 'from the heart'; *pūruṣād ādhi* (VS. XXXII. 2) 'from Puruṣa'. A somewhat extended sense is occasionally found; e. g. *yām ... kápva idhá ṛtād ādhi* (I. 36¹¹) 'whom Kapva kindled (proceeding from =) in accordance with sacred order'; *mā pañir bhūr asmād ādhi* (I. 33³) 'be not niggardly with regard to us'.

b. From the locative the use of *ādhi* further spread to the accusative, though in a very limited way, to express the sphere on or over which an action extends; e. g. *prthú prātikam ādhy ādhe agniḥ* (VII. 36¹) 'Agni has been kindled over the broad surface'. Otherwise, when taking the accusative in the sense of 'upon' with verbs of motion, *ādhi* nearly always belongs to the verb.

a. In the RV. only, *ādhi* is used seven times with the (following) instrumental singular or plural of *snú-* 'height', to express motion along and over = 'across'; e. g. *cakrām ... ādhi śūnā byhatā vārtamānam* (IV. 28²) 'the wheel rolling across the mighty height'. This is probably to be explained as the instrumental of the space (by =) through which motion takes place (e. g. *vāto antārikṣeṇa yāti* 'the wind goes through the air', I. 161¹⁴), the preposition that regularly means 'upon' being added to define the action as taking place 'over' as well as 'along'. The VS. has the regular locative of *snú-* with *ādhi*: *prthivyā ādhi snūsu* (XVII. 14) 'on the heights of the earth'.

ānu 'after'.

598. In its adverbial use *ānu* primarily means 'after', e. g. *ānu i-* 'go after', 'follow'; from this fundamental sense are developed various modifications such as 'along', 'through'.

In its adnominal use *ānu* takes the accusative only. When the influence of the verb is still felt, it means 'after', 'along', 'throughout'; e. g. *pārā me yanti dhītāyo gāvo ná gāvayūtir ānu* (I. 25¹⁶) 'my prayers go abroad like kine (seeking) after pastures'; *ūpa prā yanti dhītāyaḥ ṛtasya pathyā ānu* (III. 12⁷) 'forth go my prayers along the paths of sacred order'; *yāt pāñca mānuṣān ānu nṛmṇām* (VIII. 9²) 'the might which (exists) throughout the five peoples'; similarly *prthivīm ānu* (VS. XIII. 6) 'throughout the earth', *vānaspātīm ānu* (VS. XIII. 7) 'in all trees', *pradīśo 'nu* (VS. XXXII. 4) 'throughout the regions'.

When used in closer connexion with nouns *ānu* expresses:

a. **sequence in time**: 'after' or (with plurals) 'throughout'; e. g. *pūrvām ānu prāyatim* (I. 126⁵) 'after the first presentment'; *ānu dyūn* 'throughout the days' = 'day after day'.

b. **conformity**: 'after' = 'in accordance with'; e. g. *svām ānu vratām* (I. 128¹) 'according to his own ordinance'; *amṛtām ānu* (VS. IV. 28) 'after the

manner of immortals'; *ānu jīṣam* (TS. I. I. 13² = VS. II. 17) 'for (= to suit) thy enjoyment'. This is the commoner independent use.

antār 'between'.

599. In its adverbial use, which is not frequent, *antār* means 'between', 'within', 'into'; e. g. *antās car-* 'move between or within'; *antāḥ pās-* 'look into'; *antār gā-* 'go between', 'separate'; *antar-vidvān* 'knowing (the difference) between', 'distinguishing'.

The fundamental and by far the most frequent adnominal use of *antār* is connected with the locative in the sense of 'within', 'among'; e. g. *antāḥ samudrē* 'within the ocean'; *apsū antār* 'within the waters'; *antār devēsu* 'among the gods'; *gārbhe antāḥ* (VS. XXXII. 4) 'within the womb'; *mātītāmāsu antāḥ* (TS. I. 8. 12² = VS. x. 7) 'in the best of mothers'.

a. From the locative its use extends in a few instances to the ablative in the sense of 'from within'; e. g. *antār āsmanah* 'from within the rock'; *eṣā yayau paramād antāḥ ādreh* (IX. 87⁸) 'it has come from the highest stone'.

b. From the locative its use further extends, in several instances, to the accusative, in the sense of 'between' (expressing both motion and rest), generally in connexion with duals or two classes of objects; e. g. *mahān sadhāsthe dhruvā ā nīṣatto 'ntār dyāvā* (III. 6⁴) 'the great one who has sat down in the firm seat between the two worlds'; *Indra it somapā ēkaḥ .. antār devān mātīyāns ca* (VIII. 2⁴) 'Indra is the one Soma-drinker (between =) among gods and mortals'.

āpi 'upon'.

600. In its adverbial use with verbs of motion *āpi* generally means 'into', e. g. *āpi gam-* 'go into', 'enter'; but this sense assumes various modifications which may be expressed by 'on', 'over', 'up'; e. g. *āpi dhā-* 'put upon', 'close up'; *āpi nah-* 'tie up'; *āpi-ripta-* 'smeared over' = 'blind'.

In its adnominal use, which is rare, *āpi* is connected with the locative only. It then has the sense of 'on'; e. g. *ayām, agne, tvē āpi yān yajñān cakṛmā vayām* (II. 5⁸) 'this (is), O Agni, the sacrifice which we have offered on thee'.

abhi 'towards'.

601. In its adverbial use *abhi* means 'towards' with verbs of motion, e. g. *abhi dru-* 'run towards'; it further commonly makes verbs of action transitive, e. g. *krand-* 'roar': *abhi krand-* 'roar at'; it also sometimes, especially with *bhū-* 'be', comes to have the sense of superiority: *abhi bhū-* 'overcome'.

The adnominal use of *abhi* is fairly frequent, though in many individual instances difficult to distinguish from its adverbial use. It is connected with the accusative only, in the sense of 'to'; e. g. *id irṣva nārī abhi jīvalokām* (x. 18⁸) 'Arise, O woman, to the world of the living'. The sense of 'over' (implying dominion), abstracted from one of its secondary adverbial uses, is occasionally found; e. g. *viśvā yās carṣaṇīr abhi* (I. 86⁵) 'who (is) over all men'.

* In the later language *antār* is not infrequently used with the genitive (as well as the locative). An example of this occurs as early as VS. XL. 5 (= Iṣa Upaniṣad 5): *tād antār aśya sārvasya, tād u sārvasya aśya bāhyatāḥ* 'it is within this all and it is without this all'.

* The adverb *āpi* begins to be employed secondarily in the RV. (though rarely) as a conjunctive particle meaning 'also'; cp. BRUGMANN, KG. 588, 5.

áva 'down'.

602. In its adverbial use, *áva* generally means 'down'. e. g. *áva gam-* 'come down'; but it has also the extended sense of 'away', 'off', e. g. *áva sṛj-* 'discharge'.

In its adnominal use, which is very rare and doubtful, it is connected with the ablative in the sense of 'down from'. In the following two examples, especially the second, the case seems to be directly dependent on the preposition: *vṛṣṣim áva divá invatam* (VII. 64²) 'send rain down from heaven'; *yé te pánthāno áva diváh* (AV. VII. 55¹) 'which (are) thy paths down from the sky'¹.

á 'near'.

603. The adverbial use of *á* with verbs expressing either physical or mental motion is very common in the sense of 'near', 'hither', 'towards', 'to', 'upon'; e. g. *á aj-* 'drive hither'; *á krand-* 'cry to'; *á dhi-* 'think upon', 'attend to'. Less commonly, when used with verbs expressing rest or occurrence, it means 'in' or 'at'; e. g. *á kṣi-* 'dwell in', *á jan-* 'be born at' a place.

When used adnominally, *á* regularly follows the case, excepting only one sense of the ablative. It is primarily and most commonly connected with the locative, when it has the sense of 'on', 'in', 'at', 'to'; e. g. *upásthā á* 'on the lap'; *dadhūṣ tvā bhṛgavo mānuṣeṣu á* (I. 58⁹) 'the Bhṛgu brought thee to men'.

a. From the locative its use extended to the ablative, with which it is used fairly often. It is generally used after this case, when it primarily has the compound sense of 'from on' (cp. *ádhi*); e. g. *parvatād á* 'from (on) the mountain'. It also means, secondarily, 'away from'; e. g. *yás cid dhi tvā bahubhya á sutvām avāśati* (I. 84⁹) 'who entices thee away from many (others) with his Soma draught'. This secondary meaning is sometimes further extended to express preference; e. g. *yás te sakhībhya á váram* (I. 4¹) 'who is a boon to thee (in distinction) from friends', i. e. 'who is better to thee than friends'.

a. In about a dozen instances in the RV., *á* is used before the ablative to express 'up to'²; e. g. *yati girībhya á samudrāt* (VII. 95²) 'going from the mountains up to the sea'; *á nimrīcaḥ* (I. 161¹⁰) 'till sunset'³. This reversal of meaning is probably due to the reversal of the natural order of the words: *samudrād á* 'from the sea' thus becoming *á samudrāt* 'to the sea'.

b. The use of *á* is further extended to the accusative, with which it is least frequently connected, generally meaning 'to', 'upon', to express the goal with verbs of motion; e. g. *antár iyase . . yuṣmāṁs ca devān viśā á ca mártān* (IV. 2³) 'thou goest mediating to you, the gods, and to the people, the mortals'; *mātārā sidatām barhīr á* (I. 142⁷) 'may the two mothers seat themselves upon the litter'; *éhy á naḥ* (AV. II. 5¹) 'come hither to us'; *devānām vakṣi priyām á sadhāstham* (TS. V. I. 11¹ = VS. XXIX. 1) 'bring (it) to the dear abode of the gods'. In closer connexion with nouns, *á* is used to express purpose in the phrases *jōsam á* 'for enjoyment', and *vāram á* 'for pleasure'.

úpa 'up to'.

604. In its adverbial use *úpa* is in sense akin to *abhi* and *á*, expressing 'near to'; e. g. *úpa gam-* 'go near to'. The fundamental meaning of close

¹ Cp. DELBRÜCK p. 451.

² With very few exceptions this is the only use of *á* to be found in B.; in C. also *á* is found only before the ablative, but

with the old sense of 'from' as well as 'up to'.

³ It is occasionally found after the ablative in this sense; see GRASSMANN s. v. *á*.

contiguity is often coupled with the idea of subordination or inferiority; e. g. *ūpa sad-* 'sit down close to', 'approach reverentially'; *ūpa ās-* 'sit under', 'adore'.

In its adnominal use *ūpa* is most frequently connected with the accusative (which it more often precedes than follows) in the sense of 'to'; e. g. *ā yāhi . . ūpa brāhmāṇi vāghātah* (I. 3⁵) 'come to the prayers of the worshipper'.

a. It is also used (about half as frequently in the RV.) before the locative in the sense of 'beside', 'upon', 'at': *yā ūpa sūrye* (I. 23¹⁷) 'who (are) beside the sun'; *ūpa dyāvi* '(upon =) up to the sky' (from below); *ūpa jmānu ūpa vetasē āva tara* (VS. XVII. 6 = MS. II. 10¹) 'descend upon the earth, upon the reed'.

a. Quite exceptionally (only three times) *ūpa* occurs in the RV. with the (following) instrumental. In two passages it expresses sequence of time in the phrase *ūpa dyūbhis* (V. 53³; VIII. 40⁸) 'day by day'. Once it expresses conformity: *yāsmāi viṣṇus triṇi padā vicakramā ūpa mitrāśya dhārmabhiḥ* (Val. IV³) 'for whom Viṣṇu strode forth his three steps in accordance with the ordinances of Mitra'. These abnormal senses of *ūpa* are parallel to those of *ānu* (598 a, b), and the construction to that of *ādhi* (597 a).

tirās 'across'.

605. Adverbially *tirās* is used in the sense of 'aside', but only with the two verbs *dhā-* 'put' and *bhū-* 'be', in the Samhitās; thus *tirō dhā-* 'put aside', 'conceal'; *tirō bhū-* 'disappear'; e. g. *ajakāvaṇm tirō dadhe* (VII. 50¹) 'I put away the scorpion'; *mā tirō 'bhūt* (AV. VIII. 1⁷) 'may it not disappear'.

Adnominally *tirās* is used fairly often in the RV., and a few times in the AV., in the sense of 'across', 'over', 'through', 'past', with (nearly always before) the accusative²; e. g. *ā yē tanvānti raśmībhis tirāḥ samudrām* (I. 19³) 'who spread with their rays across the ocean'; *nāyanti duritā tirāḥ* (I. 41³) 'they lead him through (so as to escape) dangers'; *tirō viśvām ārcato yāhy arvān* (X. 89¹⁰) 'come hither past (leaving behind) all singers'.

a. Figuratively *tirās* occasionally means 'contrary to'; e. g. *devānām cit tirō vāsam* (X. 171⁴) 'even against the will of the gods'; *yō no . . tirāś cittāni jighāmsati* (VII. 59⁸) 'who desires to slay us contrary to expectations' (= 'un-awares'), *yō no . . tirāḥ satyāni . . jighāmsāt* (TS. IV. 3. 13³) 'who may desire to slay us contrary to oaths'.

pāri 'around'.

606. In its adverbial use *pāri* generally means 'around', e. g. *pāri i-* 'go around'; figuratively it also means 'completely', e. g. *pāri vid-* 'know fully' (cp. πέρι οἶδε).

Its adnominal use starts from the accusative, with which case it is, however, not very commonly connected. Here, too, it is not always certain that the preposition does not belong to the verb. It nearly always immediately precedes the accusative in the sense of 'around', 'about'; e. g. *pāri dyām anyādā iyate* (I. 30¹⁹) 'the other (wheel) goes around the sky'. The following is one of the two instances in which *pāri* comes after the accusative³: *havāmahe śraddhām madhyāmdinam pāri* (X. 151⁵) 'we invoke Śraddhā (about =) at noon'⁴.

a. Its use then extends to the ablative, with which it is much more frequently connected. Here it has primarily the compound sense of 'from around'; e. g. *divās pāri* (I. 47⁶) 'from the sky (which is) around'; *tāmasas pāri* (I. 50¹⁰) 'from the surrounding darkness'. The original meaning (as in

¹ In the ŚB. and later *tirās* is used with *kṛ-* 'do' also.

² It is found at least once in the AV. (XII. 3³⁹) and occasionally in the ŚB. in the

sense of 'away from' = 'without the knowledge of'.

³ Cp. GRASSMANN, s. v. *pāri*, 784 (bottom).

⁴ Like the German preposition 'um'.

ādhi) then disappears, leaving only the ablative sense 'from'; e. g. *tvām adbhyaś tvām āśmanas pāri* .. *jāyase* (II. 1¹) 'thou art born from the waters, from the rock'.

purās 'before'.

607. Adverbially *purās* is combined with *kr-* 'do', and *dhā-* 'put' only, in the sense of 'in front'; e. g. *īndraś kṛnotu prasavā rathām purāḥ* (I. 102⁹) 'may Indra place (our) car in front in the enterprise'; *īndram viśve devāso dadhire purāḥ* (I. 131¹) 'the all-gods placed Indra in the forefront'.

Adnominally *purās* occurs about nine times in the RV., in the sense of 'before' and connected with the accusative, the ablative, and the locative; e. g. *āsadan mātṛam purāḥ* (X. 189¹) 'he has sat down before his mother'; *nā gardabhām purō āsvān nayanti* (III. 53²) 'they do not place the ass before the horse' (*āsvān*); *yāḥ sṛñjaye purō* .. *samidhyāte* (IV. 15⁴) 'who is kindled before Sṛñjaya'.

prāti 'against'.

608. Used adverbially *prāti* means 'towards', 'against', e. g. *prāti i-* 'go towards or against'; *prāti mā-* 'counterfeit', 'imitate'. From this sense the notion of equality was developed, as in *prāti as-* 'be a match for'; e. g. *īndra, nākiś tvā prāty asty eśām, viśvā jātāny abhy āsi tīni* (VI. 25⁵) 'O Indra, none of them is equal to thee; thou art superior to all these beings'. The verb *as-* often being omitted, *prāti* appears to be used like an adjective; e. g. *īndram nā mahānā prthivī ca nā prāti* (I. 55¹) 'not even the earth (is) equal to Indra in greatness'. The preposition further comes to express adverbially the sense of 'back'; e. g. *prāti ūh-* 'thrust back'; *prāti brū-* 'reply'.

Adnominally *prāti* is used with the accusative only, altogether about a dozen times in the RV. With verbs of motion² or of calling it means 'towards', 'to' (though here there is sometimes a doubt whether it does not rather belong to the verb); e. g. *prāti tyāṃ cārum adhvaram gopithāya prā hūyase* (I. 19¹) 'thou art summoned to the beloved sacrifice to drink the milk'. With verbs of protecting it means 'against' = 'from'; e. g. *agne rākṣā no āmhasaḥ, prāti śma, deva, rīṣataḥ* (VII. 15¹³) 'O Agni, protect us from distress, against injurers, O god'. Sometimes it means 'over against', 'opposite'; e. g. *ābodhy agnīḥ* .. *prāti* .. *āyatīm usāsam* (V. 1¹) 'Agni has awakened in face of the coming Dawn'. It expresses conformity in the phrase *prāti vāram* 'according to desire' (cp. *ānu b, ūpa a, α*).

a. In the phrase *prāti vāstoh* 'at dawn', occurring three times in the RV., the preposition seems to take the ablative, but *vāstoh* may here be meant for an adverbial form³.

B. Adnominal Prepositions.

609. This class of words which is never compounded with verbs, but only governs oblique cases (with the exception of the dative), cannot be clearly distinguished from adverbs such as *ūrdhvām* (which from B. onwards is also used as a preposition with the ablative in the sense of 'above' and 'after'). It is to be noted that several of them govern the genitive and the instrumental, cases practically never connected with the genuine prepositions in the Samhitās. The following is an account of these words arranged in their alphabetical order⁴.

¹ Both *abhi* and *prāti* primarily express direction 'towards', but the former tends to imply superiority or attack ('at'), the latter comparison and equality or repulsion ('back').

² In B. *prāti* is regularly used after the accusative, though apparently never connected

with verbs of motion: here it expresses approximate position = 'about', 'at', 'on'; it also means 'in regard to', 'in equality with'.

³ Cp. BR., and DELBRÜCK p. 463.

⁴ Though several of these (*avās, āri, parās, sacc, sanitūr, samitūr, samāyā, sumā,*

adhás 'below'.

610. With the accusative *adhás* occurs only once in the RV., in the sense of 'below': *tisráḥ pṛthivīr adhó astu* (VII. 104¹¹) 'may he be below the three earths'. It is also found once with the ablative (or genitive) in the same sense: *adháḥ . . padāḥ* (X. 166²) 'below (my) feet'. The latter use also occurs once in the SV. and once in the AV.: *yó te pánthā adhó divāḥ* (SV. 1. 2. 2. 3⁸) 'thy paths which are below the sky'; *adhás te ásmāno manyīm ūpāsāmasi yó gurūḥ* (AV. VI. 42³) 'we cast thy fury under a stone that (is) heavy'.

antarā 'between'.

611. This word occurs five times in the RV. with a following accusative in the sense of 'between', e. g. *antarā dāmpatī* 'between husband and wife'. It also occurs a few times in the AV. and VS. before duals; e. g. *antarā dyāvāpṛthivī* 'between heaven and earth'.

abhitás 'around'.

612. This adverb is employed in a few passages of the RV. and AV. in the sense of 'around' with the accusative; e. g. *sáro ná pūrṇám abhito vādantaḥ* (VII. 103⁷) 'talking as round a brimful lake'; *yé devā rāṣīrabhīto 'bhito yānti sūryam* (AV. XIII. 1³⁵) 'the kingdom-bearing gods who go around the sun'.

avás 'down from'.

613. In the RV. *avás* occurs four times with the ablative (cp. *áva*) in the sense of 'down from'; e. g. *avāḥ sūryasya bṛhatāḥ párisīt* (X. 27²¹) 'down from the vast misty region of the sun'. It is further employed four or five times with the instrumental; e. g. *avó divā patáyantam patamgám* (I. 163⁵) 'a bird flying down from heaven'. The latter use seems to be analogous to that of *ádhi* with the instrumental (597 α).

upári 'above'.

614. This adverb occurs three times in the RV. after the accusative in the sense of 'above', 'beyond'; e. g. *tisráḥ pṛthivīr upári* (I. 34⁸) 'above the three earths'. It is also found once with the instrumental in the combination *bhūmyopári*, i. e. *bhūmyā upári* (X. 75³) 'beyond the earth'. It is, however, more likely that here we have an irregular euphonic combination for *bhūmyā[ḥ] upári* and that the case governed by the preposition is the genitive. This would account for the frequent use of *upári* with the genitive in the later language, while the instrumental would be unique.

rté 'without'.

615. This word² is used fairly often in the RV., and occasionally in the later Samhitās, before or after the ablative (sometimes separated from it) in the sense of 'without'; e. g. *ná rté tvát kriyate kim canā* (X. 112⁹) 'without thee nothing is done'; *yébhyo ná 'rté pávate dhāma kim canā* (TS. IV. 6. 1⁴ = VS. XVII. 14) 'without whom no dwelling is purified'.

smád) disappear in C., there is nevertheless in the later language a large increase in their numbers, greatly supplemented by the periphrastic use of nouns and by the prepositional gerunds. Cp. SPEIJER, *Vedische und Sanskrit-Syntax* 89—93.

¹ See GRASSMANN, s. v. *upári*; cp. above p. 65 (top).

² In origin an old locative. On some other words representing old case-forms, used prepositionally (*arvāḥ* etc.), cp. WHITNEY 1128.

parás 'beyond'.

616. In the RV. *parás* is used with the accusative, instrumental, ablative, and locative; but in the later Samhitās it seems to be found with the ablative only.

a. It takes the accusative six or seven times in the sense of 'beyond', not only locally, but also to express superiority or excess; e. g. *úti sūryam parāḥ śakunā iva paptima* (IX. 107²⁰) 'we have flown away like birds beyond the sun'; *naḥ devó ná mártyo mahás tva krátum parāḥ* (I. 19²) 'for neither god nor mortal (goes) beyond the might of thee, the great'.

b. It is employed nearly three times as frequently with the instrumental, for the most part in the sense of 'beyond'; e. g. *paró mātṛayā* (VII. 99¹) 'beyond measure'. In some passages this sense is somewhat modified. Thus the word twice means 'over' (as opposed to *avás*); e. g. *yás te amśūr avás ca yáḥ parāḥ sruçā* (X. 17¹³) 'thy juice which (fell) down from and over the ladle'. Twice, moreover, it expresses 'without'; e. g. *paró māyābhis* (V. 44²) 'without wiles'.

c. With the locative it occurs only once in the sense of 'beyond': *yé triṃśáti trāyas paró devāso barhír āsadan* (VIII. 28¹) 'the gods who, three in excess of thirty, have seated themselves upon the litter'.

d. It is found in three passages of the RV., as well as a few times in the AV. and the VS., with the ablative in the senses of 'beyond', far 'from', and 'away from'; e. g. *paró divāḥ* (AV. IX. 4²²) 'beyond the sky'; *asmāt . . parāḥ* (VIII. 27¹⁸) 'far from him'; *tvát parāḥ* (AV. XII. 3³⁹) 'apart from thee'; *paró mūjavatś 'tīhi* (VS. III. 61) 'go away beyond (Mount) Mūjavat'. The last example may probably be an instance of the accusative with *parás* = 'beyond (the tribe of) the Mūjavants'.

purástād 'in front of'.

617. This adverb is used two or three times in the Samhitās with the genitive in the sense of 'before', 'in front of'; e. g. *sámiddhasya purástāt* (III. 8²) 'in front of the kindled one'; *vājāḥ purástād utā madhyatō naḥ* (TS. IV. 7. 12² = VS. XVIII. 34) 'strength be before us and in the midst of us'.

purá 'before' (time).

In the RV. *purá* is used some twenty times, and in the later Samhitās occasionally, before or after the ablative. It has primarily the sense of 'before' (of time); e. g. *purá ná jārṣaḥ* (VIII. 67²⁰) 'before old age'; *purá krūrāsyā viśfpaḥ* (TS. I. 1. 9³ = VS. I. 28) 'before the departure of the cruel (foe)'. This sense is, however, often modified to express exclusion, sometimes equivalent to 'without', 'except', 'in preference to', e. g. *purá sambādhād abhy ā vavṛtsva* (II. 16⁸) 'turn to us before (= so as to save us from) distress'; *purá māt* (AV. XII. 3⁴⁶) 'except me'.

bahirdhā 'outside'.

618. This adverb² is once used in the VS. with the ablative in the sense of 'outside', 'from': *idām akāṁ taptām vār bahirdhā yajñān nīssrjāmi* (VS. V. 11) 'this heated water I eject from the sacrifice'.

sacā 'with'.

619. The use of *sacā* is almost restricted to the RV., where it is common before and after the locative, meaning 'in association with', 'beside', 'at',

¹ The word *mūjavant-* occurs in the plural | simple form *bahis* 'outside' (used also with
as the name of a tribe in AV. V. 22⁵ etc. | abl.) is frequent in B. and later.

² It is used fairly often in B. and S. The

'in'; e. g. *indra id dhāryoh śacā* (I. 7²) 'Indra with his two bays'; *mādayasva sutā śacā* (I. 81⁸) 'rejoice at the pressed libation'; *nāmucāv āsurē śacā* (VS. xx. 68) 'along with the demoniac Namuci'¹.

sanitūr 'apart from'.

620. This adverb is used two or three times² in the RV. after the accusative in the sense of 'beside', 'apart from'; e. g. *pātiṃ sanitūr* (V. 12³) 'without a lord'.

sanutār 'far from'.

621. Allied to the preceding word, *sanutār* appears once in the RV. with the ablative in the sense of 'far away from': *kṣétrād apaśyaṃ sanutās cārantam* (V. 2⁴) 'far from the field I saw him wandering'.

sahá 'with'.

622. This adverb is common in the RV. as well as the later Saṃhitās, before and after the instrumental in the sense of 'with'; e. g. *sahá īśibhiḥ* (I. 23⁴) 'together with the seers'; *jarāyupā sahá* (VS. VIII. 28) 'with the after-birth'; *sahá pātyā* (TS. I. 1. 10²) 'with (my) husband'; *mānasā sahá* (AV. I. 1²) 'together with divine mind'.

sākām 'with'.

623. In the same sense as, but less frequently than, *sahá*, the adverb *sākām*³ is used before and after the instrumental; e. g. *sākām sūryasya raśmībhiḥ* (I. 47⁷) 'together with the rays of the sun'; *sākām gan mānasā yajñām* (VS. XXVII. 31) 'may he come with thought to the sacrifice'; *sākām jarāyupā pata* (AV. I. 11⁶) 'fly with the afterbirth'.

sumád 'with'.

624. This word occurs four times as an adverb⁴ in the RV. with the sense of 'together'. It is found once governing the instrumental in the sense of 'with': *jāyā pātiṃ vahati vagnīnā sumát* (X. 32³) 'the wife weds the husband with a shout of joy'.

smád 'with'.

625. Besides being used adverbially some half dozen times in the RV. with the sense of 'together', 'at the same time', *smád*⁵ also occurs about as often with the instrumental, meaning 'with'; e. g. *smát sūribhiḥ* (I. 51¹⁵) 'together with the princes'.

2. Adverbs.

GRASSMANN, Wörterbuch 1737—1740. — WHITNEY, Sanskrit Grammar 1097—1117.

626. Adverbs are most conveniently grouped as those which are formed with adverbial suffixes and those which are formed with case-endings. The former class may be best described according to the suffixes alphabetically arranged, the latter according to the ordinary sequence of the cases.

¹ Though not found in the AV., *śacā* survives in the TB. (I. 2. 1⁸).

² Cp. BR. and GRASSMANN, s. v.

³ On other adverbs of similar meaning, with case-endings (*sanáyā*, *sarātham*) used prepositionally, see WHITNEY 1127.

⁴ *sumád* also appears as the first member of a compound in *sumád-aṃśu-*, *sumád-gaṇa-*, *sumád-ratha-*.

⁵ *smád* also appears as the first member of six or seven compounds.

A. Adverbial suffixes.

627. **-as** forms adverbs chiefly of a local or temporal meaning; thus *tir-ás* 'across', *par-ás* 'beyond', *pur-ás* 'before', *sa-div-as* and *sa-dy-ás* 'to-day', 'at once'; *śv-ás* 'to-morrow', *hy-ás* 'yesterday'; also *mith-ás* 'wrongly'.

628. **-tas** expresses the ablative sense of 'from'. It forms adverbs:

a. from pronouns; e. g. *á-tas* 'hence', *amít-tas* 'from there', *ké-tas* 'whence?', *tá-tas* 'thence', *yá-tas* 'whence', and, with accent on the suffix, *i-tás* 'from hence', *mat-tás* (AV.) 'from me'.

b. from adjectives and substantives; e. g. *anyá-tas* 'from another place', *dakṣiṇa-tás* 'from the right', *sarvā-tas* 'from all sides'; *agra-tás* 'in front', *hṛt-tás* 'from the heart', etc.; the suffix is added to a locative case-form in *patsu-tás* 'at the feet', beside *pat-tás* 'from the feet'.

c. from prepositions: *ánti-tas* 'from near', *abhi-tas* 'around', *pari-tas* (AV.) 'round about'.

a. These adverbs in *-tas* are sometimes used as equivalents of ablatives; e. g. *áto bhūyas* 'more than that'; *tátaḥ ṣaṣṭhī* (AV.) 'from that sixth'. On the other hand, the ablative sense is sometimes effaced, the locative meaning taking its place; e. g. *agra-tás* 'in front'.

629. **-tāt** (an old ablative of *ta-* 'this')¹ has an ablative or a locative meaning. It is attached to adverbial case-forms and adverbial or adnominal prepositions; thus *údak-tāt* 'from above', *prāk-tāt* 'from the front'; *ārāt-tāt* 'from afar', *uttarāt-tāt* 'from the north', *parākāt-tāt* 'from a distance'; *pañcā-tāt* 'from behind'; *adhás-tāt* 'below', *avás-tāt* 'below', *parás-tāt* 'beyond', *purás-tāt* 'in or from the front', and with inserted *s* (probably due to the influence of the preceding forms) *upári-s-tāt* '(from) above'.

630. **-ti** in *án-ti* 'near', *i-ti* 'thus'; probably also in *á-ti* 'beyond', *prá-ti* 'towards'.

631. **-tra** or **-trā** has a local sense, and is mostly attached to pronominal stems or stems allied to pronouns in sense; thus *á-tra* 'here', *amú-tra* (AV.) 'there', *ké-tra* 'where?', *tá-tra* 'there', *yá-tra* 'where'; *anyá-tra* 'elsewhere', *ubhayá-tra* 'in both places', *viśvā-tra* 'everywhere'; *asma-trā* 'among us', *sa-trā* 'in one place', 'together'; *dakṣiṇa-trā* 'on the right side', *puru-trā* 'in many places', *bahu-trā* 'amongst many'; *deva-trā* 'among the gods', *pāka-trā* 'in simplicity', *puruṣa-trā* 'among men', *martya-trā* 'among mortals', *śayu-trā* 'on a couch'.

a. These adverbs in *-trā* are sometimes used as equivalents of locatives; e. g. *yátrādhi* 'in which', *hásta á dakṣiṇa-trā* 'in the right hand'. This locative sense also sometimes expresses the goal; e. g. *pañcá devatrā..yānān* (x. 73)² 'roads that go to the gods'.

632. **-thā** forms adverbs of manner, especially from pronominal stems; thus *á-thā* (more usually with shortened vowel, *átha*) 'then', *i-t-thā* 'thus', *imá-thā* 'in this manner', *ka-thā* 'how'; *tá-thā* 'thus', *yá-thā* 'in which manner'; *anyá-thā* 'otherwise', *viśvā-thā* 'in every way'; *urdhvā-thā* 'upwards', *pūrvā-thā* 'formerly', *pratnā-thā* 'as of old'; *ṛtu-thā* 'regularly', *nāmā-thā* (AV.) 'by name'; *evā-thā* 'just so'.

a. **-thām** occurs beside **-thā** in *i-t-thām* 'thus', and *ka-thām* 'how'.

633. **-dā** forms adverbs of time almost exclusively from pronominal roots; thus *i-dā* 'now', *ka-dā*² 'when?', *ta-dā* 'then', *ya-dā* 'at what time'; *sá-dā* 'always'; *sarva-dā* (AV.) 'always'.

a. **-dam** occurs beside **-dā** in *sá-dam* 'always'; and **-dā-nīm**, an extended form of **-dā**, appears in *i-dā-nīm* 'now', *ta-dā-nīm* 'then', *viśva-dā-nīm* 'always'.

¹ In the RV. *tāt* itself is once used independently in the sense of 'in this way'.

² In the RV. nearly always accented *kādā* when followed by *canā* = 'never'.

b. *di-*, which occurs only in *yá-di* 'if', is perhaps related to *-dā*.

634. *-dhā* forms adverbs from numerals or words of cognate meaning, with the sense of '(so many) times', 'in (so many) ways', 'fold'; thus *eka-dhā* (AV.) 'singly', *dvī-dhā* 'in two ways', *tri-dhā* and *tre-dhā* 'triply', *catur-dhā* 'fourfold', *ṣo-dhā* 'in six ways', *dvādaśa-dhā* (AV.) 'twelfefold'; *kati-dhā* 'how many times?', *tati-dhā* (AV.) 'in so many parts', *puru-dhā*² 'variously', *bahu-dhā* 'in many ways', *viśvā-dhā*² 'in every way', *śaśva-dhā* 'again and again'; *priya-dhā* (TS.) 'kindly', *pre-dhā* (MS.) 'kindly', *bahir-dhā* (VS.) 'outward', *mītra-dhā* (AV.) 'in a friendly manner'; *á-dhā* and (with shortened final) *á-dha* 'then', *a-d-dhā* ('thus' =) 'truly'; *sāma-dhā*³ (Kh. I. 11⁴) 'in the same way'.

a. *sa-dha-*, occurring as the first member of several compounds, in the sense of '(in one way' =) 'together', is probably formed with the same suffix, the final vowel being shortened⁴; in independent use it appears as *sahā* 'with'⁵. With the same original suffix appear to be formed other adverbs in *-ha*; thus *i-hā* 'here' (Prākṛit *idha*), *kū-ha* 'where?', *viśvā-ha*⁶ and *viśvā-hā*⁷ 'always', *sama-ha* 'in some way or other'.

635. *-va*, expressing similarity of manner, forms two adverbs: *i-va* 'like', 'as'⁸; *e-vā*, often with lengthened final, *e-vā* 'thus'. *-vām* appears beside *-va* in *e-vām* 'thus', which occurs once in the RV. (x. 151³) instead of *evā*, and a few times in the AV. with *vid-* 'know'; it is also found in the SV. (1.3.1.1¹⁰): *nā ki evām yāthā tvām* 'there is nothing such as thou'.

636. *-vāt* forms adverbs meaning 'like' from substantives and adjectives; e. g. *āṅgiras-vāt* 'like Āṅgiras', *manu-vāt* 'as Manu (did)'; *purāṇa-vāt*, *pūrva-vāt*, *prāṇa-vāt* 'as of old'. In origin it is the accusative neuter (with adverbial shift of accent) of the suffix *-vant*, which is used to form adjectives of a similar meaning (e. g. *tvā-vant* 'like thee').

637. *-śās* is used to form adverbs of measure or manner with a distributive sense, often from numerals or words implying number; thus *śata-śās* (AV.) 'by hundreds', *sahasra-śās* 'by thousands'; *śreṇī-śās* 'in rows'; similarly *ṛtu-śās* 'season by season', *deva-śās* 'to each of the gods', *parva-śās* 'joint by joint', *manma-śās* 'each as he is minded'.

638. *-s* forms two or three multiplicative adverbs: *dvī-s* 'twice', *tri-s* 'thrice', and probably *catūr* for **catūr-s* (cp. Zend *cathruš*) 'four times'. The same suffix forms a few other adverbs: *adhā-s* 'below' (cp. *ādha-ra* 'inferior'), *avā-s* 'downwards' (from *áva* 'down'), *-dyū-s*⁹ (from *dyū-* 'day') in *anye-dyū-s* (AV.) 'next day' and *ubhaya-dyū-s* (AV.) 'on both days'; perhaps also in *avī-s* 'openly' and *bahī-s* 'outside'¹⁰.

639. *-hi* forms a few adverbs of time from pronominal roots; thus *kār-hi* 'when?', *tār-hi* 'then?'¹¹. The first part of these words seems already to contain an adverbial suffix *-r*¹² (thus *kār* = Lat. *cūr*)¹³.

640. There are also some miscellaneous adverbs consisting of isolated

¹ Cp. BRUGMANN, KG. 585.

² The final vowel of *purudhā* and *viśvādhā* appears shortened before a double consonant in the RV.

³ Cp. *sama-ha*.

⁴ As in *ādha*, *purudhā*, *viśvādhā*.

⁵ See above 58, 2 a (p. 52).

⁶ Just as *viśvādhā* beside *viśvādhā*; but cp. BRUGMANN, KG. 582.

⁷ On the other hand *viśvādhā* 'always' is = *viśvā dhā* 'all days' ('alle Tage') with a single accent, like a compound; see GRASSMANN, s. v.

⁸ In the late parts of the RV. and in the AV. *iva* has often to be read as *va*; cp. ARNOLD, Vedic Metre 129, but see OLDENBERG, ZDMG. 61, 830.

⁹ See MERINGER, IF. 18, 257; cp. RICHTER, IF. 9, 238; SCHULZE, KZ. 28, 546.

¹⁰ Cp. BRUGMANN, KG. 584.

¹¹ *amūr-hi*, *etār-hi*, *yār-hi* also occur in B.

¹² Cp. *avā-r*, which occurs once beside the usual *avā-s*.

¹³ Cp. BRUGMANN, KG. 583.

words or small groups, mostly of obscure origin, formed with other suffixes. The latter in alphabetical order are:

-a : *kū-ā* (always *kū-a*) 'where?' and *a-āy-ā* 'to-day'.

-ar : *pūn-ar* 'again' and *sasv-ār* 'secretly'.

-ā : *antar-ā* 'between', *pur-ā* 'before'; perhaps also in *nānā* 'variously', which may be = *nā-nā* 'so and so' from the pronominal root *na*-².

-it : *dakṣin-it* 'with the right hand'; and *-vit* in *cikit-vit* 'with deliberation'.

-u : *jāt-u* 'ever', *mīh-u* 'wrongly', *mīh-u* 'suddenly'; *anu-ṣṭh-ū* 'at once' ('standing after', from *√sthā*-, cp. *su-ṣṭh-ū* 'in good state').

-ur : *mīh-ur* 'suddenly'.

-k : *jyō-k* 'long'. In several other adverbs -k with more or less probability represents the final of a root; thus *nīṇik* 'secretly' (probably from **nīni-ac*-adj. 'secret'), *madrik* 'towards me' (contracted from *madriak*, neut. adv. of *madriac*-adj. 'turned to me'); *ānu-sāk* 'in succession' ('following after' : *√sac*-; *āyu-sāk* 'with the cooperation of men' (*sac*- 'follow'); *uśā-dhak* 'with eager consumption' ('eagerly burning' : *√dah*-).

-tār : *prā-tār* 'early' and *sanu-tār* 'away' (621).

-tūr : *sani-tūr* 'away' (620).

-nām : *nū-nām* 'now' and *nānā-nām* 'variously' (642 d).

B. Adverbial Case-forms.

641. A large number of case-forms of nominal and pronominal stems, often not otherwise in use, are employed as adverbs. They become such when no longer felt to be case-forms³. Forms of all the cases appear with adverbial function.

Nominative. Examples of this case are *prathamām* 'firstly', *dvitīyam* 'secondly'; e. g. *divās pāri prathamām jajñe agnir, asmād dvitīyam pāri jātavedāḥ* (x. 45¹) 'Agni was first born from heaven, secondly he, Jātavedas, (was born) from us'. Such adverbs are to be explained as originally used in apposition to the verbal action: 'as the first thing, Agni was born'. A masculine form has become stereotyped in *kī-s* as an interrogative adverb; its negative forms *nā-kis* and *mā-kis* are often used in the sense of 'never' or simply 'not'.

642. **Accusative.** Adverbs of this form are to be explained from various meanings of the accusative. The following are examples of nominal forms representing:

a. the cognate accusative: *ṛcā kapōtam nudata prapōdam* (x. 165⁵) 'by song expel the pigeon as expulsion'; *citrām bhānty uśāsah* (vi. 65²) 'the Dawns shine brightly' (= 'a bright scil. shining'); *marmrjmā te tanvām bhūri kṛtvah* (iii. 18⁴) 'we adorned thy form many times' (originally 'makings'); similarly *dhṛsnū* 'boldly', *purū* 'much', 'very', *bhūyas* 'more'; and the comparative in *-taram* added to verbal prefixes; e. g. *vi-tarām vi kramasva* (iv. 18¹¹) 'stride out more widely'; *saṃ-tarām sām śiśādhi* (AV. vii. 16¹) 'quicken still further'; *prā tīm naya pra-tarām* (x. 45⁹) 'lead him forward still further'; *ūd enam ut-tarām naya* (AV. vi. 5¹) 'lead him up still higher'; so also *ava-tarām*, *paras-tarām*, *parā-tarām* 'further away', and the fem. accusatives *saṃ-tarām* and *paras-tarām* (AV.).

¹ Cp. REICHELT, BB. 25, 244.

² Cp. op. cit. 839; PERSSON, IF. 2, 200 ff., 'auf diese (oder) jene Weise'; BARTHOLOMAE, IF. 10, 10-12, originally 'separatim'.

³ On the distinction between case function and adverbial use see BRUGMANN, KG. 571.

b. the appositional accusative; thus *oṣā-m* 'quickly' (lit. 'burningly'), *kāma-m* 'according to desire'; *nāma* 'by name', *rūpā-m* 'in form', *satyā-m* 'truly'.

c. the accusative of direction; e. g. *āgra-m* (*i*-) '(go) to the front of', 'before'; *dsta-m* (*gam*-) '(go) home'.

d. the accusative of distance and time; e. g. *dūrā-m* 'a long way off', 'far'; *nāktā-m* 'by night', *sāyā-m* 'in the evening', *cirā-m* '(for a) long (time)', *nitya-m* 'constantly', *pūrva-m* 'formerly'.

a. There are also some adverbs derived from obsolete nominal stems, which would seem for the most part to have belonged originally to the sphere of the cognate accusative; thus *āra-m* 'sufficiently' (from **āra*- 'fitting'), *dā-m* (AV.) id.; *tīṣṇī-m* 'in silence', *nānānā-m* (from *nānā*) 'variously', *nūnā-m* (from *nū*) 'now'; *sākā-m* 'together' (from **sākā*- 'accompaniment': *sac*- 'follow').

β. Finally a number of accusative adverbs are formed from pronominal stems; thus *adda* 'there', 'thither'; *id* 'just', 'even'; *idā-m* 'here', 'now'; *im* 'ever' (e. g. *yā im* 'whoever'); *kā-d*, an interrogative particle; *kā-m*, a particle emphasizing a preceding dative or (unaccented) the particles *nū*, *sū*, *hi*; *kī-m* 'why?'; *kī-m* 'ever' (in *mā-kim* 'never'); *kvu-id* 'whether?'; *ci-d* 'even'; *tā-d* 'then'; *yā-d* 'if', 'when', 'that'; *sī-m* 'ever' (*yāt sīm* 'whenever'); *sumā-d* and *smā-d* 'together'.

643. Instrumental. With the ending of this case (sometimes plural) are formed adverbs from substantives, adjectives, and pronouns, the latter two groups being at first probably used with the ellipse of a substantive. Various senses of the instrumental case are expressed by these adverbs. Usually they imply manner or accompanying circumstances; e. g. *tāras-ā* 'with speed'; *sāhas-ā* 'forcibly'; *tīvīṣi-bhis* 'with might'; *nāvvyas-ā* 'anew'; *enā* 'in this (way)', 'thus'. Not infrequently they express extension of space or time; e. g. *āgreṇa* 'in front'; *akti-bhis* 'by night'; *div-ā* 'by day' (but *div-ā* 'through the sky'); *doṣā* 'in the evening'.

a. The substantive instrumentals are chiefly formed from feminine stems in *-ā* not otherwise in use, but corresponding mostly to masculines or neuters in *-a*; thus *a-datrayā* 'without (receiving) a gift' (*dātṛa*- 'gift'); *āsaya* 'before the face of', 'openly' (**āsā* = *ās*- 'face'); *ṛtaya* 'in the right way' (**ṛtā* = *ṛtā*-); *naktayā* 'by night' (**nāktā* = *nāktā*-); *sumnayā* 'piously' (**sumnā* = *sumnā*-); *svāpnayā* (AV.) 'in a dream' (**svāpnā* = *svāpnā*-).

a. Several of these feminines are instrumentals from stems in *-tā* and identical in form with the stem; thus *tiraścā-tā* 'through'; *devā-tā* 'among the gods'; *bāhū-tā* 'with the arms'; *sasvār-tā* 'in secret'; *dvi-tā* 'in two ways' may have a similar origin (*dvi-tā*- 'two')³. We have perhaps also old instrumentals of feminine stems in *-ā* in *tādnā* 'then' = 'at that time'; and in *vṛthā* 'according to choice', 'at will' (**vṛthā*- 'choice', from *vṛ*- 'choose').

β. In a few examples the instrumental seems more probably to be that of a radical stem with adverbial shift of accent rather than from a stem in *-ā*; thus *gūh-ā* 'in secret', rather inst. of *gūh*- 'hiding'⁴, than of a stem **gūh-ā*⁵; similarly *mṛṣ-ā* 'in vain' (**mṛṣ*- 'neglect': inst. *mṛṣ-ā*); *sāc-ā* 'together' (**sāc*- 'accompaniment': inst. *sac-ā*). In *a-sthā* (RV.), perhaps meaning 'at once', we seem to have an instrumental adverb from a radical *ā*-stem *a-sthā*- ('no standing') = 'without delay'.

b. The adjective instrumentals end either in *-ā* (plural *-ais*) or *-yā*. The former are derived from *a*-stems and a few consonant stems in *-c*; the latter are anomalous feminines from *u*-stems and one or two *i*-stems:

a. *apākā* 'afar' (*āpāka*- 'far'); *irmā* 'quickly' (*irmā*-); *uccā* and *uccāis* 'on high' (*uccā*-); *dakṣiṇā* 'to the right' (*dakṣiṇa*-); *parācāis* 'for away' (**parācā*-); *paścā* 'behind' (**paścā*-); *madhyā* 'in the midst' (*mādhyā*-); *sānais* 'slowly'

¹ Cp. GRAY, IF. II, 307 ff.; FOY, IF. 12, 172.

² For some other adverbs of obscure origin, which were originally accusatives, see WHITNEY III f.

³ Cp. BENFEY, SV. Glossary, and GRASSMANN, Wörterbuch, s. v.

⁴ The normal inst. of which would be *gūh-ā*.

⁵ Cp. RV. I. 67⁶ *gūhā giham gās* and in the next stanza *gūhā bhāvāntam*.

(**sána*-) and *sánakais* id.; *sánā*¹ 'from of old' (*sána*-); *samanā* 'in the same way' (*samana*-); *tiraśc-ā* 'across'; *nīc-ā* 'downwards'; *prāc-ā* 'forwards'.

β. *anu-s̥hu-y-ā*² 'at once' (*anu-s̥hū* 'following', adv. from *s̥hā* 'stand'); *āśu-y-ā* 'swiftly' (*āśū*-); *dhr̥ṣṇu-y-ā* 'boldly' (*dhr̥ṣṇū*-); *mithu-y-ā* 'falsely' (*mithu*, adv. from *mith-* 'be hostile'); *raghu-y-ā* 'rapidly' (*raghū*-); *sādhū-y-ā* 'straight' (*sādhū*-); also *urviy-ā* (for *urvy-ā*) 'far', from *urvī* f. of *urī-* 'wide'; and *viśvy-ā* 'everywhere', from **viśv-*, irregular f. of *viśva-* 'all', beside the regular inst. f. *viśvayā*, which itself seems once (viii. 68²) to be used adverbially.

c. Pronominal instrumentals are formed from several stems in -*a* and one in -*u*. Some appear in the masculine (or neuter) form of -*ā* or the feminine of -*yā*; so *anā* 'thus' (*anā* 'that'); *amā* 'at home' (*āma* 'this'); *a-yā* 'thus' (*a* 'this'); *enā* 'thus' (*ena* 'this'); *ka-yā* 'how?' (*kā* 'who?'); *ubhayā* 'in both ways' (*ubhāya* 'both'). From *amū* 'that' is formed the adverb *amu-y-ā* 'in that way', with the anomalous interposition of *y*³. To the influence of the latter word is probably due the form *kuhayā* 'where?' (RV¹.) beside the usual *kūha* 'where?'.

644. a. Dative. The adverbial use of this case is rare. Examples are: *aparāya* 'for the future' (from *āpara* 'later'); *vārāya* 'according to wish' (*vāra* 'choice').

b. Ablative. This case is on the whole used adverbially fairly often. It is, however, seldom formed from substantives, as *ārāt* 'from a distance', *āsāt* 'from near'; or from pronouns, as *āt* 'then', *tāt* 'thus', *yāt* 'as far as'. It is most commonly formed from adjectives; thus *dūrāt* 'from afar'; *nīcāt* 'from below'; *pāścāt* 'from behind'; *sākṣāt* 'visibly'; and with shifted accent: *adharāt* 'below' (*ādhara*-); *apākāt* 'from afar' (*āpāka*-); *amāt* 'from near' (*āma*-); *uttarāt* 'from the north' (*ūttara*-); *sanāt*⁴ and *sanakāt* 'from of old' (*sána*-).

c. Genitive. The adverbial use of this case is very rare. Examples are *aktīs* 'by night' and *vāstos* 'in the morning'.

d. Locative. Several forms of this case have an adverbial meaning; thus *āgre* 'in front'; *abhi-svarē* 'behind' (lit. 'within call'); *astam-īkē* 'at home'; *ākē* 'near'; *ārē*⁵ 'afar'; *ṛtē* 'without'; *dūrē* 'afar'; and in the plural *aparīṣu* 'in future'.

3. Particles.

WHITNEY, Sanskrit Grammar 122, 132—133. — DELBRÜCK, Altindische Syntax p. 240—267. — Cp. BRUGMANN, KG. 817—855.

645. Other adverbial words, the derivation of which is obscure and the meaning of which is abstract or general, may be classed as particles. They form three groups, the emphatic, the conjunctive, and the negative, the first being the most numerous. The emphatic particles, as throwing stress on a preceding word, are either enclitic or incapable of beginning a sentence; the conjunctive particles, except *utā*, are of a similar nature; but the negatives, having a strongly antithetical meaning, generally occupy an emphatic position in the sentence.

646. The emphatic particles may usually be translated by such words as 'just', 'indeed', or rendered merely by stress on the word they follow.

¹ In the last three adverbs the accent does not shift to the final syllable.

² These anomalous forms are due perhaps to the influence of the pronominal *amu-y-ā*.

³ The anomalous interposition of *y* is 140.

perhaps due to the influence of the numerous adverbs in -*yā* from stems in -*a*, *amū* being an isolated pronominal *u*-stem.

⁴ *sanāt* occurs also AA. v. 2. 2.¹⁵

⁵ On *ārē*, *ārāt*, *ṛtē* cp. NEISSER, BB. 19,

They are *aigá*; *áha*¹, *gha*, *ha* (the last two less emphatic than *áha*); *smā*; *svíd* (generally following an interrogative) = 'pray'; *vái*, nearly always following the first word of a sentence. Three particles which emphasize the preceding word more strongly in the sense of 'certainly', 'in truth', are *kíla* (+ AV.), *khálu* (RV¹, not in AV.), *bhála* (RV¹. AV¹.). In the RV. *tú* usually emphasises exhortations = 'pray', but sometimes also statements = 'surely'; once (vi. 29⁵) it seems to mean 'but', which is its sense in its single occurrence in the AV. The particle *ná*, when it means 'as it were', 'like', was in origin probably an emphatic particle = 'truly'².

647. There are several conjunctive particles, some of which are compounded. *ū́* 'now', 'again', is commonly used deictically and anaphorically after pronouns and verbs. Both *u-tú* and *ca* mean 'and'. *ca* when compounded with the negative particle as *caná* originally meant 'not even', but the negative sense generally disappears and *caná* turns the interrogative pronoun into an indefinite, as *kás caná* 'some one'⁴. *cā* when compounded with *id*, that is *cād*, means 'if'. *nū́* 'now' generally follows the first word of the sentence. The disjunctive particle is *vā* 'or'. *hi* (generally following the first word of a sentence) expresses the reason for an assertion = 'for', 'because'; it is also used with imperatives, when it means 'then'. It occurs once in the RV. (vi. 48²) compounded with the negative *ná*, but without change of meaning: *hindá* 'for'.

648. The negative particle which denies assertions is *ná* 'not'. Its compound *nád* (= *ná id*) expresses an emphatic 'not'; it is, however, usually employed in the final sense of 'in order that not', 'lest'. Its compound *ná-kis* often means 'never', and *ná-kīm*, in the only two stanzas in which it occurs (viii. 78⁴ 5), has the same sense. The negative also occurs twice (x. 54²; 84³) compounded with *nú* as *nanú*, which expresses a strong negative = 'not at all', 'never'. When it is compounded with *hi* as *nahí*, the latter word retains the meaning of both particles: 'for not'.

má 'not' is the prohibitive particle regularly used with the injunctive⁵. It is compounded with the petrified nom. -*kis* and acc. -*kīm* to *mā-kis* and *mā-kīm*. The former frequently and the latter in its only two occurrences mean 'never'.

a. Adverbial words occurring in compounds only.

649. A limited number of words of an adverbial character have either entirely lost or, in a few instances, nearly lost their independent character, being found in combination with half a dozen particular verbs or as the first member of nominal compounds. In two or three examples the original independence of such words can still be traced.

650. A few mostly onomatopoeic reduplicative words appear only compounded with the roots *kṛ-* 'do' and *bhū-* 'be', the prefixed form generally ending in -*ā*, once in -*ī*: thus *akkkhālī-kṛtya*⁶ (vii. 103³) 'croaking', *alalā-*

¹ Another frequent particle of the same meaning, *id*, has already been mentioned among the pronominal accusative adverbs.

² Greek *val*, Lat. *nae*, cp. Lith. *nei* 'as it were' (cp. BRUGMANN, KG. 839); this sense of *ná* is generally explained as derived from the negative = 'not (precisely)': see WHITNEY 1122 h; cp. BB. 22, 194 ff.

³ On the Sandhi of *u*, see above 71, 1 b.

⁴ Cp. DELBRÜCK, op. cit. p. 544.

⁵ It is not used with the ordinary sub-

junctive, nor the imperative, nor the optative except in the form *bhujema*; see DELBRÜCK p. 361 (top). In the Khilas it occurs two or three times with the 2. impv.; *paśya* (iii. 15¹⁷), *tiṣṭha* (iv. 5²⁵), and once at least with the subj.: *vadāti* (i. 9⁵): MS. *vādeti*.

⁶ This is the only instance of the prefix ending in -*ī* instead of -*ā* in the RV. In the AV. -*ī* appears before forms of *kṛ-* in the nominal compounds *vāṭī-kṛta-* and *vāṭī-kārā-*, designations of a disease.

bhāvant- (IV. 18³) 'sounding merrily'; *jañjanā-bhāvant-* (VIII. 43⁸) 'sparkling'; *kikirā kṛnu* (VI. 53⁷) 'tear to tatters'; *maṣmaṣā-karam* (AV. V. 23⁸) 'I have crushed'; *masmasā kuru* (VS. XI. 80) and *mṛsmṛsā kuru* (MS. II. 7⁷) 'crush', *malmalā-bhāvant-* (MS. II. 13¹⁹; TS. I. 4. 34¹) 'glittering', *bharbharā-bhavat* (MS. II. 2¹; B.) 'became confounded'; *bibibā-bhāvant-* (MS. I. 6⁵; B.) 'crackling'.

651. The adverb *avis* 'openly', 'in view', is found in combination with the verbs *as-*, *bhū-* and *kṛ-* only. With the latter it means 'make visible', e. g. *avis karta* (I. 86⁹) 'make manifest'. With the two former, which are sometimes omitted, it means 'become visible', 'appear'; e. g. *avis santi* (VIII. 8²) 'being manifest'; *avir agnir abhavat* (I. 143²) 'Agni became manifest'.

prā-dūr, lit. 'out of doors', begins to appear in the AV. in combination with *√bhū-*, meaning 'become manifest', 'appear'.

652. The word *śrād*, which originally probably meant 'heart'¹, is often found in combination with *dhā-* 'place', in the sense of 'put faith in', 'credit', nearly always, however, separated from the verb by other words, e. g. *śrād asmai dhatta* (II. 12⁵) 'believe in him'; *śrād asmai, naro, vācse dadhātana* (VS. VIII. 5) 'give credence, O men, to this utterance'. It also appears in the substantive *śrād-dhā-* 'faith'. The word is once also found with *√kṛ-* in the sense of 'entrust': *śrād vīśvā vāryā kṛdhi* (VIII. 75²) 'entrust all boons (to us)'.

653. The interjection *hin* is compounded with *kṛ-* 'make' in the sense of 'utter the sound *hin*', 'murmur'; thus *gaur . . hin akṛnot* (I. 164²⁸) 'the cow lowed'; *hin-kṛvati* (I. 164²⁷) 'lowing'; *hin-kṛtīya svāhā* (VS. XXII. 7) 'hail to the sound *hin*'; *tāmā uṣā hin-kṛnoti* (AV. IX. 64⁵) 'for him the dawn utters *hin*'.

654. A few substantives, after assuming an adverbial character, are found compounded with participial forms. *āsta-m* 'home', which still appears as a noun in the RV., though commonly used adverbially in the accusative with verbs of motion, is combined like a verbal prefix with participles of *i-* 'go' in the AV.: *astam-yānt-* 'setting', *astam-esyānt-* 'about to set', *āstam-ita-* (AV. XVII. 1²)² 'set'. The noun *nāmas-* 'obedience' is similarly compounded in the gerund with *kṛ-* 'make' in the AV.: *namas-kṛtya*³. In the RV. itself names of parts of the body, with no tendency otherwise to adverbial use, are thus compounded with the gerund of *grah-* 'seize': *karna-gṛhya* 'seizing by the ear', *pāda-gṛhya* 'seizing by the foot', *hasta-gṛhya* 'grasping the hand'⁴. The transition to this use was probably supplied by nouns compounded with past participles, as *sāhas-kṛta-* 'produced by force'.

655. There are besides a few monosyllabic adverbial particles which occur as prefixes compounded with nominal forms only. By far the most frequent of these is the negative prefix, which appears in the form of *an-* before vowels and *a-* before consonants. It is compounded with innumerable substantives and adjectives, but rarely with adverbs, as *a-kūtrā* 'to the wrong place', *a-punār* ('not again' =) 'once for all'; *an-eva* (AV.¹) 'not so'.

656. *sā-*, as a prefix expressive of accompaniment, is employed as a reduced form of the verbal prefix *sam*⁵, and interchanges with *saha-*; e. g. *sā-cetas-* 'accompanied by wisdom', 'wise', beside *sahā-cchandasa-* 'accompanied with songs'.

¹ See UHLENBECK, Kurzgefasstes Etymologisches Wörterbuch der altindischen Sprache, Amsterdam 1888—89, s. v. *śraddhā*.

² For some other later nominal compounds of this kind see WHITNEY 1092 c.

³ This is the regular form in the later

language, but the independent form *namas kṛtvā* is occasionally found; cp. Brhaddevatā, I. 1, critical note in my edition.

⁴ Cp. WHITNEY 990 b and above 591 a (p. 413, bottom) and 591 b.

⁵ Cp. above 250.

657. *duś-* (appearing also, according to the euphonic combination, as *dur-*, *duś-*, *duś-*)¹, means 'ill', 'hard to'; e. g. *dur-gá-* '(place) difficult of access', *dur-yij-* 'ill-yoked', *dur-mat-* 'ill-will'; *duś-cyavaná-* 'hard to shake'; *duś-kṛtá-* 'ill-done'; *duś-sáha-* 'irresistible'.

658. *su-* 'well', 'easy to' is compounded with a much larger number of words than *duś-*²; e. g. *su-kára-* 'easy to accomplish'; *su-kṛt-* 'acting well', *su-gá-* 'easy of access', *su-mat-* 'good-will', *su-yij-* 'well-yoked'. It is, however, still found in a state of transition in the RV., where it occurs independently more than 200 times³, being then connected in sense with the verb only⁴; e. g. *asmán sú jigýṣaḥ kṛtam* (I. 177) 'make us well victorious'⁵.

4. Interjections.

659. A certain number of words having the nature of interjections occur in the Samhitās. They are of two kinds, being either exclamations or imitative sounds.

a. The exclamations are *bát* (RV.) 'truly', *bata* (RV.) 'alas!', *hánta* 'come' used exhortatively with the subjunctive, and *hayé* 'come', before vocatives, *híruk* 'away!', *hurík* (RV.) 'away!', *hái* (AV.) 'ho!'. Perhaps *uvé* (x. 867)⁶.

b. Interjections of the onomatopoeic type are: *kikirá* (RV.) used with *kṛ-* 'make the sound *kikirá*' = 'tear to tatters'; *kikkīṣá* (TS.) used in invocations (TS. III. 4. 2¹); *ciscā* (RV.) 'whiz!' (of an arrow) used with *kṛ-* 'make a whizzing sound'; *phát* (AV. VS.) 'crash!', *phál* (AV. xx. 135³) 'splash!'; *bá* (TS. = AV.) 'dash!'; *bhúk* (AV. xx. 135¹) 'bang!', *śál* (AV. xx. 135²) 'clap!'

¹ See GRASSMANN, Wörterbuch, columns 614—619.

² Op. cit., columns 1526—1560.

³ In the AV. it is still used independently, but only 14 times.

⁴ See GRASSMANN, op. cit., s. v. *sú*.

⁵ The Pada text of AV. XIX. 49¹⁰ treats

sv ápyati 'may he go well away' as a compound: *su-ápāyati*; but this is doubtless an error for *sú | ápa | ayati*. See WHITNEY's note on this passage in his Translation of the AV.

⁶ See NEISSER, BB. 30, 303; cp. above p. 337, note ⁷.

ADDENDA AND CORRIGENDA.

It should be noted, in addition to what is said at the end of § 1 (p. 2), that when the abbreviations 'VS.' etc. indicate the occurrence of a form in a later Veda, they only mean that the form in question is not found in the RV., while it may occur in parallel passages of one or more of the other Samhitās also. The symbols '+VS.' etc. are intended to draw attention to the fact that the form indicated occurs in a later Samhitā as well as in the RV. — In the enumeration of words, stems, inflected forms, and suffixes, initial alphabetical order is the principle followed. But it is occasionally varied for clearness of grouping. Thus the arrangement, in the case of compounds, is sometimes according to the final member (e. g. 308, 375 A, 591 a) or, in the case of roots, according to the medial or final vowel (e. g. 421, 483). The principle is also departed from when examples only of very frequent forms are given. Thus the nom. forms of present participles are arranged in the order of the conjugational classes (314); the nom. and other cases of the *a*-declension are given according to frequency of occurrence (372). Adverbs are classed according to the alphabetical order of the suffixes (626—640) or the sequence of the cases (641—644). — The principle of giving the meanings of words has been followed throughout the work. But this has been modified in two ways in the enumeration of inflected forms. In declension the meaning is given only with the first occurrence of a case-form of any word found in the same paragraph (e. g. 372). It seemed impossible to follow the same method in lists of inflected verbal forms. For, owing to the modifications of sense due to context and compounding with prepositions, the meaning could not be satisfactorily stated by giving it with the first occurrence of forms from the same root. The meaning has therefore been stated with the root only or when forms from different roots might be confused (e. g. 444, 445). But as the index gives the meaning of every root and enumerates all paragraphs containing forms from that root, the general sense of all such forms may easily be ascertained. — As regards references, figures without an added 'p.' always indicate paragraphs when books are divided into paragraphs; e. g. 'DELBÄCK, Verbum 184 (p. 166—169)'; otherwise they refer to the page. When pages have to be referred to they are for the convenience of the reader often divided into quarters; thus LANMAN 372³ means the third quarter of p. 372 in LANMAN'S Noun-Inflection.

P. 23, line 19 *for* original *read* original. — P. 51, note ², *for* **guṣḍhā* *read* **guṣḍha*. — P. 56, l. 27, *for* AV. *read* Av. and *for* 'weak' *read* weak. — P. 58, l. 4 from below, *for* *cak[an]anta* *read* *cāk[an]antu*. — P. 60, l. 2, *for* appears *read* appears as. — P. 61, l. 7, *for* become *read* becomes; l. 34, *for* (*a-yās* *read* *a-yās*; l. 36, *for* fall') *read* 'fall'. — P. 66, § 72, 2 b: cp. OLDENBERG, ZDMG. 63, 298. — P. 67, l. 30, *for* There seems to be no certain instance of this in the RV. *read* This is of regular and, as far as *d* is concerned, of very frequent occurrence in the RV., e. g. *tān* (for *tād*) *mitrāsyā* (l. 115⁵); l. 31, after *cakrān nā*

(x.95¹². 13) for however read too. — P. 70, l. 17, insert often also after But s. — P. 83, l. 27, for Reduplicated stems read Reduplicated present stems; l. 28, after 'invoking' add but perfect *śisriyānā* 'having resorted to'. — P. 99, l. 2 from below, insert (AV.) after *ma-mād-a-t*; note 3, for *ri-hatē* read *rih-atē*. — P. 100, last line: on *dāsa-māna*- cp. p. 373 note 12. — P. 109, l. 3 from below, for *vevij-ā* read *vevij-ā* and for *carā-car-ā* read *carā-car-ā*. — P. 119, l. 21, for *jigṛṣ-ū* read *jigṛṣ-ū*. — P. 141, l. 2 from below, for *medh-i-rā* read *medh-i-rā*. — P. 146, l. 6, for 204 read 244. — P. 156, l. 20, for *vāruṇas* read *vāruṇas* and l. 22, for *pitārā* read *pitārā*. — P. 157, l. 26, for occurs read occur. — P. 169, l. 21, after *puruṣa-vyāghrā*- add (VS.). — P. 192, l. 9 from below, for *mahāntas* read *mahīntas*. — P. 197, note 7, for 55 read 66 c β. — P. 199, note 8, add Cp. OLDENBERG, ZDMG. 63, 300—302. — P. 202, l. sing.: OLDENBERG, ZDMG. 63, 289, would place the form *rāṇā* (IX. 77) here. — P. 209, l. 25, for 'width read width. — P. 215, note 5, for Bahuvrīhi read a Bahuvrīhi. — P. 238, note 1, add Cp. OLDENBERG, ZDMG. 63, 300—302. — P. 255, l. 11, for *āsas* read *-āsas*; § 371, l. 3, for ending read endings. — P. 257, lines 9 and 12: on *krāṇā*, *dānā*, and *sakhyā* (as acc. pl.) cp. OLDENBERG, ZDMG. 63, 287—290. — P. 264, l. 3 from below: according to OLDENBERG, ZDMG. 63, 293, also *śatruhātyai*. — P. 279, l. 10, for *i*-declension read *i*-declension. — P. 304, l. 9 from below, for *ātman-* read *ātman-*. — P. 315 delete 1 after 414. — P. 317, l. 20, for *-yāt* read *-yāt*. — P. 320, sing. 3.: *yāmati* should perhaps be classed as a root aor. subj., though this form seems to have a distinctly indicative sense in the two passages in which it occurs; du. 2. for *sadathas* read *sādathas*, which form should perhaps rather be classed as a root aor. subj.; pl. 1., delete *dāyāmasi* (AV.). — P. 321, l. 2, delete *gāmanti*: see p. 369 top; l. 12: the shift of accent is insufficient (cp. *hīṃs-te*) for the treatment of *hīṃsanti* as a transfer form (cp. p. 100, l. 13): it should preferably be placed in 464 after *vr̥ṇjanti*. — P. 321, Indicative Middle: Sing. 1., delete *daye* (AV. TS.). — Sing. 3., delete *bhōjate*, *yojate*, *stārate* (p. 369, top); read *vāhate* before *vāsate*, and *sayate* before *śikṣate*. — Du. 3., add *śobhete*. — Pl. 1., delete *starāmahe* (p. 369, top). — P. 323, § 424, Sing. 1., delete *bhojam*, *yojam* (503). — Sing. 2., delete *yamas*, *vāras* (502). — Sing. 3., delete *yamat*, *rādhat*, *śakat* (502), *tamat*, *dāsāt*, *śramāt*, *sadat* (510), *mināt* (477), *śnūthāt* (452); for *vārat* read *varat* ('cover'): — Pl. 3., delete *yaman* (502), *vaman*, *śāsan* (452), add *śrāsan*. — Middle. Pl. 3., delete *yavanta* (502). — P. 324, l. 4, for *yoja* read *yōja*; last line, delete *dayasva* (AV.). — P. 325, § 427 a, delete *śāsant-* (455) and *sānant-* (512). — P. 326, l. 1, for *cāyamāna* read *cāyamāna*; § 428, Sing. 3., delete *asadat* (508). — P. 328, l. 3, : *śr̥ṇa-* read Four; l. 4 add *gr̥-* 'sing': *gr̥ṇā-* (AV.) beside *gr̥ṇā-*, and *śr̥-* 'crush' for Two (AV.) beside *śr̥ṇā-*. — § 430, Sing. 2., read *ksiṇāsi* (AV.) before *tirasi*; Middle. Sing. 1., delete *mṛje* and *śuse* (451). — P. 329, § 431, Sing. 3., delete *pr̥ṇāt*; § 432, delete *guhas*, *rudhat*, *tr̥pān* (510) and add *bhujāt* (*bhuj-* 'bend'). — P. 330, l. 11, add *middātām*; l. 14, after TS. iv. 6. 5¹ add = AV. VS. MS. — § 435, delete *ksiṇānt-*, *mṛjānt-* (455), *citānt-* (506), *guhānt-*, *śucānt-* (512), *śuśānt-*, *śvasānt-* (455); insert 'bending' after *bhujānt-*; Middle, delete *guhāmāna*, *dhṛṣāmāna*, *nṛtāmāna*, *śucāmāna* (512). — § 436, Sing. 2., add *adyas*. — P. 332, l. 1, add *dayāmasi* (AV.); l. 7, add *daye* (AV. TS.); § 441, add *r̥āya*. — P. 333, l. 12, delete *cāyamāna*. — P. 337, lines 6 and 8, delete *bhūthās* and *bhūtās* (502), and (AV.) after *psātās*; Middle. Sing. 1., for *mṛje* (AV.) read *mṛje*; add *śuse* (V̥śvas- 'blow'). — P. 338, l. 2., delete *parcas*, *śākas* (502); l. 5, add *śnathāt*; l. 10, add *vāman*, *śāsan*; l. 12, delete *vārajate* (502). — § 454, Act. Sing., add *drāhi* (AV.) and *drātu* (AV.) and after *psāhi* delete (AV.); note 4, add Perhaps root aor. subj.; cp. 502 (p. 369). —

P. 339, l. 6, delete *sotana* (*su-* 'press'): cp. 505. — § 455, Act., delete *dhṛṣānt-* (512), add *mṛjānt-*, *śuśānt-*, *śvasānt-*; Middle., delete *dhṛṣānt-* (AV.), add *tvakṣānt-*. — P. 340, l. 3, delete *svānt-* (*su-* 'press', SV.): cp. 506. — P. 342, l. 11, delete *pīprati*. — P. 343, l. 12, for TS. IV. 6. 15 read TS. IV. 6. 14. — P. 345, § 467, delete *kṛntati-* and *śumbhānt-*. — P. 350, l. 11, for *prṇāt* (AV.) read *prṇāt*; l. 16, add *minat* (for *mināt*). — P. 359, l. 23, delete VS. XXXIII. 87; l. 24, after *śṛ-* 'crush' add AV.; l. 26, after 'bring forth' add AV.; note 11, for *sāsahe* read *sāsahe*. — P. 361, l. 10, add *cākan* before *sasvār*. — P. 362, l. 6: *cākanantu* though sing. in form is pl. in meaning and stands by haplology for *cākanantu*: cp. p. 58, l. 4 from below. — P. 364, l. 12, read *-ran* or *-iran* for *-iran*; l. 9 from below, delete *āvāvacit* (549). — P. 366, l. 5 from below, delete *ākrān* (*√krand-*): see 522 (*s-aor.*). — P. 367, l. 2, delete *ākrān* (*√krand-*): see 522 (*s-aor.*); l. 22, delete *apṛkta* (*√prc-*): see 522 (*s-aor.*). — P. 368, § 502, l. 3, add *śākas*; l. 6, for *yamat* read *yāmat*; l. 7, add *śākat*; l. 9, after *pāthās* add 'drink'. — P. 369, l. 5 from below: on *āpyāsam* (AA. v. 3. 2) see KEITH, Aitareya Āraṇyaka, p. 157, note 10, and Index IV, *√āp-*. — P. 374, l. 22, add *bibhiṣ-athās*. — P. 383, l. 8, delete *ayāsīt*. — P. 384, l. 4 from below, add 3. *ayāsīt*. — P. 397, l. 2 and l. 24, add *vīḍyāsi* and *vīḍyāsva*.

LIST OF ABBREVIATIONS.

- AA. = Aitareya-Āraṇyaka.
AB. = Aitareya-Brahmaṇa.
AJPh. = American Journal of Philology.
APr. = Atharva-Prātiśākhya.
ASL. = Ancient Sanskrit Literature.
AV. = Atharva-Veda.
Av. = Avesta.
B. = Brāhmaṇa.
BB. = BEZZENBERGER's Beiträge.
BI. = Bibliotheca Indica.
BR. = BÖHTLINGK and ROTH (St. Petersburg Dictionary).
C. = Classical Sanskrit.
GGA. = Göttingische Gelehrte Anzeigen.
IE. = Indo-European.
IF. = Indogermanische Forschungen.
Iir. = Indo-Iranian.
IS. = Indische Studien.
JAOS. = Journal of the American Oriental Society.
K. = Kāṭhaka.
KG. = BRUGMANN's Kurze Vergleichende Grammatik.
Kh. = Khila.
KZ. = KUHN's Zeitschrift.
MS. = Maitrāyaṇi Saṃhitā.
N. = (Proper) Name.
O. u. O. = Orient und Occident.
Pp. = Pada-pāṭha.
pw. = Petersburger Wörterbuch (BÖHTLINGK's Smaller Lexicon).
Paipp. = Paippalāda.
RPr. = Rīgveda-Prātiśākhya.
RV. = Rīgveda.
S. = Sūtra.
ŚA. = Śāṅkhāyana-Āraṇyaka.
SB. = Śatapatha-Brahmaṇa.
SBE. = Sacred Books of the East.
SV. = Śāma-Veda.
TB. = Taittirīya-Brahmaṇa.
TPr. = Taittirīya-Prātiśākhya.
TS. = Taittirīya-Saṃhitā.
Up. = Upanishad.
V. = Vedic.
VPr. = Vājasaneyi-Prātiśākhya.
VS. = (1) Vājasaneyi-Saṃhitā; (2) Vedische Studien.
Wb. = Wörterbuch.
WZKM. = Wiener Zeitschrift für die Kunde des Morgenlandes.
YV. = Yajur-Veda.
ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft.
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I. SANSKRIT INDEX.

The references in both Indexes are to paragraphs.

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- arthūya-* den., sj. 569 a, impv. 569 d.
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- Vī-* 'desire', pr. 430, sj. 431, inj. 432, opt. 433, impv. 434, pt. 435, impf. 436; gd. 591 a.
- V2. ī-* 'send', pr. 430, 439, 476, inj. 432, impf. 436, impv. 441, pt. 442, 479; 485; pp. 575 b.
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- isaṇya-* den., impv. 569 d.
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- V2. ūh-* 'consider', pr. 422, 451 (3. pl.), pt. 455; pf. 482 c, 485; s-aor. pt. 527; *ī-* aor. 529.
- Vr-* 'go', pr. 430, 458, 470, sj. 431, 471, inj. 471, impv. 434, 460, 472, pt. 473, impf. 474; pf. 482 c, 485, pt. 492, 493; root aor. 500, inj. 503, opt. 504, pt. 506; a-aor. 508, sj. 509, inj. 510, impv. 512; red. aor. 514; intv. 545, 2, 546; cs. 558 a, aor. 560, pp. 575 c, gd. 590 b, 591 a, b.
- rghāyā-* den., inj. 569 b.
- Vrj-* 'direct', pr. 430, 439, 464, impv. 434, pt. 442, 467, impf. 468.
- Vrvv-* 'go', pr. 430.
- riaya-* den., inj. 569 b.
- rt-* 'without', prep. with abl. 615.
- Vrd-* 'stir', pr. 422, impv. 434, impf. 436; cs. 553 c, sj. 559 b.
- Vrdh-* 'thrive', pr. 470, sj. 464, impv. 441, pt. 467, impf. 474; pf. 485; root aor. sj. 502, opt. 504, prec. 504, pt. 506; a-aor. opt. 511; des. 542, pt. 544; ps. 445, impv. 446; gdv. 578, 4.
- Vr-* 'injure (?)', s-aor. pt. 527.
- Vr-* 'rush', pr. 422, 430, sj. 423, inj. 424, impv. 426, pt. 427, 435.
- ēka-* 'one' 403, 2, 406 a 1.
- ēka-pād-* 'one-footed' 319 a.
- Ve-* 'stir', pr. 422, sj. 423, impv. 426, pt. 427, impf. 428.
- Vedh-* 'thrive', pr. 422, impv. 426; *ī-* aor. opt. 532.
- ena-* 'he, she, it', inflected 395.
- okīvaṃs-* pf. pt. 492 a.
- kā-* 'who?', pron. 397.
- kaṇḍīyā-* den., ft. and pp. 570.
- Vkan-* 'enjoy', pr. pt. 442; pf. 482, sj. 487, inj. 488, impv. 490; plup. = pf. inj. 495; *ī-* aor. 529, sj. 530.
- kānīyāms-* 'younger', inflected 346.
- Vkam-* 'love', pf. pt. 493; cs. 555, sj. 559 b, pt. 559 e.
- kārman-* 'act', inflected 329.
- Vkaṣ-* 'scratch', impf. 428.
- Vkas-* 'open', pr. impv. 426; pp. 573.
- Vka-* = *Vkan-* 'enjoy', pf. 485, pt. 493.
- Vkā-* 'appear', intv. 545, 1, 546, 547, pt. 548, impf. 549; cs. 556 a.
- kīrīyā-* den., sj. 569 a.
- Vkup-* 'be angry', pr. pt. 442; cs. 553 b; pp. 575 b.
- Vkūj-* 'hum', pr. pt. 427.
- Vkūd-* 'burn', cs. 554 a, sj. 559 b.
- V1. kr-* 'make', pr. 451, 470 (inflected), sj. 471, inj. 471, opt. 471, impv. 472, pt. 473, impf. 474; pf. 482 a, 485 (inflected), opt. 489, pt. 492, 493; plup. 495; root aor. (inflected) 498, 499, 500, sj. 502, inj. 503, opt. 504, prec. 504, impv. 505, pt. 506; a-aor. 508, impv. 512; s-aor. 522; ft. 537, 539 (inflected), sj. 538, pt. 538; des. 542 b; intv. 545, 3, pt. 548; ps. 445, pt. 447, aor. 501; pp. 573; gdv. 578, 1, 581; inf. 585, 4, 586 b, 587 b; gd. 590 a, b, c, 591 b.
- V2. kr-* 'commemorate', *ī-* aor. 529; intv. 545, 2, 546, 547, aor. 550 b, gdv. 578, 1.
- V1. kṛt-* 'cut', pr. 430, inj. 432, impv. 434, pt. 435, impf. 436; pf. 485; a-aor. 508, pt. 512; ft. 537, 539; gd. 591 a.
- V2. kṛt-* 'spin', pr. 464; ps. pr. pt. 447.
- Vkrp-* 'lament', pr. 422, pt. 427, impf. 428; plup. 495; root aor. 500; *ī-* aor. 529; cs. 554.
- krpāṇa-* den., sj. 569 a.
- Vkr-* 'be lean', pr. impv. 434; pf. 485; cs. 553 c.
- Vkr-* 'plough', pr. 422, 430, inj. 424, impv. 426, pt. 435; pf. 485; red. aor. 514; intv. 545, 2, 547, impf. 549.
- Vkr-* 'scatter', pr. 430, sj. 431, impv. 434; *ī-* aor. sj. 530.
- Vk/p-* 'be adapted', pr. 422, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482, 485; sj. 487; red. aor. 514, sj. 515; cs. 553 d, 559 (inflected), sj.

- 559 b, impv. 559 d (inflected);
gd. 590 b.
- Vkrakṣ-* 'crash', pr. pt. 427.
- krānta*, root aor. *Vkr-*, p. 367,
n. 16.
- Vkrand-* 'cry out', pr. 422, inj.
424, impv. 426, pt. 427,
impf. 428; pf. 485, sj. 487;
plup. 495; a-aor. inj. 510;
red. aor. 514, inj. 516; s-aor.
522; intv. 545, 3, 546, pt.
548; cs. 556 a.
- Vkram-* 'stride', pr. 422, sj.
423, inj. 424, opt. 425,
impv. 426, 434, pt. 427,
impf. 428; pf. 485, inj. 488,
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- Vkrī-* 'buy', pr. 476, sj. 477,
impf. 480; gd. 590 b.
- Vkrīd-* 'play', pr. 422, sj. 423,
pt. 427.
- Vkrudh-* 'be angry', pr. 439;
a-aor. inj. 510; red. aor.
512, sj. 515, inj. 516; cs.
553 b; pp. 573.
- Vkrus-* 'cry out', pr. 422, impv.
426, pt. 427; s-aor. 536.
- Vkṣad-* 'divide', pr. 422; pf.
485, pt. 493; inf. 585, 1.
- Vkṣan-* 'wound', *is*-aor. inj.
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- Vkṣam-* 'endure', pr. opt. 425,
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- Vkṣar-* 'flow', pr. 422, inj. 424,
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- Vkṣā-* 'burn', cs. 558.
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434, s-aor. sj. 523; ft. 537,
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- Vkṣud-* 'be agitated', 'crush',
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- Vkṣubh-* 'quake', pf. 485.
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- Vkhan-* 'dig', pr. 422, sj. 423,
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- Vkhā-* = *khan-*, pf. pt. 492.
- Vkhād-* 'chew', pr. 422, impv.
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- Vkhi-* 'tear', pr. 420, inj. 432,
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- Vgam-* 'go', pr. 422, 451, sj.
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- V2. gā-* 'sing', pr. 439, inj.
440, impv. 441, pt. 442;
s-aor. inj. 524; *is*-aor. 534;
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- Vgā-* 'sound', intv. 545, 1, 546.
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- Vgū-* 'greet', pr. impv. 434;
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- V2. gr-* 'awake', pf. 482; red.
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- grāvan-* 'pressing-stone', in-
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- Vghas-* 'eat', pr. sj. 452; pf.
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- Vghas-* 'sound', pr. sj. 423,
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501; gd. 591 a.
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- Vghrā-* 'smell', pr. 458.
- Vcak-* 'see', pr. 422, 451,
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Vcit- 'perceive', pr. 422, 451, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485, sj. 487, impv. 490, pt. 492, 493; plup. 495; root aor. 499, pt. 506; *s-*aor. 522; des. 542, sj. 544; intv. 545, 1, 546, 547, pt. 548; cs. 553, 554, sj. 559 b, opt. 559 c; ps. aor. 501; pp. 573; inf. 585, 2.
Vcud- 'impel', pr. 422, inj. 424, impv. 426; cs. 553 b, sj. 559 b, ps. pt. 561 a, pp. 575 c.
Vcrt- 'bind', pr. 430, impv. 434; pf. 485; inf. 586 a.
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Vchā- 'cut up', pr. 430, impv. 434.
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Vjajh-, pr. pt. 427.
Vjan- 'generate', pr. 422, sj. 423, inj. 424, impv. 426, 454, pt. 427, impf. 428, 456; pf. 485, pt. 493; root aor. 500; red. aor. 514 (inflected), inj. 516; *ī-*aor. 529, opt. 532; ft. 537, 539; cs. 556, sj. 559 b, opt. 559 c, pt. 559 a, impf. 559 f (inflected); pp. 574, 2; gdv. 580, 581; inf. 587 b; gd. 590 a.
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Vjiv- 'live', pr. 422, sj. 423, opt. 425, impv. 426, pt. 427; prec. 504; *ī-*aor. inj. 531; cs. 554 a; pp. 575 a 3; gdv. 581 b; inf. 585, 1, 4, 5.
Vjus- 'enjoy', pr. 422, 430, 451, inj. 424, 432, sj. 431, opt. 433, impv. 426, 434, pt. 435, impf. 436; pf. 485, sj. 487, impv. 490, pt. 492, 493; root aor. 500, sj. 502, pt. 506; *ī-*aor. sj. 530; cs. 553 b, sj. 559 b; pp. 573; gd. 590 a.
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Vtam- 'faint', *a-*aor. inj. 510.
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Vdamś- 'bite', pr. impv. 426, pt. 427; pf. pt. 492; intv. 545 2 b, pt. 548; pp. 574, 2.
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- Vī. dhā-* 'put', pr. 422, 458, sj. 459, opt. 459, impv. 460, pt. 461, impf. 462; pf. 485, impv. 490; root aor. 499, 500; *a*-aor. 508; *s*-aor. sj. 523, inj. 524; des. 542, sj. 544, gdv. 579; cs. 558, sj. 559 b; ps. 445, impv. 446, pt. 447, aor. 501, sj. 502, inj. 503, opt. 504, impv. 505; pp. 574, 3; inf. 584 a, 585, 4, 5, 7, 586 a, 587 b; gd. 591 a.
- V2. dhā-* 'suck', pr. 439, opt. 440; root aor. 499; cs. 558; pp. 574; inf. 585, 1, 4.
- V1. dhāv-* 'run', pr. 422, sj. 423, inj. 424, impv. 426, pt. 427; plup. 495.
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- Vdhū-* 'shake', pr. 430, 470, sj. 441, impv. 446, 472, pt. 473, impf. 474; pf. 485, inj. 488, opt. 489; root aor. pt. 506; red. aor. 514; *s*-aor. 522; intv. 545, 1, 3, 546, pf. 550; gd. 591 a.
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- Vdhr-* 'hold', red. aor. 514, inj. 516, impv. 518; pf. 482, 485; root aor. inj. 503; ft. 537, 539; intv. 545, 1, 2, 546, impf. 549; cs. 557 c, sj. 559 b, opt. 559 c, ft. 537, 560; ps. 445, impv. 446; inf. 585, 1, 8, 588 b.
- Vdhrs-* 'dare', pr. impv. 472; pf. 485, sj. 487, inj. 488, pt. 492; plup. 495; *a*-aor. inj. 510, pt. 512; pp. 575 b; gdv. 578, 4; inf. 584 b.
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- Vnaks-* 'attain', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485.
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- V2. nās-* 'obtain', pr. 451, sj. 423, inj. 424; root aor. 499, inj. 503, opt. 504, *s*-aor. sj. 523; des. 542 a, sj. 544; inf. 584 b.
- Vnas-* 'unite', pr. 422, inj. 424; root aor. opt. 504.
- Vnah-* 'bind', pr. 439, impv. 441, pt. 442, impf. 443; pf. 485; ps. pt. 447; pp. 573.
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- Vnims-* 'kiss', pr. 451, impf. 428.
- Vniks-* 'pierce', pr. 422, impv. 426; inf. 584 b.
- Vnij-* 'wash', pr. impv. 460, pt. 455; *a*-aor. 508; *s*-aor. 522, inj. 524; intv. 545, 1, 546 (inflected), 547.
- Vmind-* 'revile', pr. 422, sj. 423, impv. 426; pf. 485; root aor. pt. 506; *ī*-aor. 529, sj. 530; des. 542, sj. 544; ps. pt. 447; pp. 575 a, 1.
- Vnī-* 'lead', pr. 422, 451, 458, sj. 423, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485; sj. 487 (cp. p. 361 note 1), opt. 489; *s*-aor. 522, sj. 523, inj. 524, impv. 526; *ī*-aor. 529; ft. 537, 539; des. 542; intv. 545, 1, 551; ps. 445, pt. 447, impf. 448; inf. 588 c; gd. 591 a.
- nīliya-* den., sj. 569 a.
- Vī. nu-* 'praise', pr. 422, inj. 424, pt. 427, impf. 428, 456, pt. 435; red. aor. 514, inj. 516; *s*-aor. 522, inj. 524; *ī*-aor. 529; intv. 545, 1, 546, 547, impf. 549, pf. 550; gdv. 578, 2.
- V2. nu-* 'move', pr. 422, impf. 428.
- Vnud-* 'push', pr. 430, sj. 431, inj. 432, impv. 434, pt. 435, impf. 436; pf. 485; root aor. inj. 503; *ī*-aor. inj. 531; pp. 576 a; inf. 584 b.
- Vnrt-* 'dance', pr. 439, impv. 441, pt. 442; root aor. 499; *a*-aor. pt. 512; *ī*-aor. 529; cs. 553 c.

- Vpac-* 'cook', pr. 422, 439, sj. 423, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485; plup. 495; s-aor. sj. 523; ps. 445, pt. 447, impf. 448; inf. 585, 4; gd. 590 b.
- paṭbhis-*, inst. pl. 42 c, 43 b 1, 62, 4 b (p. 57) note 3, 350 (p. 238 note 1).
- V1. pa-* 'fly', pr. 422, sj. 423, inj. 424, opt. 425, impv. 426, pt. 427, impf. 428; pf. 485, opt. 489, pt. 492; red. aor. 514, inj. 516, impv. 518; ft. 537, 539, pt. 538; des. 542; intv. 545, 1, 546, 547; cs. 555 a; pp. 572, 575 b; inf. 585, 4.
- V2. pa-* 'rule', pr. 439, pt. 442, 565 β, impf. 443.
- pāti-* 'husband', inflected 380 b; in compounds 280; accentuation p. 95 a, p. 96, 3.
- Vpa-* 'go', pr. 439, sj. 440, impv. 441, pt. 442, impf. 443; pf. 485; root aor. 500, sj. 502, prec. 504; red. aor. 514; s-aor. inj. 524; cs. 555, sj. 559 b; ps. aor. 501; pp. 576 a; inf. 587 a; gd. 591 a.
- pād-* 'foot', inflected 319.
- Vpan-* 'admire', pf. 485; s-aor. inj. 531; intv. 545, 3, pt. 548; cs. 556, gdv. 561 b; ps. 445; pp. 575 b; gdv. 579.
- panāya-* den., inj. 569 b.
- pāprā-*, 3. s. pf. *Vprā-* 484.
- pārs-* 'beyond', prep. with acc. inst. loc. abl. 616.
- pāri-* 'around', prep. with acc. abl. 606.
- Vpa-* 'see', pr. 439, sj. 440, inj. 440, opt. 440, impv. 441, pt. 442, impf. 443.
- V1. pā-* 'drink', pres. 422, sj. 423, inj. 424, impv. 426, pt. 427, 461, impf. 428; pf. 485, opt. 489, pt. 492, 493; root aor. 499, sj. 502, prec. 504, impv. 505, pt. 506; s-aor. inj. 524; des. 542, pt. 544; cs. 558 a; ps. 445, aor. 501; pp. 574, 3; inf. 585, 3, 4, 5, 7; gd. 590 a, b; 591 a.
- V2. pā-* 'protect', pr. 451, sj. 452, impv. 454, pt. 455, impf. 456; s-aor. sj. 523.
- pāpaya-* den., aor. inj. 570.
- Vpi-* or *pī-* 'swell', pr. 422, 470, pt. 442, 461, 473; pf. 482, 485, pt. 492, 493; pp. 576 d.
- Vpinu-* 'fatten', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485.
- Vpib-* 'stand firm', pr. pt. 427.
- Vpi-* 'adorn', pr. 430, impv. 434, impf. 436; pf. 485; root aor. pt. 506; intv. 545, 1 a, pt. 548; ps. pt. 447; pp. 575 b.
- Vpi-* 'crush', pr. 464, inj. 465, impv. 466, impf. 436, pt. 467, impf. 468; pf. 485; pp. 573.
- Vpid-* 'press', pf. 485; cs. 554 a.
- pūr-* 'stronghold', inflected 355.
- pūrs-* 'before', prep. with acc. abl. loc. 607.
- pūrsād-* 'in front of', prep. with gen. 617.
- pūrā-* 'before', prep. with abl. 617.
- puroḍā-* 42 c, 66 c β 1 (p. 61, mid.), 349 b, 350.
- Vpu-* 'thrive', pr. 439, sj. 440, opt. 440, impv. 441, pt. 442; pf. 485, opt. 489, pt. 492; a-aor. opt. 511; cs. 553 b, inf. 585, 1.
- Vpū-* 'cleanse', pr. 422, 476, sj. 423, impv. 426, 478, pt. 427, 479, impf. 428, 480; red. aor. 514; s-aor. 529, inj. 531; ps. 445, pt. 447; gd. 590 a, b.
- Vpr-* 'pass', pr. 451, 458, impv. 460; red. aor. 514, inj. 516; s-aor. sj. 523, impv. 526; s-aor. sj. 530; cs. 557 c, sj. 559 b; inf. 588 b.
- Vpru-* 'fill', pr. 430, sj. 431, impv. 434, impf. 436; inf. 585, 7.
- Vpre-* 'mix', pr. 430, 464, inj. 465, opt. 465, impv. 434, 460, 466, pt. 467, impf. 468; pf. sj. 487, opt. 489; root aor. sj. 502, opt. 504, pt. 506; s-aor. 522, sj. 523; ps. 445, impv. 446, pt. 447, impf. 448; pp. 576 b; inf. 584 b, 587 a.
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- Vpf-* 'fill', pr. 458, 476, sj. 477, opt. 477, impv. 460, 478, pt. 442, 479, impf. 462, 480; pf. opt. 489, pt. 492; red. aor. inj. 516, impv. 518; cs. 557 c, sj. 559 b; pp. 576 e.
- Vpva-* 'fill up', pr. 439, impv. 441, pt. 442; s-aor. opt. 534; cs. 558 a.
- Vpraks-* = *prach-* 'ask', pf. 485 (cp. p. 359 note 6); inf. 585, 1 a.
- Vprach-* 'ask', pr. 430, sj. 431, opt. 433, impv. 434, part. 435, impf. 436; s-aor. 522; gdv. 544 i, 580; pp. 574, 1; inf. 584 b, 586 a, b.
- prāti-* 'against', prep. with acc. 608.
- pratyāñ-*, inflected 299.
- Vprath-* 'spread', pr. 422, impv. 426, pt. 427, impf. 428; pf. 485 (cp. p. 357 note 2), sj. 487, inj. 488, pt. 493; root aor. pt. 506; s-aor. 529; cs. 556.
- Vprā-* 'fill', pr. 451; pf. 485; root aor. 499, sj. 502; s-aor. 522; ps. aor. 501.
- prādh-* 'out of doors', adv. compounded with *Vbhū-* 651.
- priyā-* m., inflected 372.
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- Vpruth-* 'snort', pr. inj. 424, impv. 426, pt. 427; pf. 485; intv. 545, 1; gd. 591 a.
- Vprus-* 'sprinkle', pr. 470, sj. 471, impv. 434, pt. 435; pp. 575 b.
- Vplu-* 'float', pr. 422, impv. 426.
- Vpsā-* 'devour', pr. 451, impv. 454.
- Vphan-* 'spring', intv. 545, 3, pt. 548; cs. 555.
- Vphar-* 'scatter', intv. 545, 2, 547 a.
- Vbanh-* 'make firm', pp. 574, 2.
- Vbandh-* 'bind', pr. 476, impv. 478, impf. 480; pf. 485; ft. 537, 539; ps. 445, impv. 446, pt. 447; inf. 584 b, 590 b.
- bahirūdhā-* 'outside', prep. with abl. 618.
- Vbūdh-* 'oppress', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485; s-aor. inj. 531; des. 542; intv. 545, 1 b, 2 a, 546, pt. 548; cs. 556 a; pp. 575 b.
- Vbudh-* 'wake', pr. 422, 439, sj. 423, inj. 424, opt. 440, impv. 426, 441, pt. 442; pf. 482 b, sj. 487, pt. 493; root aor. 500, pt. 506;

- a*-aor. inj. 510; red. aor. 514; *s*-aor. 522; *is*-aor. sj. 530; ps. aor. 501; inf. 584 b, 588 a.
- Vbṛh-* 'make big', pr. impv. 434; pf. 485, pt. 493; *is*-aor. inj. 531; intv. 545, 2, 547 a.
- bodhi-* impv. of *Vbhū-* and *Vbudh-* 32 c, 505 note 3.
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- Vbli-* 'crush', pp. 576 d.
- Vbhaks-* 'partake of', cs. 556 a.
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- Vbhanj-* 'break', pr. 464, impv. 466, pt. 467, impf. 468; pf. 485; ps. impv. 446.
- Vbham-* 'speak', pr. 422, inj. 424, impf. 428.
- Vbhand-* 'be bright', pr. 422, pt. 427.
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- bhāvant-* 'being', inflected 314.
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- Vbhā-* 'shine', pr. 451, impv. 454, pt. 455.
- bhāmaya-* 'be angry', den., pp. 575 c.
- Vbhās-* 'shine', pr. 422, sj. 423, pt. 427.
- Vbhiks-* 'beg', pr. 422, inj. 424, opt. 425, pt. 427.
- Vbhid-* 'split', pr. 422, 464, sj. 465, inj. 465, opt. 465, impv. 466, pt. 467, impf. 428, 468; pf. 485; root aor. 499, sj. 502, inj. 503, pt. 506; *a*-aor. opt. 511; *s*-aor. inj. 524; des. 542, impf. 544; ps. aor. 501; pp. 576 a; gd. 590 b, 591 a.
- bhisaj-* 'heal', den., pr. 568.
- bhisajya-* den., impv. 569 d.
- bhisaj-* 'heal', den., impf. 568, 569 f.
- Vbhi-* 'fear', pr. 422, 458, sj. 423, inj. opt. 459, impv. 426, 460, pt. 427, 461, impf. 428, 462; pf. 482 b, 485, pt. 492; plup. 495; root aor. inj. 503, pt. 506; red. aor. 514, inj. 516; *s*-aor. 522, pt. 527; cs. aor. 560; inf. 585, 1.
- Vbhuy-* 'enjoy', pr. 464, sj. 465, pt. 467; pf. 485; root aor. sj. 502, inj. 503; *a*-aor. opt. 511, impv. 512; inf. 584 b, 585, 1.
- Vbhur-* 'quiver', pr. inj. 432, impv. 434, pt. 435; intv. 545, 2 a, 546, pt. 548.
- Vbhū-* 'be', pr. 422, sj. 423, inj. 424, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482 b, 1, 485, opt. 489, pt. 492; root aor. 499, sj. 502, inj. 503, opt. 504, prec. 504; *a*-aor. 508; red. aor. 514; ft. 537, 539, pt. 538; des. 542, pt. 544; intv. 545, 1, 546, pt. 548; cs. 557 b; pp. 573; gdv. 578, 2, 581; inf. 584 a, 588 c; gd. 590 a, b, 591 a.
- bhū-* 'earth', inflected 383.
- Vbhūs-* 'adorn', pr. 422, sj. 423, opt. 425, impv. 426, pt. 427, impf. 428; gdv. 580.
- Vbhp-* 'bear', pr. 422, 451, 458 (inflected), sj. 423, 459, inj. 424, opt. 425, 459, impv. 426, 460, pt. 427, 461, impf. 428, 462; pf. 482 d, 485, sj. 487, pt. 493; plup. 495; root aor. prec. 504, impv. 505; *s*-aor. (inflected) 522, sj. 523, inj. 524; *is*-aor. 529; cond. 538, ft. pt. 538; intv. 545, 2, 546; ps. 445, sj. 446, aor. 501; pp. 573; inf. 585, 585, 4, 578, 586 b; gd. 591 b.
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- Vbhjas-* 'fear', impf. 428.
- Vbhram-* 'fall', pr. inj. 424; *a*-aor. inj. 510; cs. 555; pp. 574.
- Vbhrāj-* 'shine', pr. 422, pt. 427; root aor. 499, prec. 504; ps. aor. 501.
- Vbhrī-* 'consume', pr. 476.
- Vbhre-* 'totter', pr. 422.
- Vmamh-* or *mah-* 'be great', pr. 422, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482, 485, sj. 487, inj. 488, impv. 490, pt. 493; cs. 556, 556 a, pt. 559 e; inf. 584 b, 585, 2.
- Vmajj-* 'sink', pr. 422; gd. 591 a.
- madgri-* 38 c, 44 a 3 a (p. 36), 62, 4 b note 3 (p. 57).
- Vmanh-* or *manth-* 'stir', pr. 422, 476, sj. 423, impv. 426, 478, pt. 479, impf. 428, 480; pf. 485; root aor. sj. 502; *is*-aor. 529, inj. 531; ps. 445, pt. 447; pp. 575 a, 2.
- Vmad-* or *mand-* 'exhilarate', pr. 422, 451, 458, sj. 423, inj. 424, opt. 425, impv. 426, 460, pt. 427, impf. 428, 462; pf. 485, sj. 487, opt. 489, impv. 490, pt. 492; root aor. 499, impv. 505, pt. 506; red. aor. 514; *s*-aor. 522, sj. 523, inj. 524, pt. 527; *is*-aor. 529, opt. 532; cs. 555 a, 556 a, sj. 559 b; ps. pt. 447; pp. 573; gdv. 578, 4; inf. 585, 7.
- mādhū-* 'sweet', inflected 389.
- madhyā-* 'in the midst of' 587 b a.
- Vman-* 'think', pr. 422, 439, 470, sj. 423, 440, 471, inj. 440, 471, opt. 440, 459, 471, impv. 441, 472, pt. 442, 473, impf. 443, 474; pf. 485; root aor. 500, sj. 502, pt. 506; *s*-aor. 522, sj. 523, inj. 524; ft. 537, 539; des. 542, ps. 544 h, pp. 544 h; cs. 555, opt. 559 c; pp. 574, 2; inf. 585, 4, 5.
- manasyā-* den., pr. (inflected) 569, opt. 569 c.
- mantraniya-* gdv. 581 b.
- V1. mā-* 'measure', pr. 451, opt. 459, impv. 460, pt. 461, impf. 462; root aor. impv. 505, pt. 506; *s*-aor. 522; ps. aor. 501; pp. 574, 3; gdv. 578, 3; inf. 584 a; gd. 590 b, 591 a. **Pf. 485**
- V2. mā-* 'exchange', pr. 439; gd. 591 b.
- V3. mā-* 'bellow', pr. 422, 458; pf. 585; red. aor. 514, inj. 516; inf. 585, 5.
- mā-* prohibitive particle used with injunctive 648.
- mātūr-* 'mother', inflected 360.
- mās-* 'month' 44, 3, 340 (inflected).
- Vmi-* 'fix', pr. 470, sj. 471, inj. 471, impv. 472, part. 473, impf. 474; pf. 485; ps. 445, pt. 447; gdv. 578, 1.
- Vmiks-* 'mix', pf. 485 (cp. p. 359 note 8), impv. 490.
- Vmigh-* 'mingere', pr. pt. 427.
- Vmilt-* 'alternate', pr. 422, pt. 435; pf. 485.
- Vmis-* 'mix', des. 542, impv. 544.
- Vmis-* 'wink', pr. 430, pt. 435; inf. 587 a a.
- Vmih-* 'mingere', pr. 422, impv. 426, pt. 427; ft. 537, 539; cs. 553 a; inf. 584 b.
- Vmi-* 'damage', pr. 439, 476, subj. 477, inj. 477, opt. 440, pt. 479, impf. 480; pf. 485; *s*-aor. inj. 524;

- intv. 545, 1, pt. 548; inf. 584 a, 586 a.
- mīḍvāms-*, pf. pt. 492 b.
- Ṃmīl-* 'wink', gd. 591 a.
- Ṃmīz-* 'push', pr. pt. 427; pp. 573 a.
- Ṃmuc-* 'release', pr. 430, 439, sj. 431, 440, impv. 434, pt. 435, impf. 436; pf. 485, sj. 487, pt. 493; plup. 495; root aor. 499, 500, prec. 504; a-aor. 508, sj. 509, inj. 510, impv. 512; s-aor. 522, inj. 524, opt. 525, des. 542, pt. 544; ps. aor. 501; gd. 591 a.
- Ṃmud-* 'be merry', pr. 422, impv. 426, pt. 427; pf. 485; root aor. opt. 504; i-aor. opt. 532; ps. aor. 501; inf. 584 b.
- Ṃmur-* = *mr-* 'crush', pf. sj. 487.
- Ṃmus-* 'steal', pr. 422, 476, pt. 479, impf. 480; i-aor. inj. 531; pr. 575 b; inf. 584 b; gd. 591 a.
- Ṃmuh-* 'be dazed', pr. impv. 441; red. aor. 514; cs. 553 b; pp. 573; inf. 584 b.
- Ṃmurch-* 'thicken', impf. 428.
- Ṃm-* 'die', pr. 422, sj. 423; pf. 485, pt. 492; root aor. 500, inj. 503, opt. 504; ft. 537, 539; cs. 557 c; ps. 445, impv. 446; pp. 576 e.
- Ṃm-* 'crush', pr. impv. 478, pt. 479; intv. 547 c.
- Ṃmṛkṣ-* 'stroke', pr. sj. 431.
- Ṃmṛ-* 'injure', s-aor. opt. 525; cs. 553 c; sj. 559 b; pp. 573.
- Ṃmṛ-* 'wipe', pr. 451, impv. 454, pt. 455, impf. 456; pf. 482, 485, opt. 489; sa-aor. 536; intv. 545, 2, 547, pt. 548, impf. 549, 551, gdv. 580; cs. 553 c, opt. 559 c; ps. 445, pt. 447; pp. 573; gdv. 578, 4; gd. 590 b.
- Ṃmṛd-* 'be gracious', pr. sj. 431, impv. 434; cs. 554, sj. 559 b.
- mr-* 'crush', pr. 430, inj. 432, impv. 434, impf. 436; red. aor. 514.
- Ṃmṛd-* 'crush', pf. opt. 489.
- Ṃmṛdh-* 'neglect', pr. 422, sj. 431; root aor. opt. 504; i-aor. sj. 530, inj. 531.
- Ṃmṛṣ-* 'touch', pr. 430, sj. 431, impv. 434, pt. 435; impf. 436; pf. 482, 485; sa-aor. 536; intv. 545, 2, 547 a; gd. 591 a.
- Ṃmṛṣ-* 'not heed', pr. 439; pf. 485; root aor. inj. 503; a-aor. inj. 510; red. aor. inj. 531; inf. 584 b.
- meghāya-* den., ft. and pp. 570.
- Ṃmed-* 'be fat', pr. impv. 441; cs. 554 a.
- Ṃmyakṣ-* 'be situated', pr. impv. 426; pf. 485; root aor. 499; ps. aor. 501.
- Ṃmruc-* 'set', pr. pt. 427.
- Ṃmlā-* 'relax', cs. 558; pp. 573.
- yā-* 'who', rel. pron. 398.
- Ṃyakṣ-* 'press on'(?), pr. inj. 424, pt. 427; inf. 584 b.
- Ṃyaj-* 'sacrifice', pr. 451, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482 b 1, 485, pt. 493; root aor. impv. 505; s-aor. 522, sj. 523, inj. 524; sa-aor. impv. 536; ft. 537; des. 542, sj. 544; pp. 574; inf. 585, 4, 7; gd. 590 b.
- yajñāśrī-*, inflected 376.
- Ṃyat-* 'stretch', pr. 422, sj. 423, opt. 425, impv. 426, pt. 427; pf. 485; root aor. pt. 506; cs. 555, sj. 559 b, pt. 559 e.
- Ṃyabh-* 'future', pr. 422, impv. 426.
- Ṃyam-* 'reach', pr. 422, 451, sj. 423, inj. 424, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482 b 1, 485, pt. 493; root aor. 499, sj. 502, opt. 504, prec. 504, impv. 505; a-aor. opt. 511; s-aor. 522, sj. 523, inj. 524, pt. 527; i-aor. 529; intv. 545, 2, 546; cs. 555; ps. pt. 447, aor. 501; pp. 574, 2; aor. gdv. 580; inf. 585, 4, 5 β, 586 a; gd. 591 b.
- Ṃyas-* 'be heated', pr. impv. 460, pt. 442.
- Ṃyā-* 'go', pr. 451, opt. 453, impv. 454, pt. 455, impf. 456; pf. 485, pt. 492; s-aor. 522, sj. 523, inj. 524; si-aor. 534, sj. opt., impv. 534; ft. 537, pt. 538; pp. 573; inf. 584 a, 585, 4.
- Ṃyāc-* 'ask', pr. 422, opt. 425, impv. 426, pt. 427, impf. 428; i-aor. sj. 530; cs. 556 a; pp. 575 b; inf. 586 b.
- Ṃyād-* 'unite'(?), pr. pt. 427.
- Ṃy-* 'unite', pr. 430, 451, sj. 431, 452, inj. 432, impv. 434, 454, pt. 435, 455, impf. 436; pf. 485; des. 542, pt. 544; intv. 545, 1, 546, pt. 548; pp. 573; gd. 591 a.
- Ṃy-* 'separate', pr. 422, 458; sj. 459, inj. 459, opt. 459, impv. 426, 460, pt. 427; root aor. sj. 502, prec. 504; red. aor. inj. 516; s-aor. sj. 523, inj. 524; i-aor. inj. 531; intv. 545, 1, pt. 548, impf. 549; cs. 557 b, sj. 559 b; ps. aor. 501; pp. 573; inf. 585, 4, 587 b.
- Ṃyuj-* 'join', pr. 451, 464 (inflected), sj. 465, inj. 465, impv. 426, 466, pt. 467, impf. 468; pf. 485, sj. 487, pt. 493; root aor. 500, sj. 502, inj. 503, opt. 504, impv. 505, pt. 506; s-aor. 522; ft. 537, 539; ps. 445, impv. 446, aor. 501; pp. 573; inf. 584 b; gd. 589 b, c.
- Ṃyudh-* 'fight', pr. 422, 439, 451, sj. 440, impv. 441, pt. 442, 455, impf. 443; pf. 485; root aor. sj. 502, impv. 505; s-aor. inj. 524; i-aor. 529, sj. 530, inj. 531, impv. 533; des. 542, pt. 544; cs. 553 b, sj. 559 b; gdv. 578, 4, 580; inf. 584 b, 585, 2, 586 a.
- Ṃyup-* 'obstruct', pf. 485; cs. 553 b; pp. 575 b.
- yusmāka* 'of you' 391, 2.
- yūyām* 'you', pron. 49 a, 391, 2.
- Ṃyēṣ-* 'be heated', pr. pt. 427.
- Ṃraṅh-* 'hasten', pr. 422, pt. 427, impf. 428; pf. pt. 493; cs. 556 a; gdv. 578, 4.
- Ṃrakṣ-* 'protect', pr. 422, sj. 423, impv. 426, pt. 427, impf. 428; pf. 485, pt. 493; i-aor. 520; pr. 575 a 1.
- Ṃraj-* or *ranj-* 'colour', impf. 443; intv. 545, 1 b, 546; cs. 556.
- raṭhī* m. f. 'charioteer', inflected 376.
- Ṃrad-* 'dig', pr. 422, 451, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485; pp. 575 b.
- Ṃradh-* or *randh-* 'make subject', pr. impv. 441; pf. 482; root aor. impv. 505, a-aor. sj. 509, inj. 510; red. aor. sj. 515, inj. 516; i-aor. inj. 531; intv. 545, 1 b; cs. 556 a, sj. 559 b.
- Ṃran-* 'rejoice', pr. 422, 439, inj. 424, impv. 426; pf. 482, 485, sj. 487, impv. 490; plup. 495; i-aor. 529, inj. 531; cs. 556.
- randhanāya* den., impf. 569 f.
- Ṃrap-* 'chatter', pr. 422, inj.

- 424, opt. 425, pt. 427, impf. 428; intv. 545, 1 b, 546.
Vrapś- 'be full', pr. 422; pf. 485.
Vrabh- or *rambh-* 'grasp', pr. 422, sj. 423, inj. 424, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482, 485, pt. 493; *s*-aor. 522, pt. 527; inf. 584 b, 586 a; gd. 591 a.
Vram- 'rejoice', pr. 422, inj. 424, impv. 426, impf. 428, 480; red. aor. 514, sj. 515, inj. 516; *s*-aor. 522, inj. 524; *sis*-aor. inj. 534; cs. 555 a.
Vramb- 'hang down', pr. 422, pt. 427.
V1. rā- 'give', pr. 451, impv. 460, pt. 461, impf. 456; pf. 485, impv. 490, pt. 492, 493; root aor. impv. 505; *s*-aor. 522, sj. 523, opt. 525, impv. 526; pp. 573.
1/2. rā- 'bark', pr. 439, pt. 442.
Vrās- 'give', pr. pt. 427.
Vrāj- 'be kingly', pr. 422, 451, sj. 423, inj. 424, 452, impv. 426, pt. 427, impf. 428; *is*-aor. 529; cs. 556 a, sj. 559 b; inf. 585, 1.
Vrādh- 'succeed' pr. 422, sj. 423, impv. 441, pt. 442; pf. 485; root aor. sj. 502, prec. 504; *s*-aor. 522; *is*-aor. inj. 531; ft. 537, 539; cs. 556 a; ps. aor. 501; gdv. 578, 4; inf. 585, 7.
Vri- or *rī-* 'flow', pr. 439, 476, inj. 477, pt. 479; impf. 480.
Vrih- 'scratch', pr. impv. 434.
Vric- 'leave', pr. 464, sj. 465, inj. 465, impf. 468; pf. 485, opt. 489, pt. 492, 493; plup. 495; root aor. inj. 503, impv. 505; *s*-aor. 522; ps. 445, impf. 448, aor. 501.
Vrip- 'smear', pf. 485; pp. 573.
Vrih- 'sing', pr. 422, pt. 427, impf. 428; ps. 445; pf. 485.
Vri- 'tear', pr. 430, impv. 434, pt. 435.
Vri- 'be hurt', pr. 439, sj. 423, 440, inj. 424, opt. 440; *a*-aor. sj. 509, inj. 510, pt. 512; red. aor. inj. 516, opt. 517, prec. 517; des. 542, pt. 544; cs. 553, 554; inf. 585, 7.
riṣanya- den., inj., impv. 569 b, d.
Vrih- 'lick', pr. 451, pt. 455; pf. pt. 492; intv. 545, 1 a, pt. 548, 551; pp. 573.
V1. ru- 'cry', pr. 430, inj. 432, impv. 434, pt. 435; *is*-aor. 529; intv. 545, 1 a, pt. 548, impf. 549.
1/2. ru- 'break', *is*-aor. 529; intv. 545, 1, 546, pt. 548.
Vruc- 'shine', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485, inj. 488, opt. 489, pt. 492, 493; root aor. pt. 506; red. aor. 514; *is*-aor. 529, opt. 532; intv. pt. 548; cs. 553 b, 554; inf. 584 b.
rucaya- den., inj. 569 b.
Vruj- 'break', pr. 430, sj. 431, inj. 432, opt. 433, impv. 434, pt. 435, impf. 436; pf. 485; root. aor. inj. 503; red. aor. 514; pp. 576 b; inf. 584 b.
Vrud- 'weep', pr. 451, sj. 452, pt. 455; *a*-aor. 508; cs. 553 b.
1. rudh- 'grow', pr. 422, inj. 424, pt. 435, impf. 428.
1/2. rudh- 'obstruct', pr. 451, 464, sj. 465, impv. 466, pt. 467, impf. 468; pf. 485; root. aor. 499; *a*-aor. 508, inj. 510; *s*-aor. 522; ps. 445; gd. 591 a.
Vrup- 'break', red-aor. 514; pp. 575 b.
ruvanya- den., inj. 569 b.
Vrus- 'be vexed', pr. 422.
Vruh- 'ascend', pr. 422, sj. 423, opt. 425, impv. 426, pt. 427, impf. 428; pf. 485; root aor. pt. 506; *a*-aor. 508, sj. 509, inj. 510, opt. 511; *sa*-aor. 536; des. 542, pt. 544; cs. 553 b; pp. 573; inf. 586 a; gd. 590 b, 591 a.
Vrej- 'tremble', pr. 422, inj. 424, pt. 427, impf. 428; cs. 554 a.
Vlap- 'prate', pr. impv. 426, pt. 427; intv. 545, 1 b, 546; cs. 555; pp. 575 b.
Vabh- 'take', pr. 422, opt. 425; pf. 485, pt. 493; des. 542, pt. 544; gd. 590 b.
Vikh- 'scratch', impf. 436; *is*-aor. inj. 531; pp. 575 a 2.
Vlhp- 'smear', pr. 430; *s*-aor. 522.
Vā- 'cling', pr. 422, impv. 426; pp. 576 d; gdv. 578, 2.
Vlup- 'break', pr. opt. 433; ps. 445; gd. 591 a.
Vlubb- 'desire', pr. pt. 442; cs. 533 b.
Vlak- 'increase', pr. 430, impv. 434, pt. 435, impf. 436; pf. 485; cs. 556 a.
Vvac- 'speak', pr. 458, impv. 460; pf. 482 b 1, 485, pt. 493; red. aor. 514, sj. 515, inj. 516, opt. 517, impv. 518; ft. 537, 539, pt. 538; intv. 545, 1 b, impf. 549; ps. 445, aor. 501; pp. 574, 1; gdv. 578, 4, 581; inf. 584 b, 585, 4.
Vvāñ- 'move crookedly', pr. 422; pf. 482, 485; ps. 445, impv. 446, pt. 447.
Vvai- 'apprehend', pr. opt. 425, pt. 427; red. aor. 514; cs. 555.
Vvad- 'speak', pr. 422, sj. 423, inj. 424, opt. 425, 433, impv. 426, pt. 427, impf. 428; pf. 485; *is*-aor. 529, sj. 530, inj. 531; ft. 537, 539; intv. 545, 1 b, 546, 547 c, opt. 559 c; ps. pt. 447, pp. 575 b.
Vvadh- 'slay', pr. opt. 425, impv. 426; root aor. prec. 504; *is*-aor. 529, sj. 530, inj. 531, impv. 533.
Vvan- 'win', pr. 422, 470; sj. 423, 431, 471, inj. 424, 471, opt. 425, 433, 471, impv. 426, 472, pt. 473, impf. 474; pf. 482, 485, sj. 487, pt. 492; root aor. impv. 505; *s*-aor. sj. 523, inj. 524, opt. 525; *is*-aor. sj. 530, opt. 532; *sis*-aor. opt. 534; des. 542, 543 (inflected), sj. 544; cs. 555; pp. 574, 2 a; inf. 585, 4.
vanuṣa- den., inj. 569 b.
vanuṣyā- den., sj. 569 a.
Vvand- 'greet', pr. 422, impv. 426, pt. 427; pf. 485; *is*-aor. opt. 532; ps. aor. 501; gdv. 578, 4; inf. 585, 7.
V1. vap- 'strew', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 482 b 1, 485; ps. 445, pt. 447; pp. 574, 1; gd. 591 a.
1/2. vap- 'shear', pr. (2. s., 3 pl. act.) 422.
vapṣya- den., impf. 569 f.
vam, 1. s. aor. of *vr-* 'cover' 66 c β 2, 499.
Vvam- 'vomit', pr. sj. 452, impf. 456.
varivasyā- den., sj. 569 a, impv. 569 d.
varēyā- den., sj. 569 a.
Vval- *s*-aor. sj. 523.
Vvalg- 'bound', pr. 422, impf. 428.
vavṛdhānt-, anom. pf. pt., p. 363 note 7.

- Vvaś-* 'desire', pr. 422, 451, 458, sj. 423, inj. 424, opt. 425, impv. 426, 454, pt. 455, impf. 428, pt. 435; pf. 482, 485; intv. 545, 1.
- Vī-* *vas-* 'shine', pr. 430, sj. 431, inj. 432, opt. 433, impv. 434, pt. 435, impf. 436; pf. 485, pt. 492, 493; plup. 495; root aor. 500; s-aor. 522; cs. 555; pp. 574; inf. 585, 4, 588 a.
- V2. vas-* 'wear', pr. 451, inj. 452, opt. 453, pt. 435, impv. 454, pt. 455, impf. 456; pf. 482, 485, pt. 493; s-aor. 529; cs. 555, ft. 537, 560.
- V3. vas-* 'dwell', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428; pf. 485, pt. 492, 493; root aor. pt. 506; s-aor. 522; cs. 555, sj. 559 b.
- Vvah-* 'carry', pr. 422, 451, sj. 423, opt. 425, impv. 426, pt. 427, impf. 428; pf. 482 b 1, 485; root aor. opt. 504, impv. 505, pt. 506; s-aor. 522, sj. 523, inj. 524; ft. 537, 539; ps. 445, sj. 446, pt. 447; pp. 574; inf. 585, 4, 7, 586 b; gd. 591 a.
- V1. vā-* 'blow', pr. 439, 451, impv. 454, pt. 455, impf. 456; cs. 558.
- V2. vā-* 'weave', pr. 439, impv. 441, pt. 442, impf. 443; pf. 485; ft. 537, pt. 538; pp. 574, 1 a; inf. 585, 4, 5, 586 b.
- vāms*, pf. pt. suffix, 181, 347, 491.
- vāc-*, inflected, p. 180.
- vijaya-* den., impv. 569 d; inf. 585, 7.
- Vvāñch-* 'desire', pr. impv., 426.
- vām* 'we two' 391, 1.
- Vvās-* 'bellow', pt. 442; pf. 482, 485, pt. 493; plup. 495; red. aor. 514; intv. 545, 1 b, pt. 548, impf. 549.
- Vvās = 3. vas-* (?) pr. 422.
- vi-* 'bird' 381 a.
- Vvic-* 'sift', pr. 464, impv. 466, pt. 467, impf. 468; pf. pt. 492; ps. impv. 446.
- Vvij-* 'tremble', pr. 430, impv. 434, pt. 435, impf. 436; pf. 485; root aor. inj. 503; red. aor. inj. 516; intv. 545, 1 a, 551.
- V1. vid-* 'know', pr. 451, sj. 452, opt. 453, impv. 454, impf. 456; pf. 485, pt. 492 b; cs. 553; pp. 575 b; inf. 585, 8; gd. 590 b.
- V2. vid-* 'find', pr. 430, 451, inj. 432, opt. 433, impv. 434, 454, pt. 455, impf. 436; pf. 485, sj. 487, pt. 492; a-aor. (inflected) 508, sj. 509, inj. 510, opt. 511, prec. 511, impv. 512, pt. 512; s-aor. 522; intv. 547 a; ps. 445, aor. 501; pp. 576 a; gdv. 579; inf. 584 b, 585, 4; gd. 590 b.
- vid-* 'finding', inflected, 319.
- Vvidh-* 'worship', pr. sj. 431, inj. 432, opt. 433, pt. 435, impf. 436.
- Vvindh-* 'lack', pr. 430.
- vastīya-* den., sj. 569 a.
- Vvip-* 'tremble', pr. 422, pt. 427, impf. 428; pf. 485; root aor. pt. 506; red. aor. 514; cs. 553 a, 554.
- vibhū-*, inflected, 383.
- vis-*, inflected, 350.
- Vvis-* 'enter', pr. 430, sj. 431, inj. 432, opt. 433, impv. 434, pt. 435, impf. 436; pf. 483, 485, opt. 489, pt. 492, 492 b; plup. 495; root aor. 500, impv. 505; s-aor. 522; s-aor. 531; cs. 553 a, opt. 559 c, pp. 561 a; inf. 586 a; gd. 591 a.
- vivādāspad-* 'having feet on every side', 319 a.
- Vvis-* 'be active', pr. 458, sj. 459, impv. 460, pt. 427, impf. 428, 462; pf. 485; s-aor. sj. 530; intv. 545, 1 a, 546, 547 b, pt. 548; inf. 584 b.
- Vvis-* or *veṣ-* 'wrap', pr. impv. 426; cs. 553.
- Vvi-* 'enjoy', pr. 451, sj. 452, inj. 452, impv. 454, pt. 455, impf. 456; pf. 485; s-aor. sj. 523; intv. 545, 1 a, 551; ps. 445, pt. 447, inf. 585, 3.
- Vvīd-* 'make strong', cs. 554 a.
- vīdāya-* den., impv. 569 d, impf. 569 f.
- vīlāya-*, sj. 559 b, impv. 559 d, pp. 575 c.
- V1. vr-* 'cover', pr. 422, 470, inj. 424, 471, impv. 472, pt. 473, impf. 474; pf. 485, pt. 492; plup. 495; root aor. 499, 500, inj. 503, impv. 505, pt. 506; red. aor. 514; s-aor. sj. 523; intv. 545, 3; cs. 557 c, sj. 559 b; ft. 537, 560; ps. aor. 501, pp. 573; inf. 585, 4; gd. 590 a, b, c, 591 b.
- V2. vr-* 'choose', pr. 470, 476, inj. 477, opt. 477, impv. 478, pt. 479, impf. 480; pf. 485; root aor. 500, sj. 502, inj. 503, opt. 504, pt. 506; s-aor. 522; pp. 573; gdv. 578, 2, 580.
- Vvry-* 'twist', pr. 422, 464, sj. 465, impv. 466, impf. 468; pf. 482, 485, opt. 489, impv. 490, pt. 492, 492 b; root aor. 499, 500, sj. 502, inj. 503, opt. 504, prec. 504, impv. 505; a-aor. 508; s-aor. 522, inj. 524; intv. 545, 3, cs. 550 c; cs. 553 c; inf. 584 b, 585, 1, 7; gd. 590 a.
- Vvry-* 'turn', pr. 422, 458, inj. 424, impv. 426, pt. 427, impf. 428; pf. 482, 485, sj. 487, opt. 489, impv. 490, pt. 492; plup. 495; root aor. 499, 500, sj. 502, impv. 505; a-aor. 508; red. aor. 514; s-aor. 522; ft. 537, 539; des. 542; intv. 545, 2, 3, 546; cs. 553 c, sj. 559 b; pp. 573; inf. 584 b, cs. 585, 7; gd. 591 a.
- Vvrydh-* 'grow', pr. 422, sj. 423, inj. 424, impv. 426, pt. 427, impf. 428; pf. 482, 485, sj. 487, inj. 488, opt. 489, impv. 490, pt. 492, 493; a-aor. 508, pt. 512 a; red. aor. 514; s-aor. pt. 527; s-aor. opt. 532; cs. 553 c, sj. 559 b, pt. 559 c; intv. gdv. 580; inf. 584 b, 585, 1, 7.
- Vvry-* 'rain', pr. 422, impv. 426, 434, pt. 427; pf. 482, impv. 490, pt. 493; s-aor. 529; cs. 553 c; gd. 590 a.
- vryāya-* den., impv. 509 d, aor. 570.
- Vvryh-* 'tear', pr. 430, inj. 432, opt. 433, impv. 434, impf. 436; pf. 485; s-aor. 536; cs. 553 c; ps. aor. 501.
- vīdī-*, loc. sing. p. 284 (mid.).
- Vven-* 'long', pr. 422, inj. 424, impv. 426, pt. 427, impf. 428.
- Vvryac-* 'extend', pr. 458, inj. 459, impf. 462; pf. 482 b 1, 485, inj. 488.
- Vvryath-* 'waver', pr. 422, pt. 427; s-aor. sj. 530, inj. 531; cs. 556, aor. 560 a.
- Vvryadh-* 'pierce', pr. 439, inj. 440, impv. 441, pt. 442, impf. 443; pf. pt. 492; pp. 574, 1; inf. 584 b.
- Vvryā-* 'envelope', pr. 439, opt. 440, impv. 441, pt.

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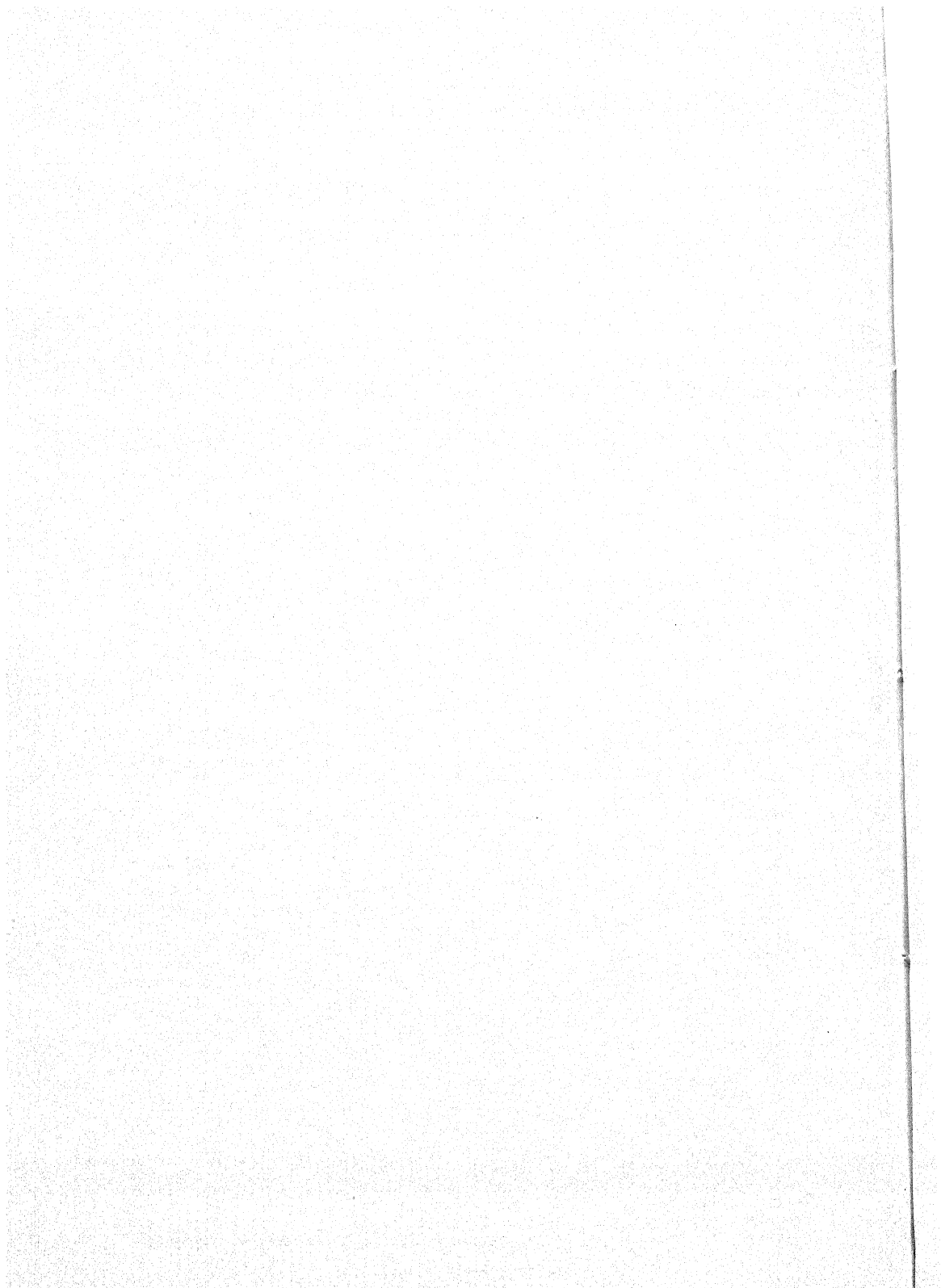
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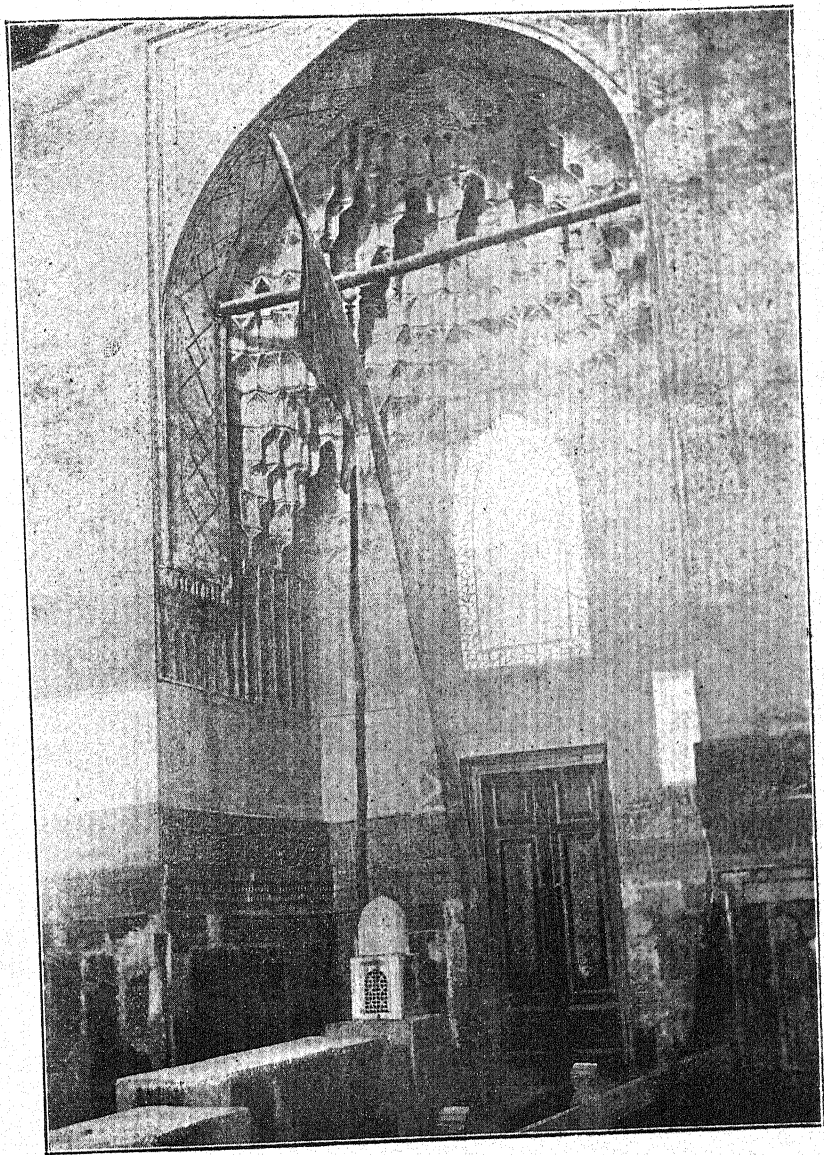


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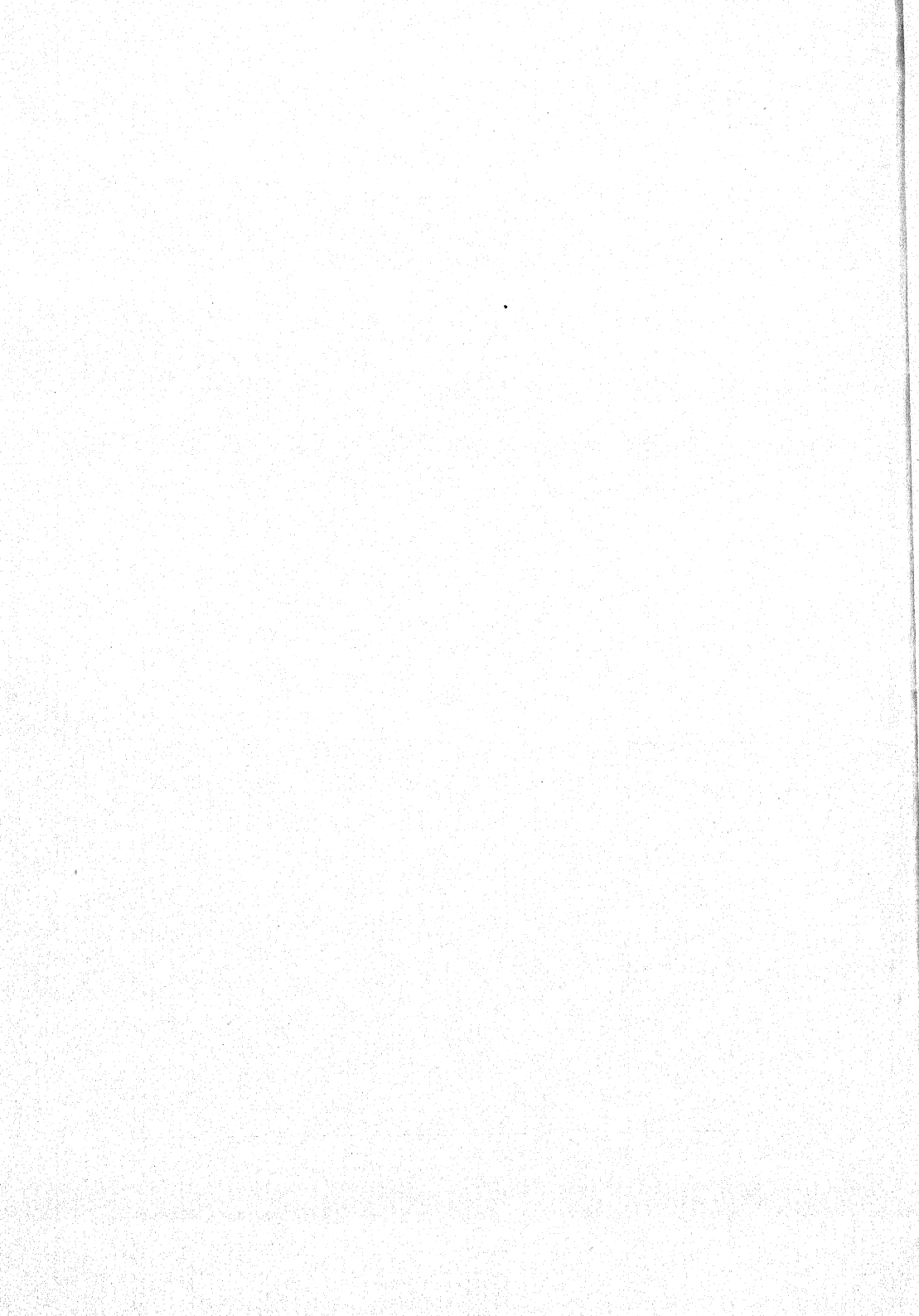
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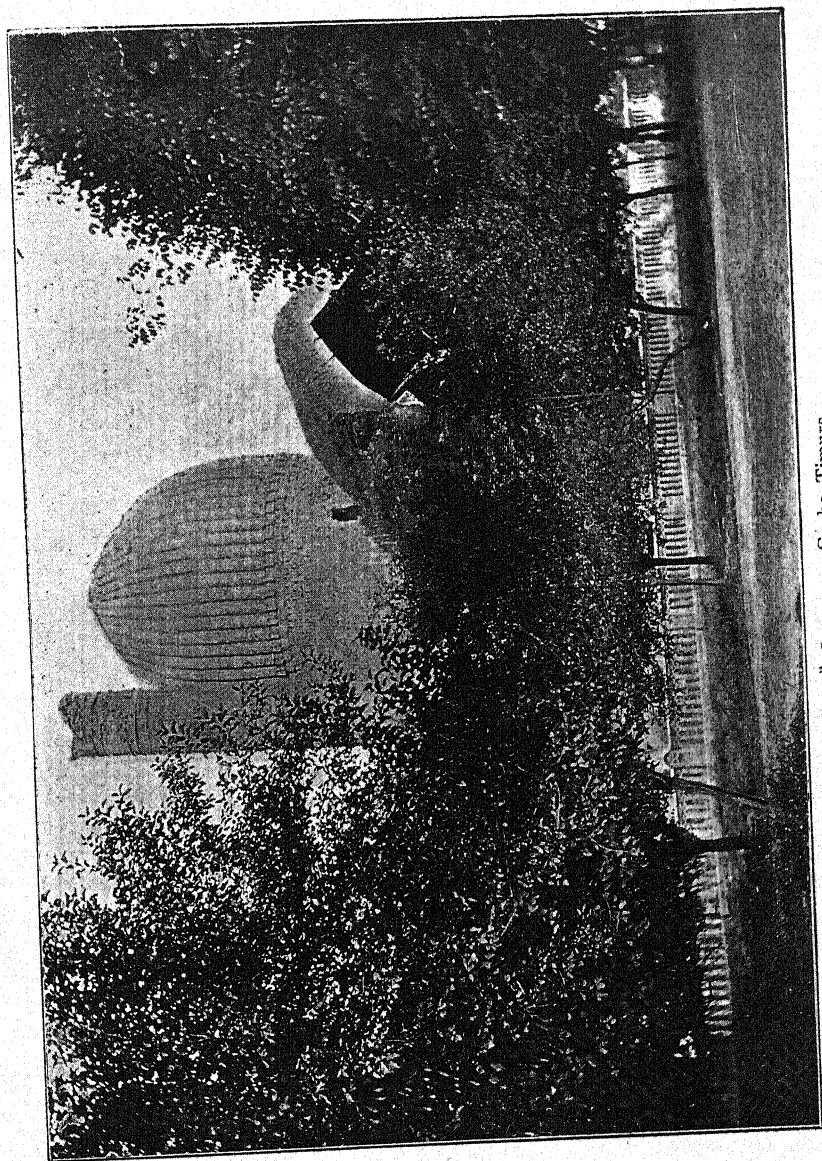
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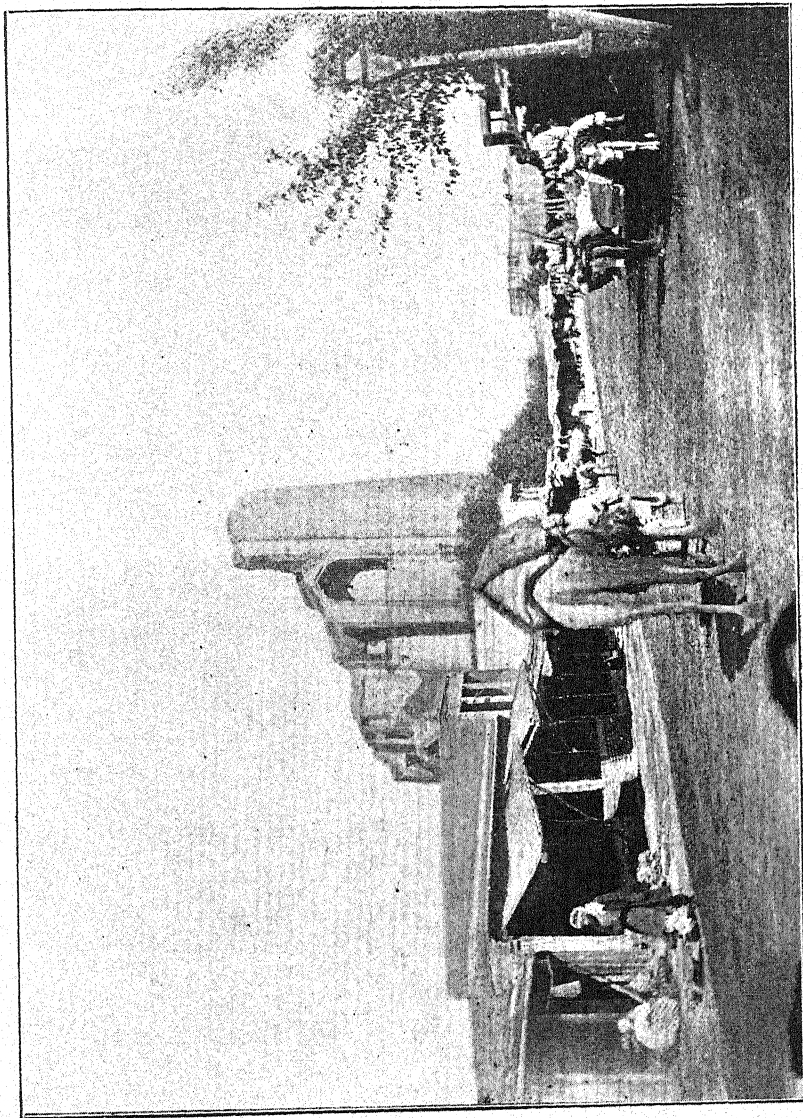


Das Innere des Grabes Tamerlans.

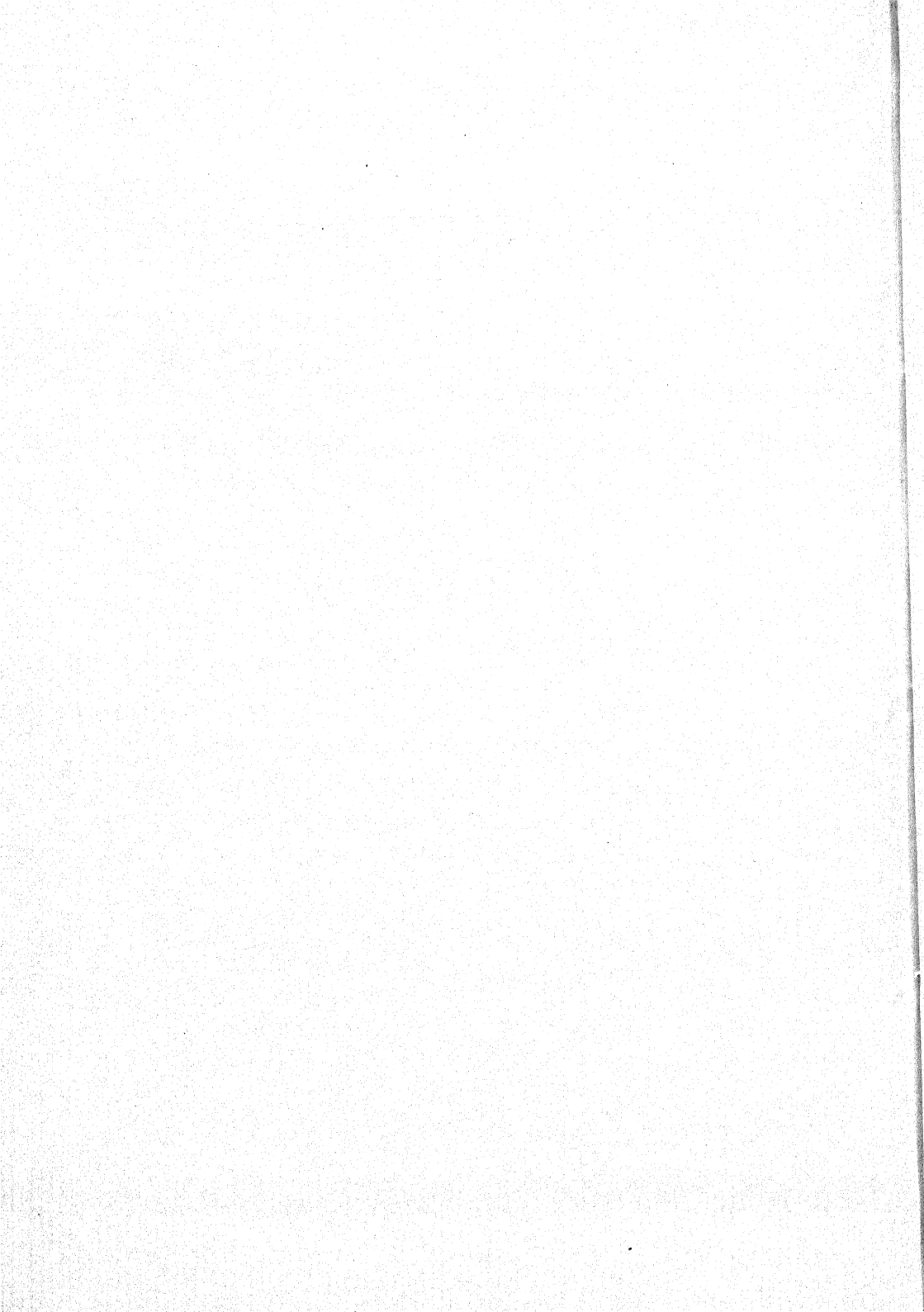


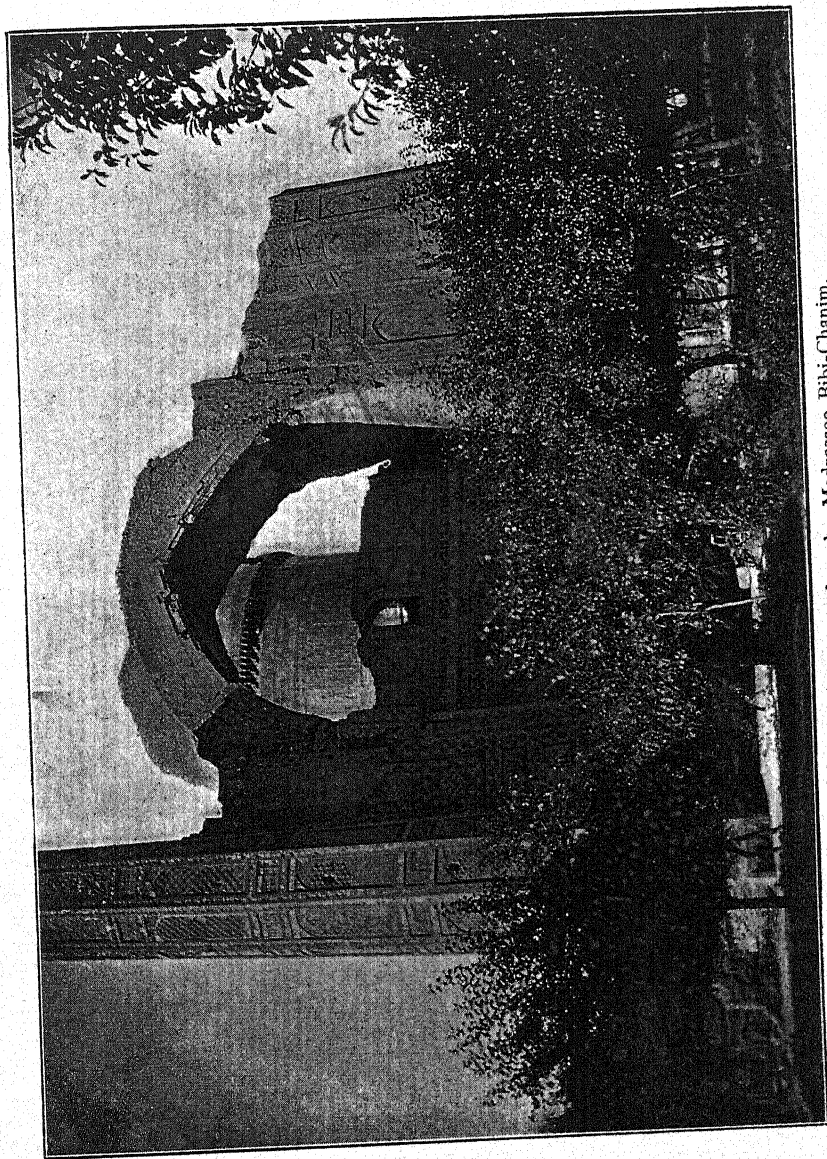


Das Äußere vom Grabe Timurs.

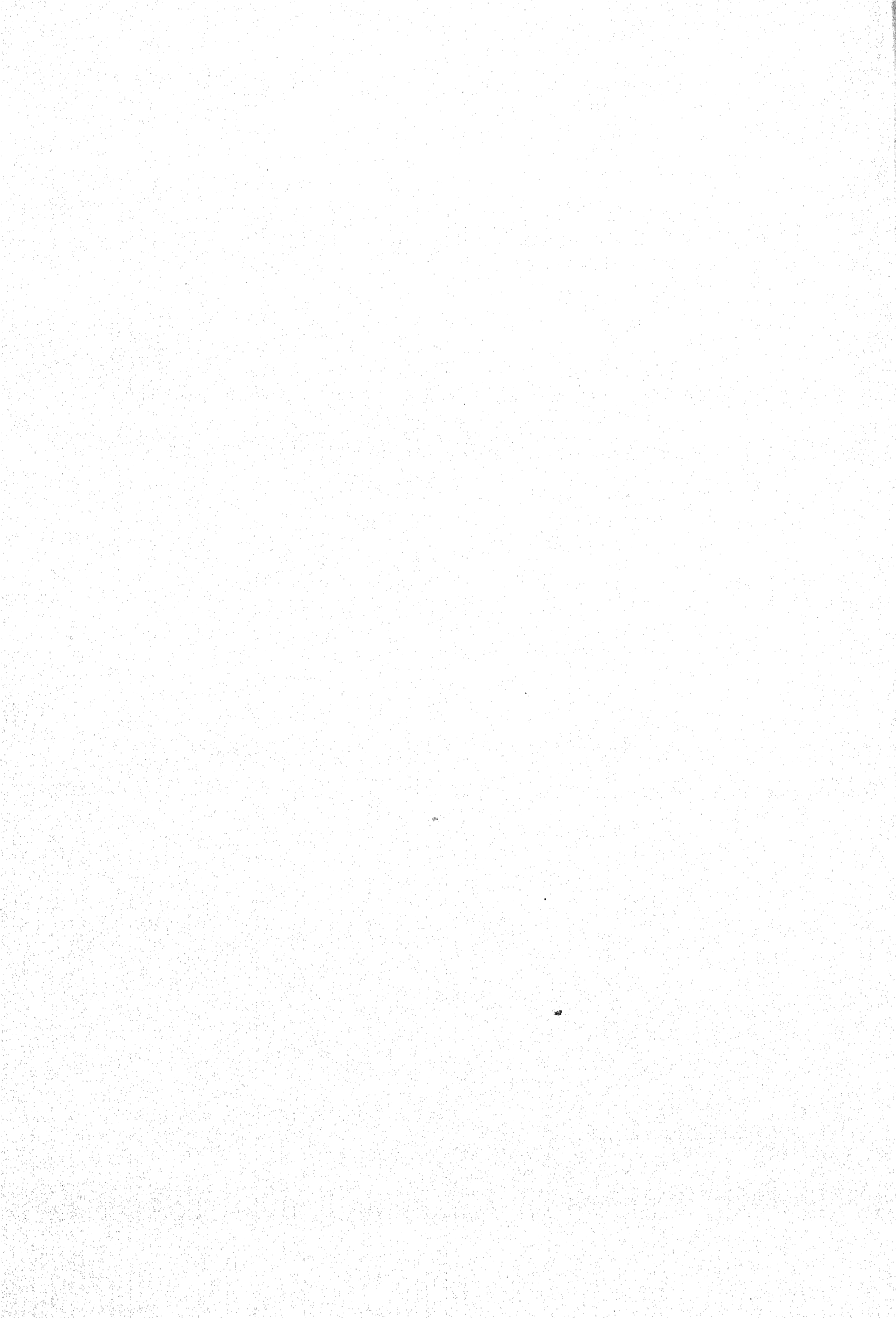


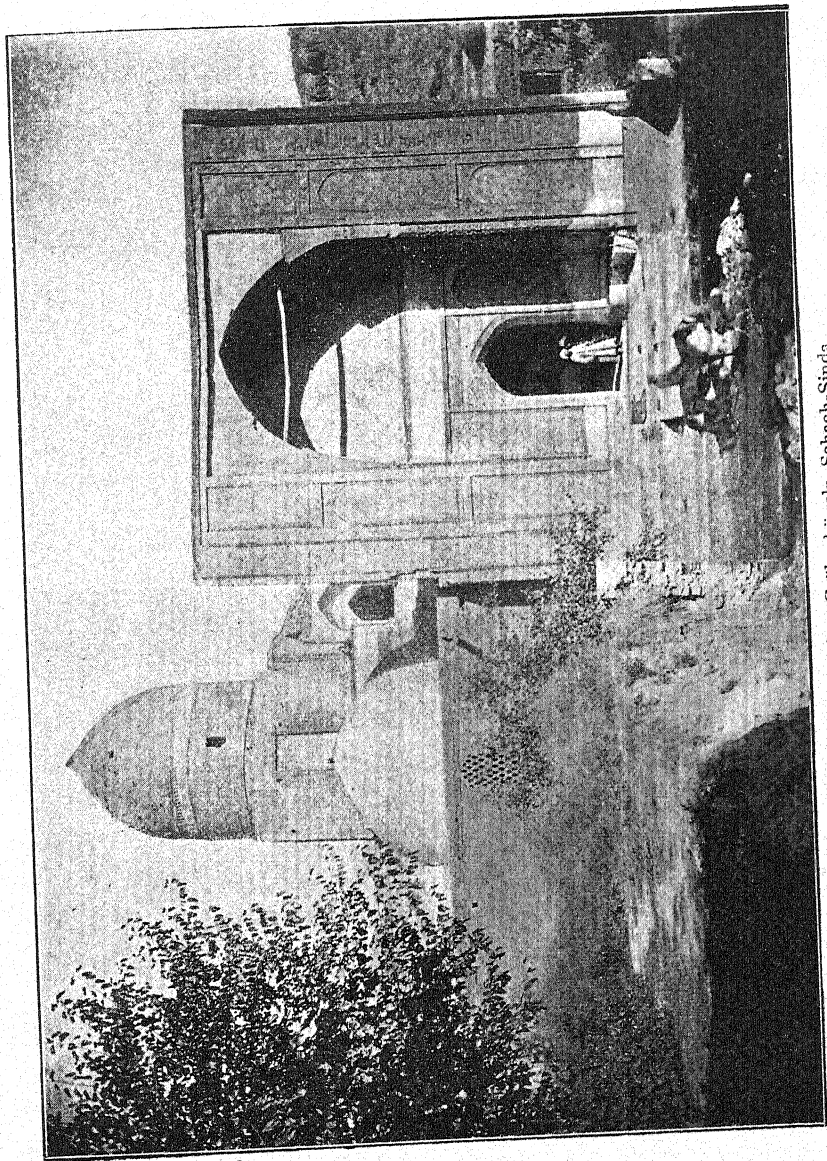
Die Ruinen des Hauptportales der Medresce Bibi-Chanim sammt Straße.



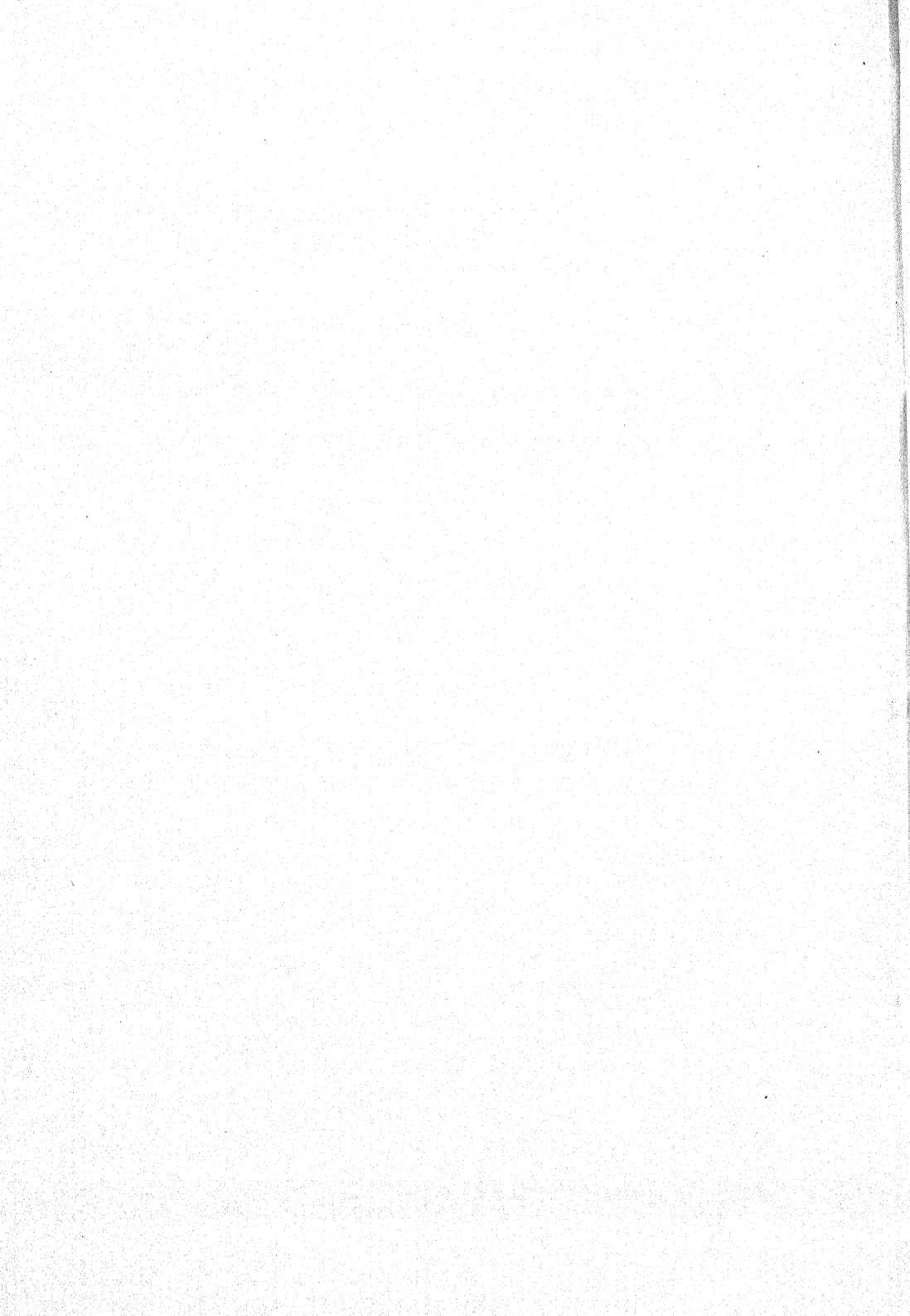


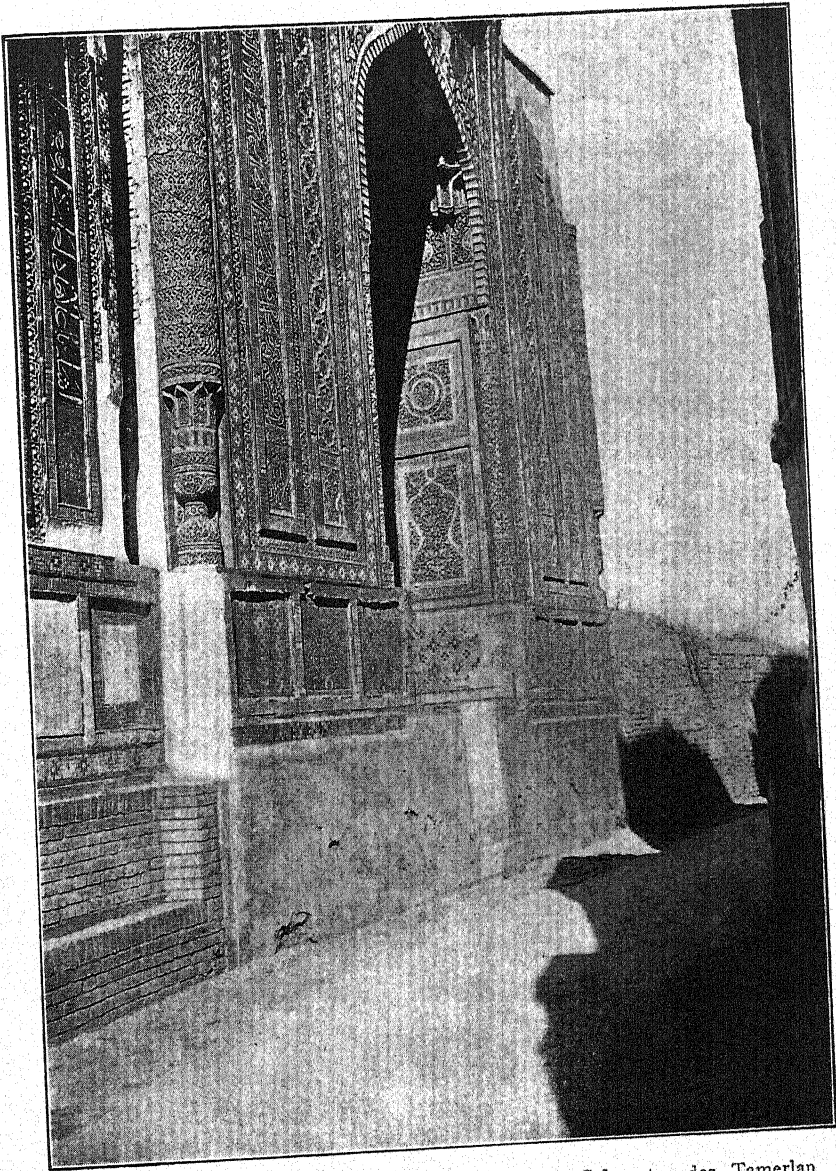
Das Äußere der Hauptmoschee der Medressee Bibi-Chanim.



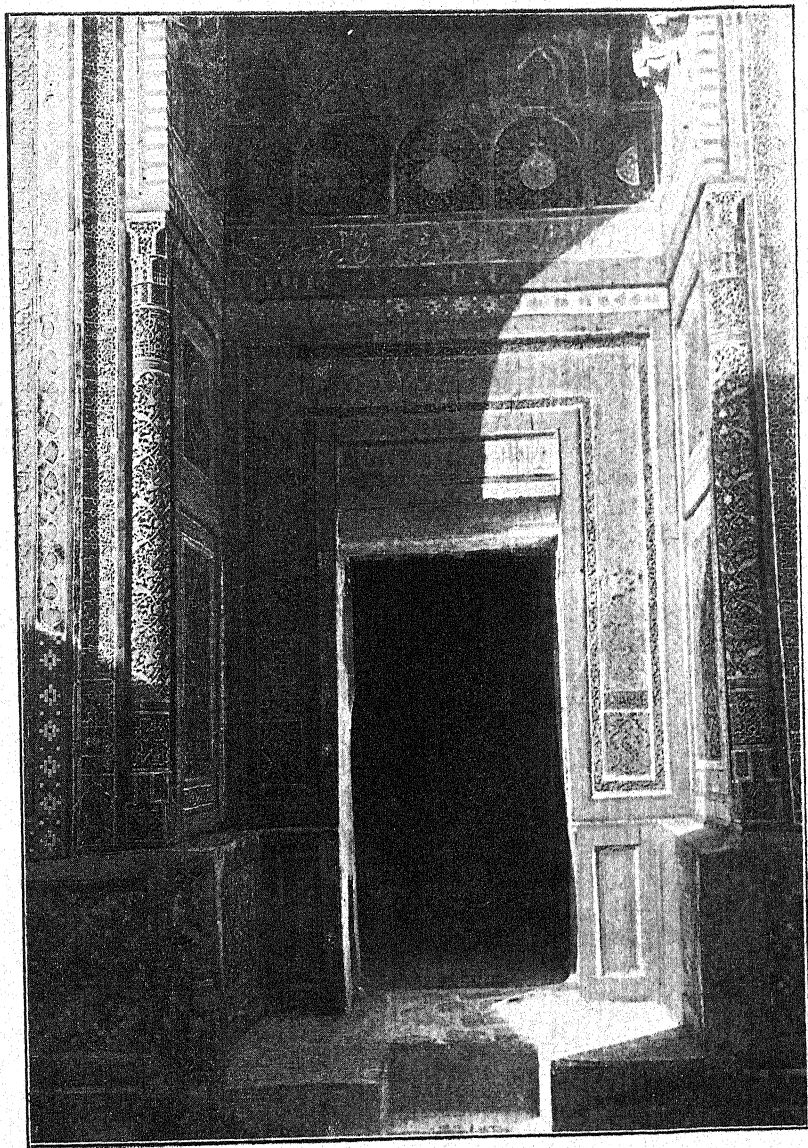


Haupt-Portal zu den Gräberhügeln Schach-Sinda.

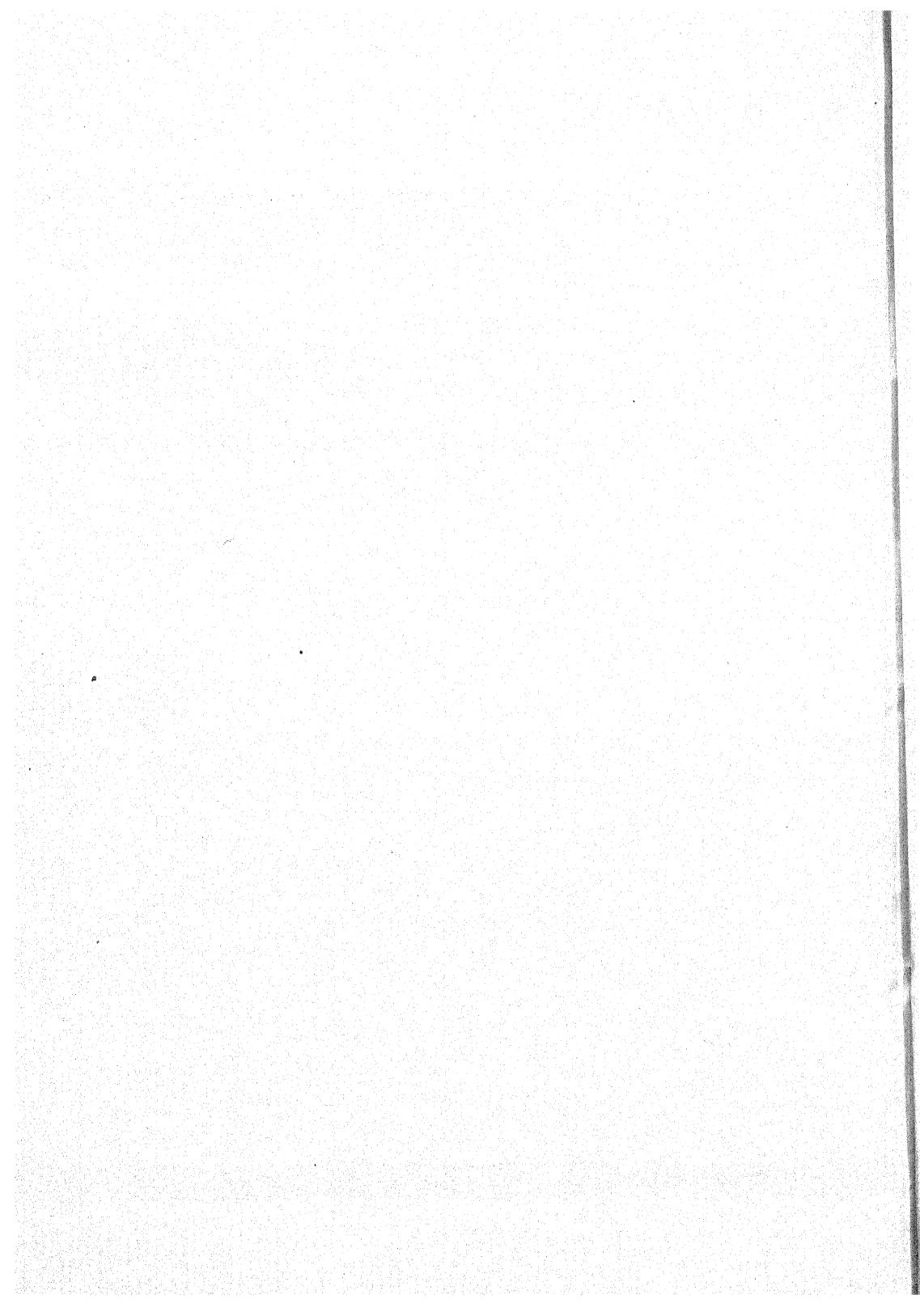


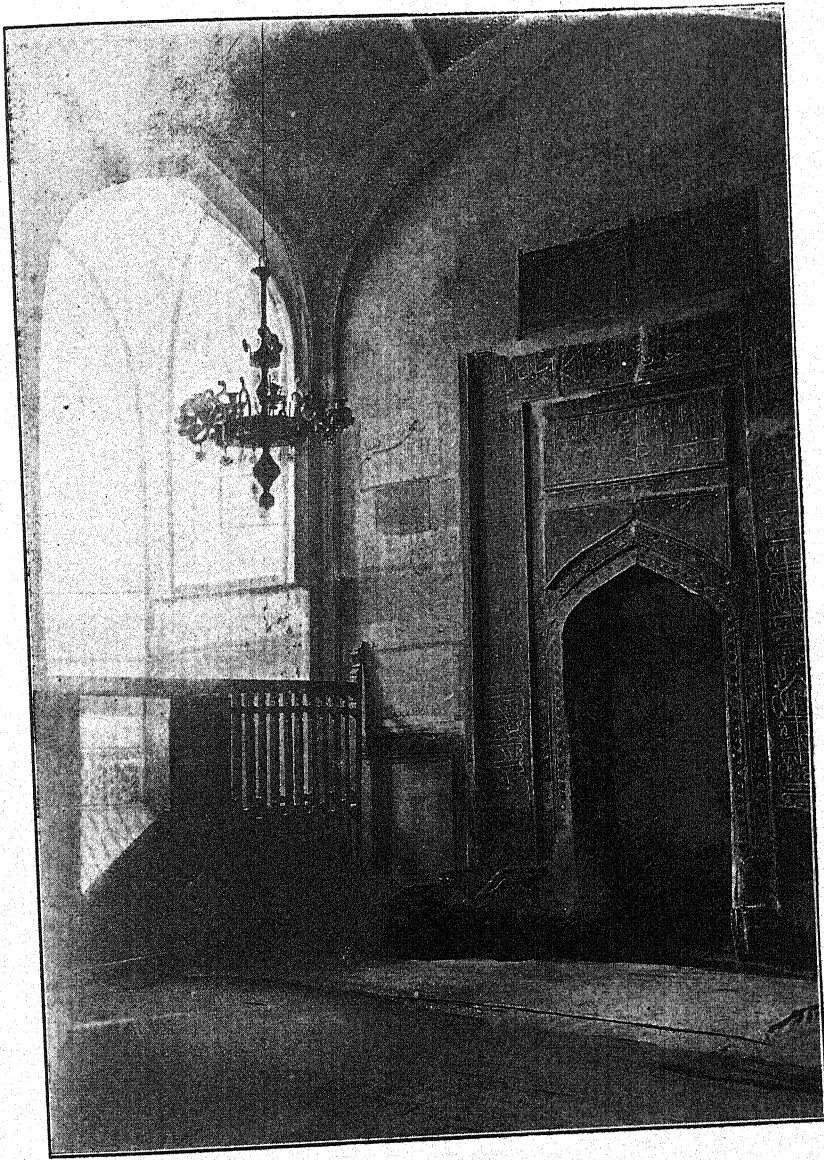


Kachelmosaik der Eingangsnische des Grabes der Schwester des Tamerlan
zu Schach-Sinda.

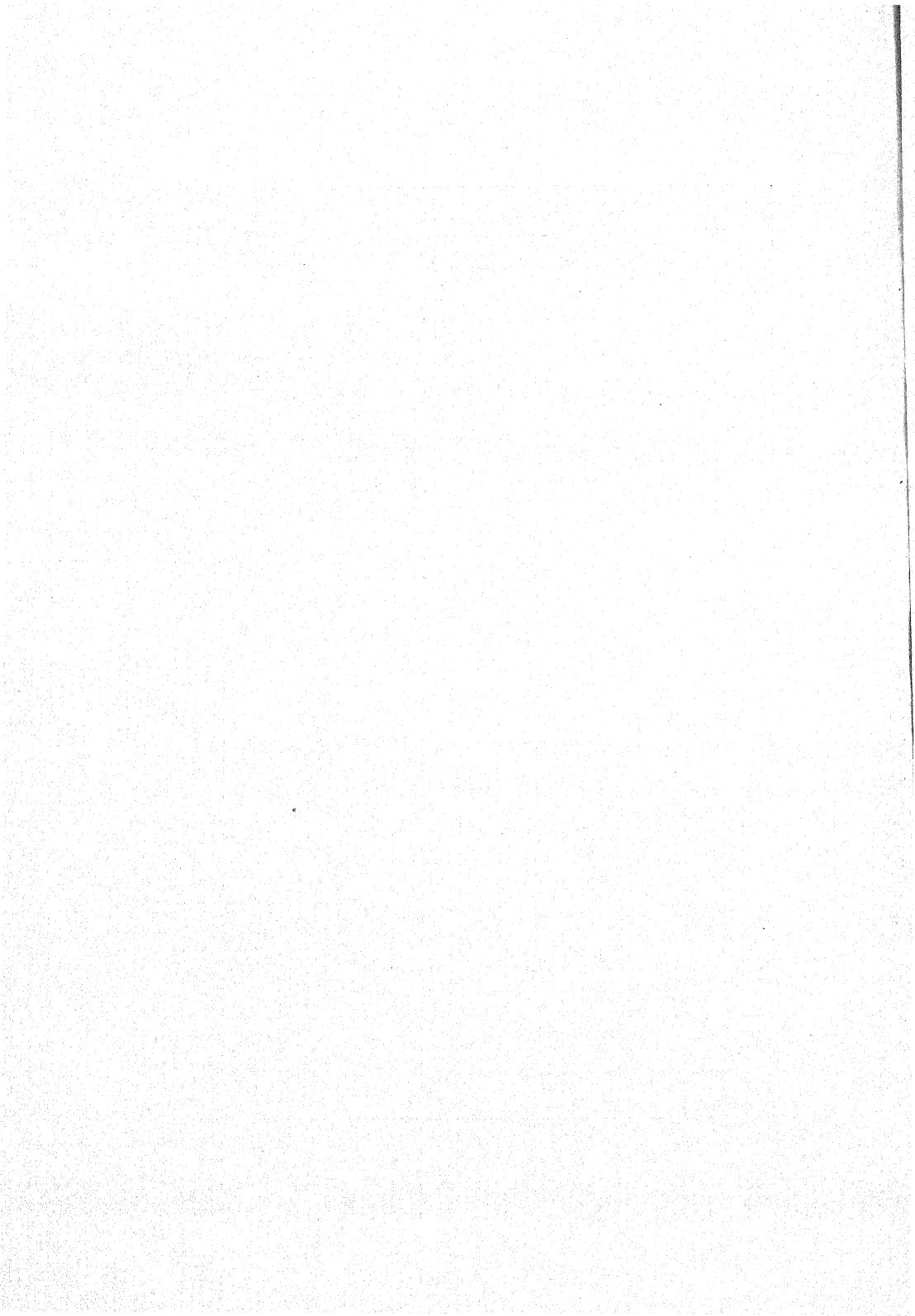


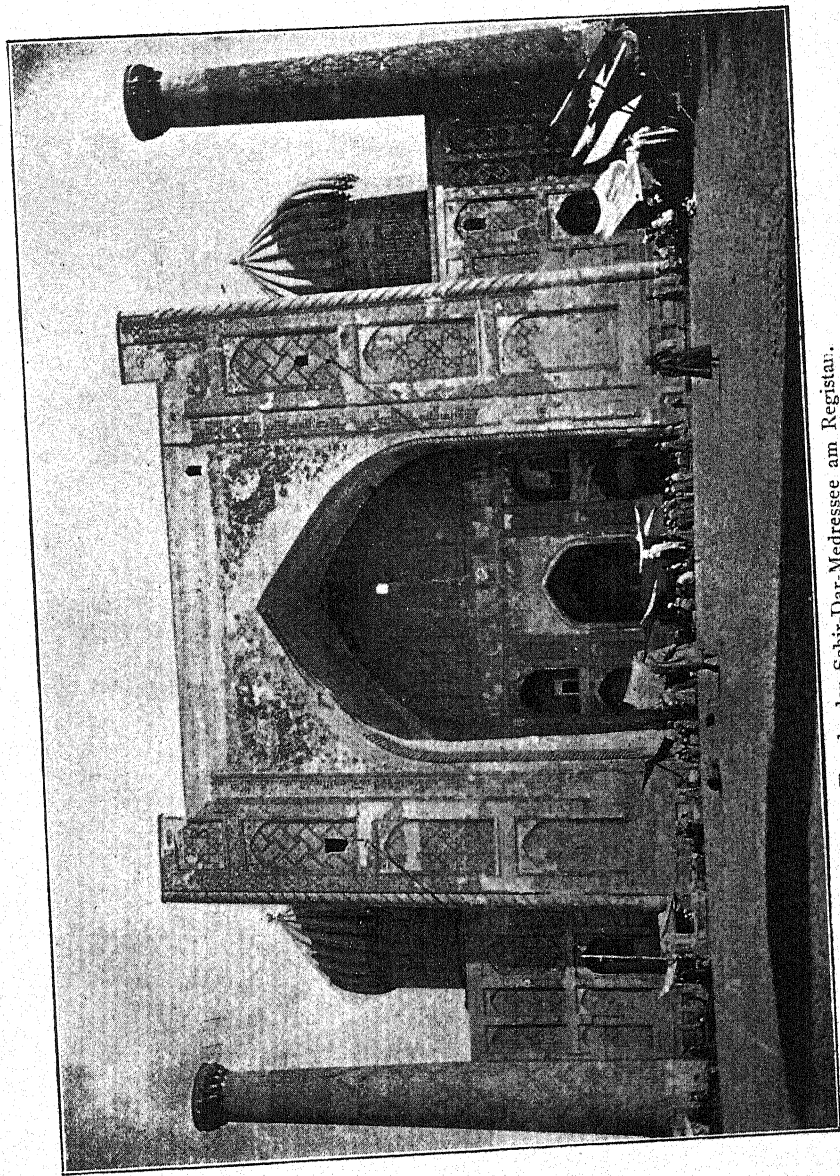
Kachelmosaik der Eingangsnische des Grabes der Schwester des Tamerlan
zu Schach-Sinda.



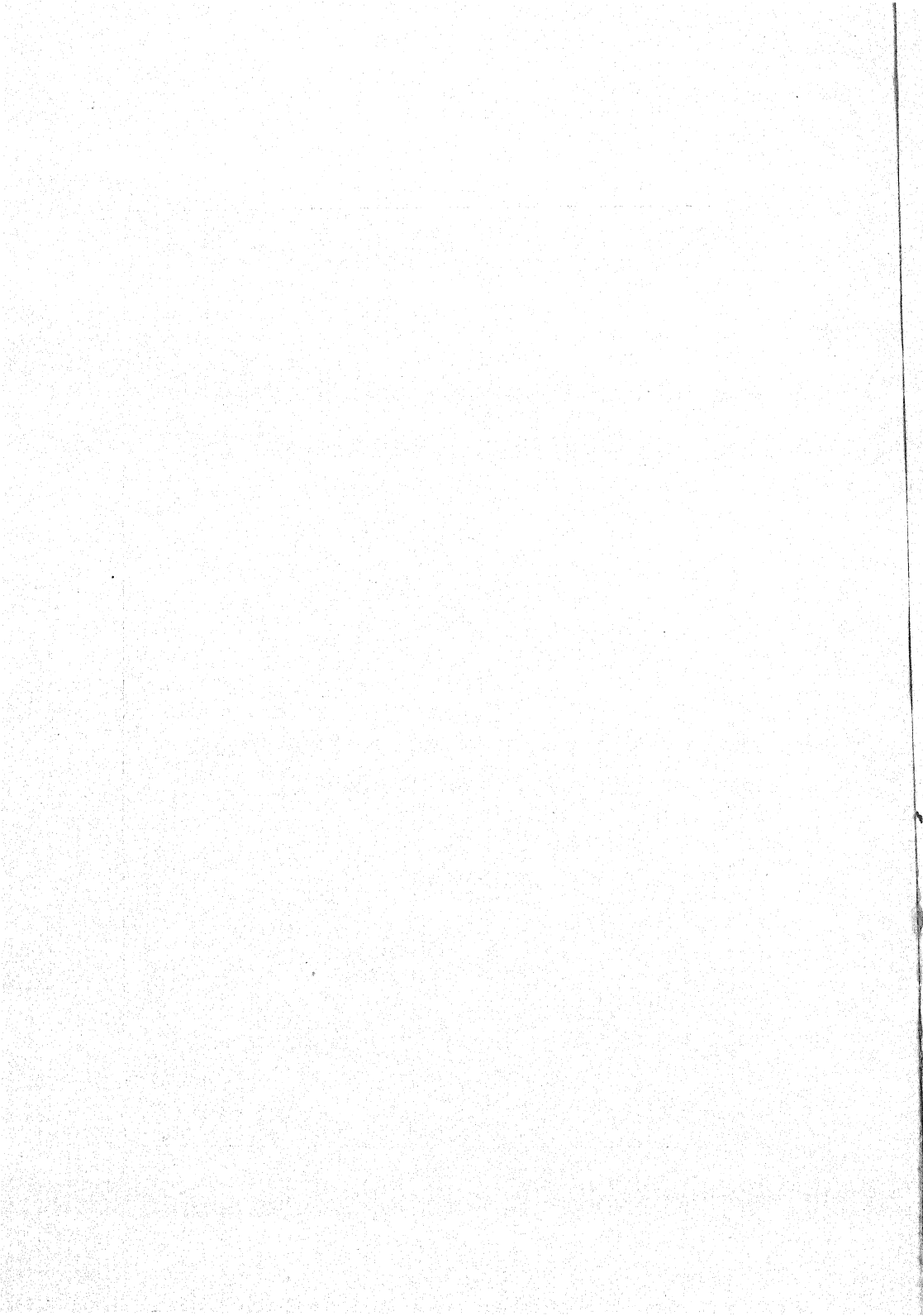


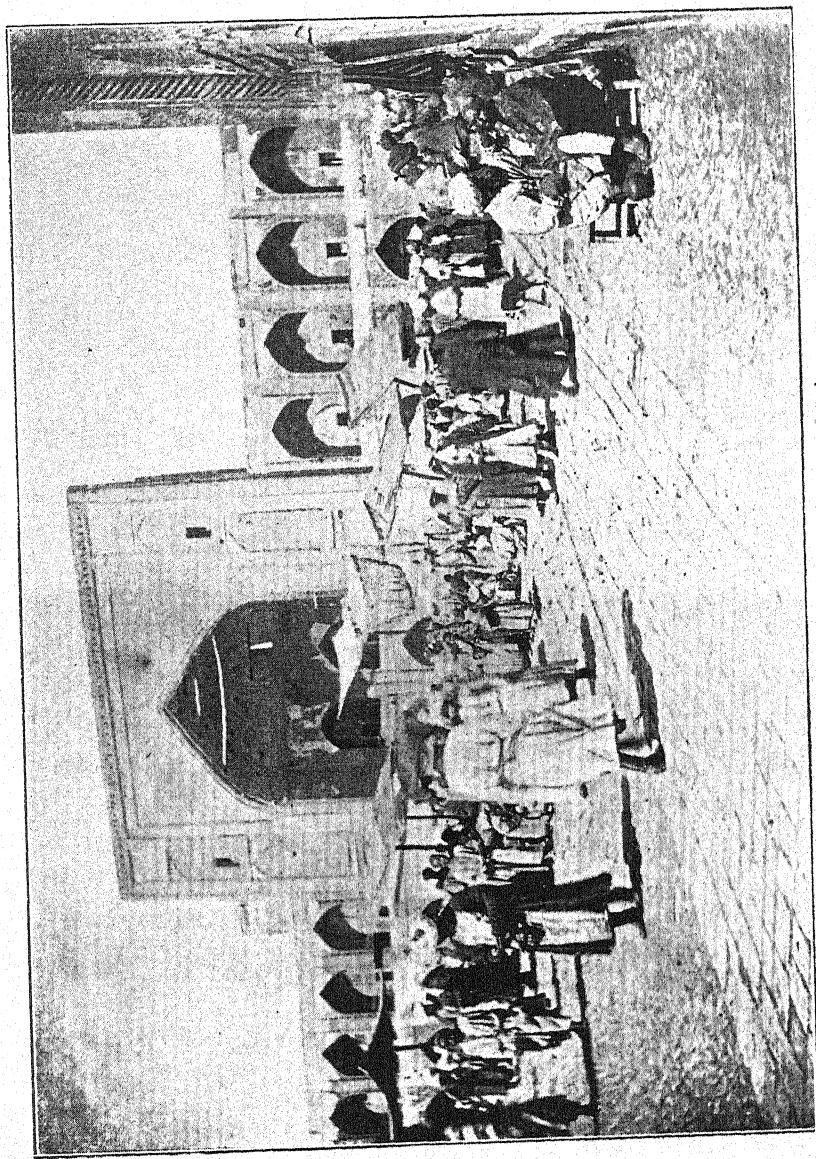
Inneres der Moschee Schach-Sinda mit dem großen Koran.



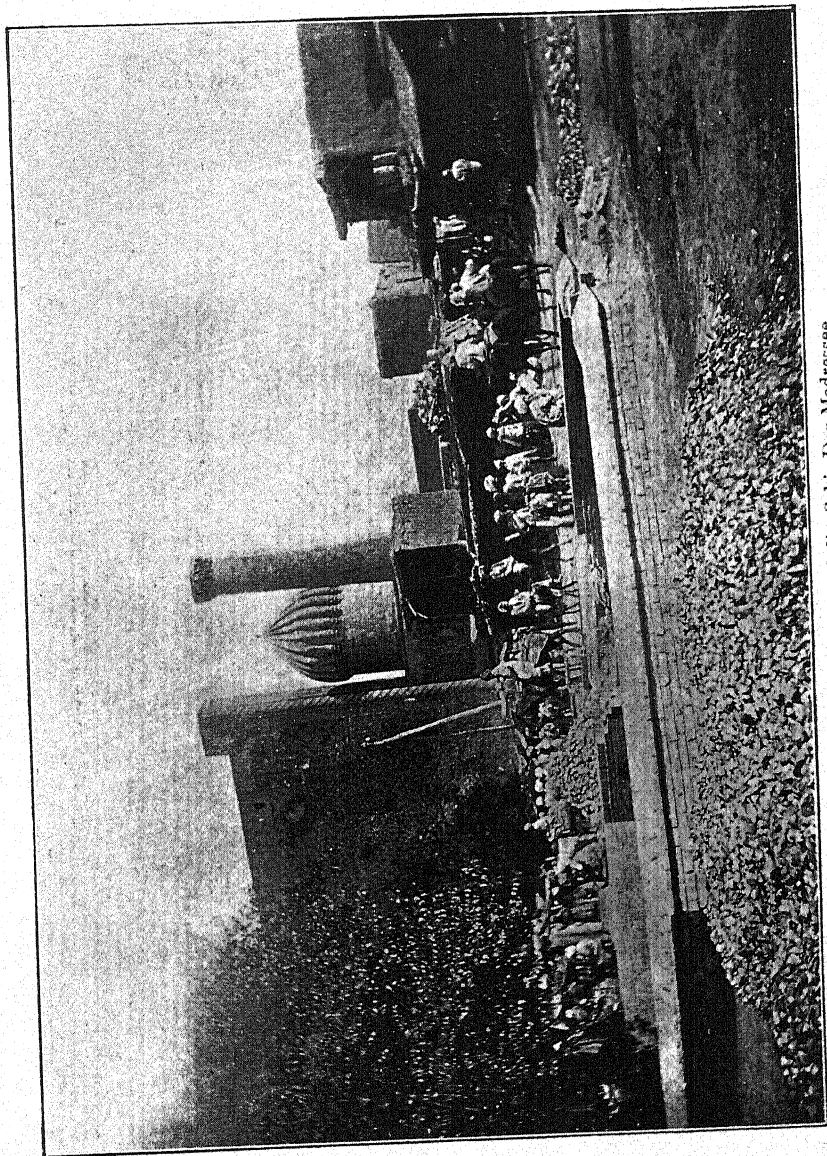


Façade der Shir-Dar-Medressee am Registan.

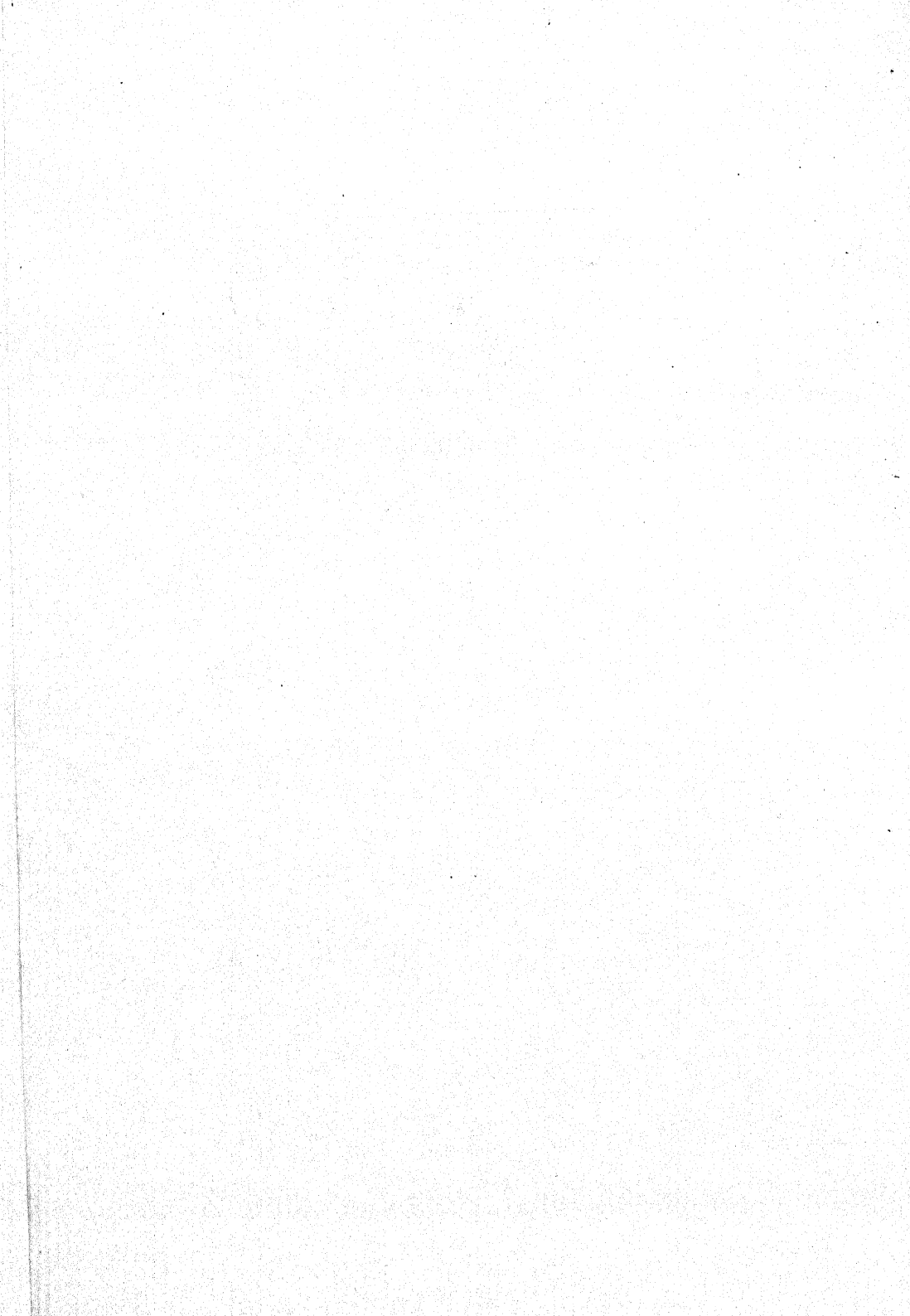


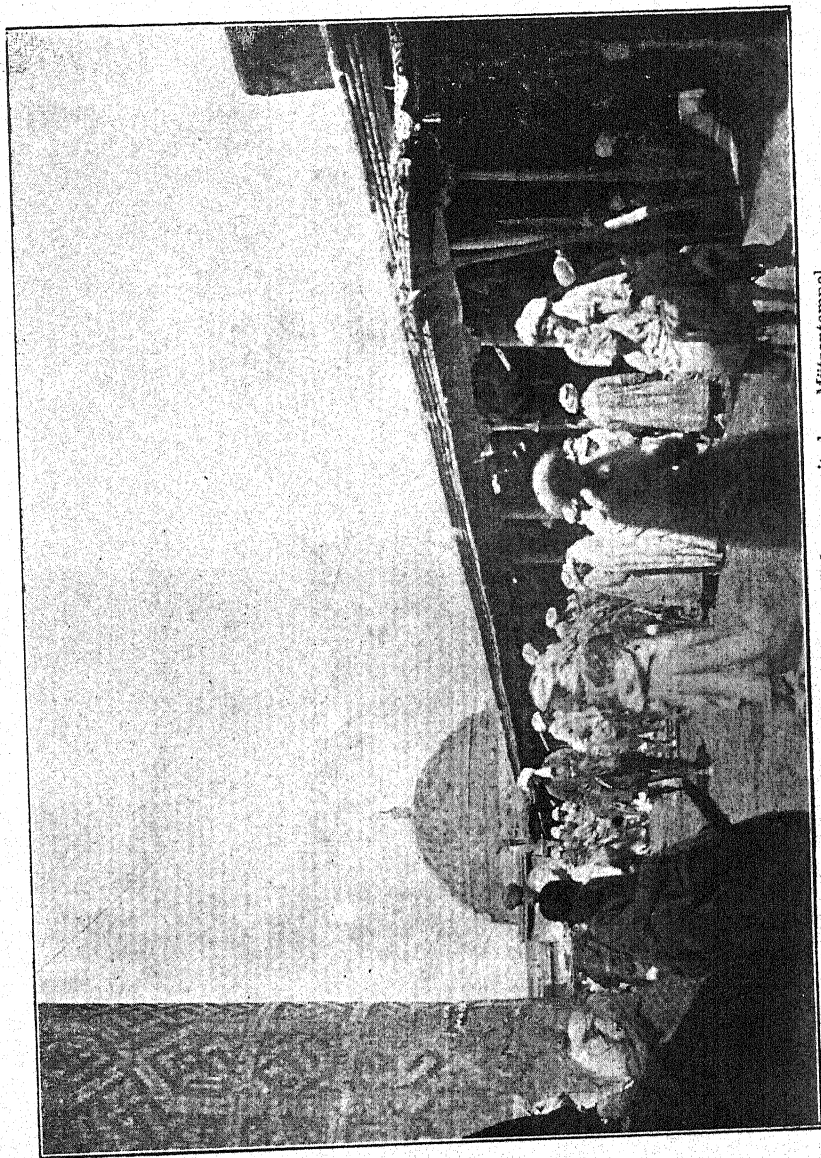


Façade der Medressee Tilija-Kari am Registan.



Topfbazar mit Aussicht auf die Schir-Dar-Medresse.





Bazar hinter der Schir-Dar-Medresse mit dem Mützentempel.